

will be a liberal response from all parts of the Dominion.

Rev. E. D. SILCOX, in seconding the adoption of this report, read a letter from his brother, who is engaged in missionary work in the North West, and conveying the gratifying information that a church will soon be erected there which will cost about \$16,000, towards which \$6,700 had already been contributed or promised.

Mr. HAGUE then referred to the growing importance of the North-Western mission work. Winnipeg was growing more rapidly than any town in Canada, or even in the United States ever did. The assessment roll of Winnipeg has nearly trebled within the last year, and the population has increased three thousand in two years. Every foot of this vast country will yet yield its fruits to those who till it. Manitoba will yet enrich the older provinces, and they in turn will assist it in becoming wealthy.

Rev. Mr. FORSTER then stated the fact that plans are now being prepared in Toronto for the erection of a church in Winnipeg to cost \$50,000, a statement that elicited loud applause.

Rev. Mr. WALKER, a full-blooded Indian of the Ojibbeway tribe, and pastor of the Indian church at Saugeen, next sang "Hold the Fort," in his native tongue.

Rev. THOMAS HALL, pastor of Bethel Church, at Kingston, referred to the mission work at home and in the North-West. He spoke of Africa, with its estimated population of 350,000,000, of whom not half a million are under missionary instruction, and referred to the mission established at Lake Tanganyika by the London Mission Society, and also the valley of the Congo, with its population of 50,000,000, anxious to have missionaries sent amongst them. In conclusion, he hoped all would take a greater interest in foreign mission work than they do at present.

It was moved by Rev. Mr. SILCOX, seconded by Rev. R. MACKAY, and carried unanimously, that a collection be taken up to aid the mission in Manitoba, although not previously intended.

Mrs. REVELL sang a solo.

Rev. Dr. EDDY, of Detroit, referred to the wonderful tide of emigration which has set in to this continent. This season he said would witness the arrival of over one million emigrants to the United States and Canada, and it will be the duty of the Church in both countries to minister to these people, and to work for the triumph of the Lord Jesus Christ, and that is all they care for.

After the singing of a hymn, and the benediction from the Chairman, the meeting adjourned. There was a universal consensus of opinion that the meeting had not only been a pleasant and enjoyable one, but that the right note of action had been struck, and that the effects of the meeting would not soon be away.

FOURTH DAY'S PROCEEDINGS.

The Union resumed at 10 o'clock on Saturday.

A letter of recommendation was received from the Rev. Z. Eddy, D. D., of Detroit, and he was invited to a seat.

BOND-STREET CHURCH.

The Report of the Membership Committee on the application of Bond St. for readmission to the Union was read as follows:—"We are gratified that Bond-street Church, which in former years held an honored place in this Union, has sought admission to the Union again. We recommend that their expression of regret and sorrow for past events be accepted, but in view of certain facts brought to our knowledge we recommend it as expedient that their application be received and laid on the table for action at the next annual meeting of the Union. It is further recommended that a Committee be appointed on the nomination of the chair to confer with the office-

bearers and members of sister churches in the neighborhood with a view of securing that condition of mutual and fraternal regard and harmonious operation which existed in past years."

A MEMBER—Is that the unanimous report of the Committee?

Mr. McCALLUM—This was the nearest we could get to an unanimous report.

On the motion of the Chairman prayer was offered up before proceeding to deal with the report.

A full discussion on the report then took place, lasting upwards of two hours, in which the Revs. Dr. Cornish, C. Duff, W. H. Allworth, John Wood, R. K. Black, W. H. Warriner, H. D. Hunter, W. Smith and Joseph Griffith, with Messrs. Geo. Hague, H. O'Hara, Hy. Cox, Geo. Scott and D. Higgins took part. Various amendments were proposed, but all were subsequently withdrawn, and the report was adopted by a vote of 56 to 25.

IN THE AFTERNOON.

Dr. and Mrs. Richardson invited the ministers and delegates with the deacons of the city churches and their wives, to a Garden Party. Every effort was made for the entertainment of the guests, of whom a large number were present, and a very pleasant afternoon was spent by all.

SUNDAY SERVICES.

On Sunday the pulpits of a large number of the churches in the city were filled by the ministers. Zion Church being supplied in the morning by Rev. John Wood, and in the evening by Rev. Dr. Eddy, of Detroit. In the afternoon there was a

MASS MEETING OF THE SUNDAY SCHOOLS

of the city in Zion Church. The Northern, the Western and Don Mount were there in force, and together with Zion School and some visitors well filled the church. The Rev. H. D. Powis, Pastor of Zion, presided and read Scripture, choosing the lesson of the day, "The Walk to Emmaus," and the Rev. R. MacKay led in prayer. After singing "All Hail the Power of Jesus' Name," addresses were delivered by Revs. Dr. Jackson, W. H. Allworth, J. L. Forster and E. W. McColl, interspersed with the Hymns—"In Happy Song our Voices we will raise," "I will Sing of my Redeemer," "Whom have I Lord in Heaven but Thee," "Only a Step to Jesus," "We're Marching to Canaan with Banner and Song," and "Shall we Gather at the River?"

The weather was very fine, a cool pleasant breeze tempering the heat of the sun, rendering the long walk which some of the teachers and scholars had, notably those from Don Mount, less trying than it otherwise would have been.

YORKVILLE SCHOOL,

which from the great distance was not able to attend, held a special open session, when addresses were delivered by Revs. J. C. Wright, A. F. McGregor, and J. B. Saer.

AN UNITED COMMUNION

was held after the evening service in Zion Church, at which the Revs. H. D. Powis, Dr. Eddy, Dr. Jackson and John Wood took part. There was a large gathering of members from the other churches, and the season was one of great refreshing.

FOURTH DAY, MONDAY, JUNE 13th.

The Union resumed its sittings at 10 a.m., Rev. Dr. Jackson presiding.

REV. DR. WILD'S ADMISSION.

The Membership Committee presented a majority report recommending that Rev. Dr. Wild be admitted into the Union.

A minority report was also presented, recommending that the application be laid on the table and taken into consideration next year.

Mr. G. HAGUE, Montreal, in supporting the minority report, spoke at considerable length. He said he had attended the service at Bond street Church last evening, and he protested most strongly against the reception into the Union of one who acted as Dr. Wild acted in his own church. There was not a spark of Christian teaching in his preaching. He did not object to the man taking up the theory of Anglo-Israelism, but he did object to the earthiness, the secularity, the prophetic style of the whole thing. His method was of a character calculated to turn men's thoughts from Christian truth and from spiritual things down to worldly things. He did not object to the introduction of Christian truth into secular things, but there was such a thing as the Lord's Day and the sanctity of the Lord's use, there was such a thing as fitness and seemliness, and it was just as seemly to discuss the National Policy to his mind as to discuss the things discussed in Bond-street pulpit. From what he had heard this method of preaching was constantly being carried on, and he maintained that it was a gross and shocking profanation of the Lord's Day. Coming out of Bond-street church last evening and coming to Zion church to partake of the communion he had experienced a tremendous revulsion of feeling as though he had been visiting a circus or a political meeting. He could not therefore, conscientiously record his vote for the reception of Dr. Wild as a minister of Christ into that body of Christian ministers. He believed that the great bulk of Dr. Wild's ministry, what he gave his heart and mind to, was anti-Christian. He did not say Dr. Wild was not a Christian or not a good man, but he prostituted his time and talents to that most degrading and unchristian purpose. The house of the Lord was made a laugh-stock of the profane. The congregation was large, and the more the pity that the occasion was not seized for the purpose of preaching Christ.

Rev. T. GRIFFITH said although he did not agree with the methods of Dr. Wild, or with his peculiarities, still he supported his application because he came to them well accredited from another Association. He disliked Dr. Wild's methods most intensely, he condemned them most earnestly, because he thought they were injuring himself and the cause of Christ, but which of them had not uttered things of which a brother would not approve? He thought they could safely admit Dr. Wild to fellowship and help to make him a more useful man in the cause of Christ.

Rev. W. HAY said that he had known Dr. Wild for many years and when he was a member of the Episcopal Methodist Church, which he believed he left in good standing. He would be sorry if the Union should pronounce on sensationalism in the pulpit. It had a place in every denomination, and although not a sensationalist, still he would like to see a little more sensationalism in their pulpits. Why should they try to restrict the liberty which they asserted so proudly belonged distinctively to their Church. The spirit abroad of a want of charity which he had discovered since he came to Toronto he deeply deplored. They were called upon to enlarge their system so that when other systems pressed hard on persons they could look to the Congregational Church as a refuge. He strongly approved of the reception of Dr. Wild.

Rev. Dr. CORNISH, of Montreal, had not had the pleasure of hearing Dr. Wild, but he had spent part of the previous afternoon in reading two or three productions from his pen, and the impression made on him was much of the same character as that produced on Mr. Hague's mind. Regarding his credentials, there were two associations in Brooklyn, called the Beecherite and the Storrite Associations respectively. He

believed all recommendations from these two bodies were judged on their individual merit, so that they were to take the papers from these Associations for what they were worth. The foundation on which the Union stood was of mutual respect for each others characters. If the applicant was admitted he saw at once a discordant and disintegrating element introduced.

Rev. J. ROY asked to be allowed a few words. He felt there was a great principle at stake. The question was not, he said, one of sensationalism, nor of any offence given through the theory of Anglo-Israelism. (No, no.) He did not understand, either, that the opposition was on the ground of Dr. Wild's peculiarities. He had heard it said that Dr. Wild should be allowed in on the ground of liberality. He wanted to say distinctly that if there was one thing more heart-sickening than another it is the continual talking about liberality and charity. There should be a reverence for the things of God, and he pleaded for that reverence. He had felt it to be a danger to their whole body in the kind of irreverent thing going on once a day in Bond street Church, and he would not like to see the sanction of that body given to such things. He had no patience with peculiarities which set at defiance the truth of God. In looking over Dr. Wild's sermons he had come to the conclusion that Dr. Wild was either ignorant of certain facts, or that he knowingly misrepresented the facts. Charity made him conclude that Dr. Wild was ignorant of the facts upon which he spoke. The obvious supposition was that Dr. Wild had not sufficient scholarship to enable him to distinguish between the pictures and fancies of Jules Verne and the authorities of their colleges. He had read most of the absurd statements with reference to science which had no authority in any scientific school or body; and those things formed the staple of the Sunday evening lectures in Bond-street. It was the duty of the Christian Church to elevate and not lower the Christian taste in the community. He thought the tendency of the ministrations of Bond-street pulpit was in this direction. It vitiated the taste of all the people who went to that church who were persons not trained in literary or scientific studies; but those who went to that church took the pulpit utterances as words of weight. These utterances he strongly disapproved of, because they were not true. He could bear a good deal, but his liberalism ended when the tone of Christ did not prevail. In the sermons he had read and referred to the spirit of Christ was utterly absent. He could not go back to his constituency without feeling that he had violated his trust if he did not protest against the introduction of Dr. Wild into the Union.

Rev. Mr. ALLWORTH said that if the questions now discussed had been taken into consideration the gentleman who had just spoken would not have been received into the Union. With regard to that gentleman he had heard the same things alleged against him in Montreal. (Loud cries of No, no.)

The CHAIRMAN said that they could not allow any personalities in the debate. Mr. ALLWORTH—No, you will hear only one side. You are partial. He then went on to ask if a man was fit to go to Heaven would they say that the Union was purer or better than Heaven? He did not understand that that Union was to be a meeting of people who liked each other simply. He had not known that they could blackball any one they pleased. He was in fellowship with Bond-street, and had been even when they were wrong, and he wanted to say that he was not going to be put out of fellowship with Bond-street or its pastor by that Union,—Why did people throng to Bond-street Church if they did not like it and were not edified? He began to be afraid that they