

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3 a year, in advance.

Subscriptions, by mail, to be paid year, payable at the end of the year.

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feel their work most laborious and are prevented from seeking a change, only from a high sense of duty, in view of the great destitution around them. This portion of the church has a strong claim for sympathy and aid on the more progressive sections.

Reference might also be made to the sectarian rivalry which prevails in those Protestant communities. The Church of England, the Methodists, and where the settlements are Scotch, the Established Church, and ourselves are all anxious to establish their own forms of worship, so that a community which might support one minister in comfort is distracted and made to work ineffectively. The minister's labours are also frustrated by being overpaid over too wide an area. Without, however, further dwelling on these discouraging features, it may be well to consider the importance of this section of our Church and of its work here. Particular instances will illustrate this. There is one locality, an old settlement, in which mission work has been attempted for many years but no permanent church organization has been established, where about two hundred families live within a radius of eight miles from a particular spot where land for a church, manse, and glebe has been secured. An efficient Gaelic labourer going in there at once and throwing himself vigorously into church work, would find the people ready to sustain him, but as they now are they are apathetic and apathetic. Then, again, there is a large settlement, known as the Highland settlement, in the Eastern Townships, where more than four hundred families, all Presbyterians, are closely settled, where for many years we have had ministers. Notwithstanding many discouragements, there is here a large and faithful labourer. Then we find many localities which are now rapidly improving, where towns are increasing and prosperous villages are rising, and there some stray Presbyterians are finding their way. Generally speaking, our best people at once connect themselves in such circumstances with one of the Evangelical Churches already existing, and their families growing up in that connection must claim to be Presbyterians, still as the numbers of such increase in any locality, gradually they feel a desire to have Gospel ordinances according to Presbyterian usage, and an opening occurs for the Church to enter in. There are many such places, into which, however, we are often prevented from entering, from want of men and means.

Deeply impressed with the importance of the work to which reference has been made, any one who desires the establishment and growth of the Presbyterian Church will see the necessity of aiding liberally these struggling congregations and mission stations; the requisite money is well expended. But still more evident is the imperative necessity of having men suitable for the work, men not only prepared to endure the labor and self-denial which such fields demand, but who also understand the people, and are in full sympathy with them in their habits and modes of thought, which are in many respects very different from those of localities chiefly Presbyterian and Protestant, and may be able to do mission work among the French Canadians. All Christians should be offering the prayer to the Lord of the harvest to send forth labourers, and at the same time should make every effort to direct the attention of suitable young men to the work of the ministry, and to them in obtaining the education which they require.

I. I. FACTS WORTH REMEMBERING.

1. Every Christian parent should provide Christian training for his family.
2. Every Christian minister should introduce wholesome Christian reading to each man or of his church and congregation.
3. The Christian Family Newspaper is a most effective and economical means of keeping up a supply of religious instruction to the community.
4. Reader, we respectfully ask you help in this matter. Whilst aiding you will be doing good to your neighbours and friends, and benefitting the church and the world.

PRESBYTERIAN UNION IN GREAT BRITAIN.

The following interesting and important statement from the English Christian World, shows that there is a tendency to union among the Presbyterians of the mother country, which we trust will be effectual.

The joint union committee of the Nonconformist Union in Great Britain, negotiating with a view to union, have just held another meeting at Edinburgh. It was presided over by the Rev. Dr. McLeod, of the Presbyterian Church, and the Rev. Dr. McLeod appeared as the representative of the English Presbyterian Church. Reports were given as to the progress of the negotiations, and a resolution was passed recommending that the different churches should recognize the ministers of the respective bodies as eligible for receiving calls from each other. The committee also adopted a resolution recommending that the different churches should recognize the ministers of the respective bodies as eligible for receiving calls from each other. The committee also adopted a resolution recommending that the different churches should recognize the ministers of the respective bodies as eligible for receiving calls from each other.

THE CHURCH A MISSIONARY SOCIETY.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I like a drop of grass how its aim drop of dew." That is a beautiful expression of a lovely fact. Would that it were true of the many individuals composing our large Church—each one receiving the grace of God that dwells in the soul, they would we have a union of feeling and harmony of action. We have many schemes in connection with our Church, each of which requires an amount of Christian effort and liberality, and we would wish to see all duly assumed and advanced. Let the Church send up a united prayer to the God of Sin, that the influence of the Spirit descend, and rest on His Church, that every individual have a portion of the invigorating blessing, and then shall all our schemes abundantly prosper, each scheme duly sustained and useful. I like a drop of dew, how its aim drop of dew."

An annual conference scheme is appointed by the Assembly—not the best but as better than nothing. It is recommended that each congregation have a missionary organization for seeing to the support of our schemes—this is still better—and proven to be so, and why better? because nearer to the true idea of a congregation? Is not a congregation a body of men united in a common organization—and is not the aim of which it exists the advancement of Christ's cause? And hence the Church as such should realize this and act accordingly as an organized missionary society. The necessity of organizing a missionary society in a congregation is a self-evident fact, the end of their being here being to see that the Church as such realize this and act accordingly as a missionary society, that his session form a committee and that all connected with the congregation are members, and should all work accordingly. In regard to the schemes of our Church they ultimately depend for their support on the individual members and adhere to our individual congregations, and it is, that the best work of supporting them, by the weekly individual offering. Some will say, "how can this be done without confusion?" I think it may in this way. Let a congregation have one Treasury, the Sabbath offering be put into one whole, and from this one fund vote away as much as they desire for the congregation deem best, for incidental expenses, benevolent objects and the schemes of the church.

In regard to extraordinary objects such as liquidation of debt, or church or manse building, these would require special subscription and distribution, in which the wealthier members and not the poorer would be called on largely. Let me illustrate by a weak example. Let a congregation, with say 100 contributors, members and adherents, giving 800 stipend—suppose they give one cent per day each, that is seven cents a week—\$365 a year. \$300 for stipend, \$65 for congregational expenses and benevolent objects, and the balance of more than nine cents per week, more than \$480 a year, would be available for the support of the church. Let each give three cents a week that is \$166 a year to be voted away. At present the congregation by annual collections is giving only, for all the schemes, about \$200. Now, observe the total amount to be raised is \$480, and the present amount is \$200, so that each member may give much more, but each would have this as a duty, a claim on himself, surely not too heavy on many in our churches. We may have the poor with us and we should give to such with Christian liberality. But we are able members have a right to demand of their church a richer than I am, I will give five cents a week let him give fifteen. "I do not see how a man has any liberty to do so in regard to religious things." He would never think of making a rich neighbour pay for part of his children's food. I know that "the strong do not suffer the weak" but certainly not after this fashion.

I hope to bring this subject to a close next issue of your valuable paper.

Yours, &c., J. I.

THE PRESENT POSITION OF THE UNION QUESTION.

The following document affords a complete view of the present state of the negotiations for a Union of Presbyterian Churches. They cover the whole notion hitherto taken by parties concerned, so that, from a perusal of them, our readers will be able to form a just notion of the progress which has been made.

1. RESOLUTIONS OF THE JOINT COMMITTEE.

On Tuesday, the 26th of September last, Committees of the Supreme Courts of the four Presbyterian Churches negotiating for Union met, on the call of their respective Conveners, in St. Paul's Church, in Montreal, and resolved themselves into a Joint Committee. The members in attendance were: (1) Dr. Cook, Dr. Snowdon, Dr. Jamieson, Rev. George Bell, Rev. Kenneth McKenney, Rev. David Watt, Hon. Alexander Morris, Messrs. James Gault, James Gray, Robert Bell, James S. Hunter, Mr. McLeod, of the Church in connection with the Church of Scotland; (2) Dr. Taylor, Dr. Tapp, Dr. Macvicar, Professor Owen, Rev. Thomas Macpherson, Hon. John Macmillan, Messrs. David Mackay, George Hay, John L. Gibb, Thomas Macdonald, of the Canadian Presbyterian Church; (3) Rev. Henry McVicar, Rev. George M. Grant, Rev. Robert G. Cameron, Mr. J. G. Bremner, of the Church of the Maritime Provinces in connection with the Church of Scotland; (4) Dr. Bayne, Rev. George Christie, Rev. Robt. Sedgewick, Rev. George Patterson, Rev. James Beattie, Messrs. Henry B. Webster, George Blumfield, and the Presbyterian Church of the Lower Provinces.

Dr. Cook was appointed Chairman, and Dr. Tapp Secretary.

The Committee had three meetings daily, and continued in session until the evening of Monday, the 2nd October.

The following are the resolutions which were agreed to:

NAME.

That the title of the United Church shall be, "The Presbyterian Church of British North America."

Mr. Brodie dissented from this resolution.

BASIS.

1. That the Scriptures of the Old and New Testaments being the Word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and approved by the Synod for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrates shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practices of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in the "Directory for the public worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with all who are in connection therewith, be not in any way bound by the doctrinal, disciplinary, or other regulations of any particular branch, or branches, or synods, or assemblies, or any other ecclesiastical bodies, in so far as they may be inconsistent with the principles and practices of the Church of God, and the Word of God.

5. That, with regard to Modes of Worship, the practice presently followed by the churches in connection with the Church of God, and that further action in connection therewith be left to the legislation of the United Church.

MEMBERSHIP AND BENEVOLENT OPERATIONS.

The Committee agreed to express their confidence and satisfaction that the United Church will promptly and vigorously prosecute the Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims, and that, with regard to the practical work of the Church and the prosecution of its Schemes, whilst the General Assembly shall have the management and control of all the work of the Church, and of the final Court of Appeal, yet the committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectively to unite in Christian love and sympathy the various sections of the Church, and, at the same time, to draw forth the best sources and energies of the people in the work of Christ in the Dominion and throughout the world.

MINISTERS' WIDOWS AND ORPHANS' FUND.

The Committee further agree to re-

commend the establishment of an efficient Widows and Orphans' Fund for the United Church, to which all ministers and congregations will be expected to contribute; and that in the meantime a Convener, consisting of Mr. Croil, Convener, the Hon. John Macmillan and Mr. D. M. Hay, be appointed to apply an actuary to value the different Funds now in existence, and submit to this Committee an equitable plan for the establishment and future management of the Fund.

PROPERTY.

The Committee, after full deliberation, resolved to recommend that such legislation should be sought as shall preserve undisturbed all the rights of property belonging to the individual congregations and corporate bodies entering into the proposed Union.

TEMPORALITY FUND OF WINDS IN CONNECTION WITH THE CHURCH OF SCOTLAND.

That the Committee, with much satisfaction and approval, the proposed distribution of the Temporalities Fund, as one which may largely promote the interests of certain important Schemes of the Church; but are of the opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as to the payment of the sum of two hundred dollars per annum to every minister on the Synod roll, to whom the benefit of the Temporalities Fund does not yet extend, may be as efficiently and conveniently carried out by said Synod in another way acceptable to all parties.

COLLEGIATE INSTITUTIONS.

The Committee unanimously adopted the following deliverance: That the negotiating Churches shall enter into union with the Theological and Literary institutions which they now have; and that application be made to the Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morris College, and Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold with their respective Churches, and to preserve their corporate existence, government and functions on the same terms and conditions like to those under which they now exist.

This resolution passed the Committee, on the evening of 20th September. On the 2nd of October it was reconsidered, and the following resolutions were adopted in its stead—the members present being Dr. Snowdon, Cook, Jamieson, Bayne, Taylor, McVicar, Tapp, the Rev. Messrs. McPherson, Grant, Christie, Sedgewick, Bell, Macmillan, Grant, Cameron, the Hon. John Macmillan, Messrs. Bremner, Croil, Bell, D. Macpherson, Dr. Bayne, Chairman, &c.

1. That inasmuch as the Canadian Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the endowment of its Theological Institutions, and has recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as to it may appear necessary or desirable.

2. That Tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connection with the Theological Institutions of the Presbyterian Church in Ontario and Quebec, but that provision be made by the United Church, for such work in Queen's College, Kingston, and in Morris College, Quebec.

3. That the Theological department of Queen's College, and that of Morris College, and the Presbyterian College, Montreal, shall be united into one College, situated at Montreal.

4. That the Theological College, thus formed at Montreal, shall be governed in general accordance with the regulations of the charter of the Presbyterian College, Montreal.

5. That the three Theological Colleges of the United Church, viz.: at Halifax, Montreal and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate:

1. For conferring degrees in Divinity.

2. For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

3. That the present Principal of Morris College shall be the United Church's representative in the University Senate; that another Theological Professor shall be invited from Queen's College, and that, in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

7. The legislation necessary to effect the foregoing shall be sought, and that application be made to Parliament for such legislation, in conformity with the said changes, as will be in Queen's University and College, Knox College, the Presbyterian College, Montreal, Morris College, and the Theological Hall at Halifax, into relations to the United Church, similar to those which they now hold to their respective