

PRESBYTERIAN UNION.

(Continued from first page.)

leaving of the fearful evils of intemperance. We would also express our conviction of the necessity of a prohibitory liquor law, and recommend that all legitimate means be used to secure its enactment.

3. That this Assembly earnestly recommends, as far as practicable, the forming of temperance societies in the congregations and Sabbath Schools under their care, as expressing disapprobation of intemperance in the strongest and most effectual manner, and making the most available resistance to this destructive and wide-spreading evil; that as friends of the cause of temperance this Assembly rejoice to lend the force of their example to the cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits.

Secondly—The Assembly recommends the ministers of this Church to call the attention of their people from time to time, as circumstances may seem to demand, to the evils of intemperance, and the importance of earnest and powerful efforts.

Thirdly—That the following list of queries be sent down to sessions and congregations: 1. What is the proportion of places where liquor is sold as a beverage to the whole population in your municipality? (2) What is the proportion of confirmed drunkards in your municipality to the whole population? (3) How many cases of deaths have you had during the past year, arising out of intemperance? (4) Is the pastor a total abstainer? (5) What proportion of the elders are total abstainers? What proportion of the deacons and managers, and what proportion of the members? (6) Have you a temperance society connected with the Church or Sabbath-school? (7) Are intemperance and the use of liquor as a beverage increasing or diminishing within the bounds of your congregation? (8) Are you in favour of a prohibitory liquor law? How many of your congregation would vote against it?

Fourthly—That this Assembly petition the Legislatures of Ontario and Quebec—(1) to separate the liquor traffic from the grocery business; (2) to abolish entirely the licensing of saloons; (3) to alter the present statute so that one or at most two convictions of violating the Licence Law shall be deemed sufficient to cancel the licence.

The report was received and a committee appointed to prepare a deliverance on the subject.

A memorial was read from the Synod of London, anent Home Missions and a Sustentation Fund, recommending that the giving of supplementary aid to congregations be separated from the Home Mission work proper, and that a Sustentation Fund be established, out of which the salaries of all the ministry may be increased to a minimum amount.

Rev. Dr. Topp, Toronto, moved that the Assembly receive the memorial and endorse the object contemplated thereby, and hope that at the earliest opportunity such action may be taken by the United Church as will effectually promote the establishment of a Sustentation Fund for the support of the ministry.

The motion was supported by Rev. Mr. Thomson, Sarnia, and was carried.

The rest of the sederunt was given to the reception of delegates from other Churches.

In the afternoon Dr. Proudfoot, of London, read the report of the Board of Management of Knox College. This report showed that the number of students last year in the theological department was thirty-two—twelve in the first year, twelve in the second, and eight in the third. In the preparatory department there was an attendance of three in the first year, two in the second, and seven in the third. The smallness of numbers in this department is owing to the fact that many of the students have left this department to take a full course in the University, and the number of those attending the University is yearly increasing, thus encouraging the hope that this department may be entirely dispensed with. However, the Board has to acknowledge that the number of those aspiring to the ministry is not at all commensurate with the wants of the Church, and home and foreign mission work on which the Church has entered. The income of the year amounted to \$3,123, and the current expenses, including \$375 as the proportion of agents' salaries, and \$425 for Dr. Wilkes' retiring allowance, amounted to \$10,091, leaving a deficit for the year of \$1,967, which, with the balance due at the close of the previous year, amounting to \$1,802, makes a total balance of \$3,770 now due. This deficit might partly be accounted for by the fact of a very large amount having been contributed for the new college. The amount received for the Bursary Fund was \$2,702, including \$1,400 from the estates of the late Dr. Boyd, John Alexander, and A. Smith. Of this amount, \$1,250 have been paid for scholarships and bursaries, and \$1,003 have been invested, and there is a balance of \$401 in the Treasurer's hands. The whole Bursary Fund investment amounts to \$7,250. The Endowment Fund now amounts to \$6,292. The college building will be finished for occupation next session, and in the meantime arrangements will be made to celebrate the opening. Although 113 settled congregations and twenty vacancies have not yet been canvassed, the subscriptions to the Building Fund now amount to \$110,000. Of that sum \$50,931 has been paid. The total amount expended on the building to date was \$43,747. The Board recommends that the other congregations be canvassed, and if the canvass is properly carried out, it is believed there will be a surplus which it is proposed to extend in the erection of suitable houses for the professors. With reference to the boarding-house, the Board have determined that students' rooms shall be completely furnished and supplied, and that students occupying rooms in the College shall also board in it. Board and rooms shall not exceed \$3 a week. Only students in the theological course or preparing for it shall be admitted to board in the College.

Other reports in connection with the College were also read, and, on the motion

of Rev. Dr. Topp, were cordially received and adopted.

The Rev. John Scrimger submitted the report of the Board of Management of the Montreal College. It showed that there had been an increase of students during the year, the whole number in the theological and literary departments being fifty-five, of whom seventeen were preparing for the French work. Contributions during the year were \$1,038; balance due on the building, \$6,233; deficit in ordinary revenue for the year, as compared with ordinary expenses, \$1,353.

On motion of Mr. Black, of Montreal, this also was, with like cordiality, received and adopted.

In the Kirk Synod a large amount of work was put through.

The Committee on Union Legislation submitted its report:

This discussed at length the difference between the Acts passed by the Ontario and Quebec Legislatures, and expressed an opinion that the difference between these statutes did not interfere with the operation of the statutes in either Province, and that little importance should be attached to them. Respecting the question as to whether the difference between the Act respecting Union and the Act representing the Temporalities Fund, as passed by the Quebec Legislature, so far conflict, as to be in-operative or mutually destructive, the committee stated that the question had been submitted to eminent counsel in Montreal, Messrs. Strachan, Belfrage, Q. C., Ritchie, and Borlase, who concurred in the following conclusion:—

"1st. None of the clauses of the Union Act are repealed by the Act respecting the Temporalities Fund, both Acts having been assented to by the Lieut.-Governor of Quebec on the same day.

2nd. The two Acts must be read together, and, reading them thus, while the expression "even" if occurring after the word "successors" in section 11 of the Union Act would, when taken in its literal meaning, entirely defeat the object of the Act respecting the temporalities, and the provisions of both Acts are harmonized when the expression is taken as the word if standing alone, but emphasized by the word "even" preceding it.

3rd. That there is nothing to prevent the Act respecting the Temporalities Fund Act from being carried out according to its terms, should the Union now take place."

The committee after consulting legal friends in Toronto and Montreal, came to the conclusion that legislation by the Dominion Parliament was not necessary at present, therefore no application was made to the Dominion Parliament.

It was ordered that the report and legal opinions be printed, and that the discussion on the subject should be delayed till that was done.

Rev. Mr. McDonnell then submitted the report on the Manitoba Mission, which was received with thanks.

Various other reports were received and led to more or less discussion.

The report of the deputation on Union called forth some very strong speeches and the debate on it was adjourned to the next sederunt on Friday afternoon.

The Synod of the Church of the Maritime Provinces in connection with the Church of Scotland, met in St. Gabriel's Church, on Thursday, at 11 a.m. The Rev. G. M. Grant, of Halifax, was chosen Moderator. Nothing of importance was done at this day's meeting.

The Lower Province Synod met in Knox Church. The old Moderator, the Rev. P. G. McGregor, was unanimously re-elected. The business transacted in this Court during Thursday was also of no general interest.

On Friday the General Assembly of the Canada Presbyterian Church was taken up hearing the reports of different committees.

Rev. Wm. Mackenzie, of Almonte, from the Committee to whom the report of the Standing Committee on Temperance was referred for deliverance, reported as follows:—"The General Assembly would take this opportunity to renew the testimony borne against the evils of intemperance. Every year makes it plainer that intemperance is the chief cause of poverty, the great source of crime, and a most prolific cause of disease and death in the community. The Assembly also cannot but express their conviction that intemperance is a great external barrier to the progress of the church, being a frequent occasion of scandal and want of discipline, and hindering in a large measure in every department our work as a Church of Christ. The Assembly consider that intemperance is maintained chiefly by the customs of society in the use of intoxicants as a common beverage, and by the public traffic in strong drink. The Assembly, therefore, would earnestly recommend for the office-bearers and members of the Church the practice of total abstinence, and further would express a decided conviction of the expediency and desirableness of an immediate and total prohibition of the public traffic in this Dominion."

Rev. J. K. Smith, Galt, moved that the report be adopted as the deliverance of the Assembly on the subject of temperance.

Rev. Mr. Inglis, Ayr, asked if the report was adopted, would not every member, to be fair and square, require to be a total abstainer? He was one himself, and he would be glad to see every member of the Assembly declare himself over his signature a total abstainer before going into the Union. (Cheers.)

Rev. Mr. Cochran said every member would have to interpret the report for himself.

The report was adopted unanimously, amid applause.

Rev. Mr. McTavish read the report of the Committee on Agad and Infirmary Ministers support. This led to some discussion. The result was that the names of Rev. Mr. Monteath and J. G. Carruthers had their names put on the list of recipients from that fund.

Rev. Mr. Reid read the report of the Finance Committee. From this it appeared

that the different funds stood as follows on the last of May:—

General Assembly Fund.....	\$ 763
Knox College Fund.....	3,770
Home Mission Fund.....	2,050
Cash in Ontario, Merchants', and Royal Canadian Banks.....	8,899
Special Deposits, Debentures, and Notes.....	5,855
Cash on hand.....	933

Knox College Endowment.....	\$6,292
Knox College Bursary Fund.....	400
New College Building Fund.....	175
Foreign Mission Fund.....	8,761
Widows' Fund.....	2,023
Aged and Infirm Minister.....	1,806
Home and Foreign Record.....	87
French Evangelization.....	436
Manitoba College.....	1,724
Rev. J. G. Carruthers.....	360

The state of the income of the different funds during the last ten years was given as follows:—

Year.	Assembly Fund.	Knox College Fund.	Home Mission Fund.	Cash in Banks.	Special Deposits.	Cash on hand.
1864-5	811	1,100	1,100	1,100	1,100	1,100
1865-6	1,100	1,100	1,100	1,100	1,100	1,100
1866-7	1,100	1,100	1,100	1,100	1,100	1,100
1867-8	1,100	1,100	1,100	1,100	1,100	1,100
1868-9	1,100	1,100	1,100	1,100	1,100	1,100
1869-70	1,100	1,100	1,100	1,100	1,100	1,100
1870-71	1,100	1,100	1,100	1,100	1,100	1,100
1871-72	1,100	1,100	1,100	1,100	1,100	1,100
1872-73	1,100	1,100	1,100	1,100	1,100	1,100
1873-74	1,100	1,100	1,100	1,100	1,100	1,100
1874-75	1,100	1,100	1,100	1,100	1,100	1,100

On motion of Rev. Mr. Lowry, of Brantford, the report was adopted.

In the afternoon sederunt considerable discussion took place on the petition from F. X. Jaquemot, formerly a Roman Catholic priest, for reception into the church.

Rev. Mr. Torrance read the report on Statistics.

The report began by naming the various congregations that had failed partially or wholly to report their statistics of finances, showing that twenty-seven congregations had failed to comply with the regulation of the Church in this respect, and several others had given very imperfect answers to the questions proposed. The number of ministers in the Church last year was 822, being 88 in the Synod of Montreal, 82 in the Synod of Toronto, 79 in the Synod of Hamilton, 73 in the Synod of London, and eight in Manitoba; this year the total number is 839, there being 76 in the Synod of Montreal, 87 in Toronto, 93 in Hamilton, 15 in London, and eight in Manitoba. Total increase during the year, 87. Last year the total vacancies were 73; this year, 72. Mission stations last year, 371; this year, 96. Number of families connected with the Church last year, 28,110; this year, 30,940, representing a population of 165,000. Number of single persons connected with the Church last year, 4,175; this year, 4,380. Communicants last year, 50,702; this year, 56,241. Additions to the Church last year by examination, 2,888; this year, 3,988. Additions by certificate last year, 2,923, this year, 2,960. Diminution by death and other causes last year, 8,509; this year, 4,050; this includes those who removed from one congregation to another. Received baptism this year, 4,928 children, and 199 adults. Receiving instruction in the Sabbath School last year, 35,020; this year, 37,655, the greatest increase being in the Presbytery of Hamilton. Connected with Bible classes, 9,405 last year; 10,373 this year. Sabbath school teachers last year, 4,094; this year, 4,479. Volumes in Congregational libraries this year, 121,084, and in Sabbath school libraries 96,726. Churches built during the year, 31, and manse, 14. Total income of the Church last year for all purposes, \$618,553, being an increase over the preceding year of \$67,652. The stipends promised amounted to an average of a little over \$750 to each minister, but the amount actually paid increased that sum to nearly \$800 for each minister. The report contained very elaborate comparative statistics of the Church since 1833.

On the Motion of Rev. J. K. Smith, of Galt, the report was received and adopted, and the thanks of the Assembly given to the Convener with a honorarium of \$125 for his great labour in preparing it.

Prof. McLaren, from the Committee on Reception of Ministers from other Churches, presented an interim report recommending that the following gentlemen be received as ministers of this Church: Rev. David Smyth, from the New Connexion Church, on application of Guelph Presbytery; Rev. Geo. M. Clark, from the American Presbyterian Church, on application of the Presbytery of Chatham; Rev. Mr. Amie, from the French Evangelical Church; Rev. Robt. Hartness, from the U. P. Church of the United States, on application of the Presbytery; Rev. A. Schneider, of the Reformed Dutch Church, from Illinois, on application of the Presbytery of Guelph; and Rev. Mr. Mackenzie, from the American Presbyterian Church, on application of the Presbytery of Ottawa. He concluded by moving that the report be received, and that leave be given to the Presbyteries interested to receive the gentlemen whose names had been read as ministers of the Canada Presbyterian Church; and that such Presbyteries be instructed to meet to consider the matter before the dissolution of the present General Assembly.

The report was adopted.

In the evening Principal McVicar read the Report on French Evangelization. In connection with this several speeches were delivered, among the rest, one from Rev. Mr. Chiquiquy.

The Kirk Synod was all Friday taken up with the discussion of the legal measures taken to prepare the way for Union. The want of uniformity led some to think that delay was advisable, but at last the vote was taken, and by a very large majority it was agreed to proceed with the Union at this meeting of the Synod.

On Saturday the report of Committee on Sabbath Schools was given in.

It set forth that the reports received by the Committee were by no means full, but as far as they cover the ground they show a marked advance during the year. Many hopeful signs for the future are apparent. From the reports received it would appear that the number of teachers is steadily increasing, and an increasing proportion of

them are members of the Church, and generally more healthy views prevail respecting the relations of the Sunday School to the Church; there also seemed to be an increase in the efficiency of the teachers. In accordance with the recommendation of the General Assembly, nearly all the schools have adopted the International series of Lessons. Number of scholars reported last year, 37,665, against 35,020 the previous year; Sabbath School teachers reported, 4,178, against 4,091 the previous year. According to the recommendation of the General Assembly, many of the Presbyteries either have Sunday School conventions or devoted several sabbaths to the subject. The report gave full details from reports of Clerks of Presbyteries of the conventions held, and generally of the progress of the work during the year. The report recommended increased intimacy between the Church and Sabbath Schools and the formation of missionary societies in connection with the latter whenever practicable. It urged Presbyteries to see that Sabbath Schools were organized at every preaching station, and it also strongly recommended the organization of Sabbath School Institutes for the training of teachers in the cities and large towns.

In the course of the discussion on this subject, the Rev. Mr. Henderson, of St. Andrew's, 93 years of age, gave a speech which was listened to with great interest.

The report was received and adopted.

The report on the state of Manitoba College was read by Rev. Dr. Proudfoot. It spoke of the condition of that institution not being so satisfactory as could be desired, and recommended a commission to be sent to Manitoba to examine into the whole case, and make such changes as might be thought desirable. This led to a considerable amount of discussion, and no finding had been come to when the hour of adjournment arrived.

CHURCH OF SCOTLAND.

Nothing of importance was done by this court on Saturday. And the same might be said of the proceedings of the other two Synods.

On Sabbath the pulpits in Montreal were largely occupied by members of the different Synods; while Rev. Mr. McLennan, of Peterboro', preached before the Kirk Synod; and Dr. Topp, of Toronto, and Dr. Ormiston, of New York, before the General Assembly.

On Monday the remaining business of the different courts was finished, so as to leave the way clear for the Union on Tuesday.

In the C. P. Assembly arrangements were made for some provision for the family of the late Rev. James Nisbet. Though an appeal was not to be made to the whole church, it was thought that \$2,000 at least, would easily be raised by volunteer subscriptions, and the sum be invested for the behalf of the children. We have no doubt that this will be done, and any who are inclined to aid this very praiseworthy object, will be kind enough to send their subscriptions to Rev. Mr. Reid, Toronto. The report on Manitoba College was disposed by the adoption of the following motion by the Rev. Mr. McMullen, of Woodstock:—"That a Committee be appointed to gather information by correspondence and otherwise, and report to the next General Assembly." While as to raising money for the buildings or doing anything further, it was thought better to leave the whole matter to be dealt with by the United Church.

On Montreal College, the following finding was adopted:—"The Committee appointed by this Assembly to consider the report of the Board of Management of the Montreal College, beg leave to recommend the following deliverance:—"1. That the Assembly express its pleasure at the continued prosperity of the Presbyterian College of Montreal, and satisfaction with the general efficiency of its work."

"2. That the second and third recommendations of the report be adopted, viz.: That the Rev. John Scrimger, M.A., of St. Joseph's Church, Montreal, as he has discharged the duties of lecturer in Greek and Hebrew exegesis during the past year, be re-appointed for the following session at a salary, as before, of \$500; also, that the Board, not being prepared to recommend a successor to Prof. Cousirat, be empowered to continue their efforts toward this end, and that in the meantime the Assembly direct the Senate to provide suitable instruction for the French students in its care, the amount to be expended for the same not to exceed \$500."

"3. That with reference to the basis of the future annual income of the Montreal College, the Assembly take no action in the meantime."

The report of the Committee on the Reception of Ministers was read by Professor McLaren. Application for admission had been made by ten ordained ministers and ten licentiates. Of the ten ministers seven were received and three were allowed to withdraw their applications.

The following are the names of the licentiates recommended to be received:—John A. McAlmon, Mark M. Rouse, Allan Bell, C. D. McDonald, Alexander Stewart, William Stewart, John R. Battisby, James Fraser, and John J. Casey, all licentiates of the Presbyterian Church of the United States; and Francis X. Jaquemot, formerly a priest of the Church of Rome at Baltimore, U.S. With reference to the case of Mr. Jaquemot, who had applied for admission to the ministry, the Committee had examined and had also telegraphed to prominent Presbyterian clergymen in Baltimore about him, and the result was that before admitting him he be required to take a year's training in one of our theological institutions, and that after he has done so leave be given to the Presbytery of Chatham to license him. In the meantime the Committee recommended that he be placed under the care of the Presbytery of Montreal, and that they be authorized to give him such employment in missionary work as they may see proper.

After hearing Mr. Jaquemot the Assembly adjourned.

In the afternoon sederunt many items of business were disposed of.

Scottish Assemblies.

The Established and Free Assemblies met at Edinburgh on the 20th of May. Dr. James Sellar, of Aberdeen Synod, was elected as Moderator of the Established Assembly, and Dr. Moody Stewart of the Free.

In the Kirk Assembly the Committee on Patronage reported that on 190 claims for compensation to pastors, under the new Patronage act, £55,000 would be required. In the Free Church Assembly Sir Henry Moncrieff offered the following resolution on the Patronage act:—"That the Church continues to protest against the principle of law laid down by the House of Lords which led to the disruption; that the recent act does not change that principle, but tends to confirm it; that the Free Church has attained a position she is not prepared to abandon for re-establishment; that the existing connection between Church and State, being unscriptural, ought to be brought to an end, in the interest of religion and Presbyterianism, and that the Church should use all right means to enlighten public opinion on the subject." Dr. Begg, moved "that the recent legislation is an important tribute to the principles maintained in 1843, and while removing a leading cause of division among Scottish Presbyterians, makes it hopeful that other causes of division may be removed, and that the Presbyterianism of Scotland may be united on reformation principles." Both resolutions were warmly debated by their authors and other leaders. The Assembly divided, and there were for Sir Henry Moncrieff's resolution 397 votes, and for Dr. Begg's 84, making a majority of 313 votes for the former. The Free Church continues, therefore, to refuse acceptance of the Patronage act as a means of reunion with the State Kirk. The total sum contributed to the Church during the year for all purposes, including ministerial support, was £211,084. The contributions to the Sustentation Fund were £168,096, an increase of £11,584.

St. Paul, the Ideal of a Gentleman.

The *Contemporary Review*, of England says: "St. Paul was the ideal of a gentleman. Witness his delicacy and tact, seen pre-eminently in advice and reproof: 'I praise not'—this is his euphemism, for 'I blame you.' 'I partly believe it,' when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa, Felix. Note the dignity and sweetness on receiving the gift from the Philippians—church, the grace with which he rejoices that 'your care of me hath flourished again'; then the anxious guarding against hurting their feelings; also hopefulness for them: 'Wherein ye were also careful, but ye lacked opportunity.' Let any one curious in these points read from the tenth to the twenty-first verses of Philippians iv. The passage is full of subtle touches of character. Professor Blunt, in the first of his lectures on the 'Famous Priests,' admirably traced out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the epistle to Philemon."

Dry Goods Christians.

There seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond-locked. Unsophisticated person travelling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the Gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to whom shall excel in costly millinery, and who shall dash up to the church door in gayest turn out, and who shall make the most blazonment of wardrobe, is one of the greatest hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head gear is worth more than our souls. We teeter and swagger up the aisles, to the disgust of good men and the grief of angels. Enough money is expended by the Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and balk all the crime. Much as the piety of our churches is being smothered under shirred basques and jabot ruffles and Louisines. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the sun of righteousness by twenty-dollar parasols, lace-trimmed, silk-lined, silver-mounted. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Shoo these religious parakeets out of the house of God. By your example make snubbed and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—Dr. Talbott in *Christian at Work*.