

might wield a greater influence it should also be remembered that it would be liable to make equally great blunders. He knew of few laymen who were anxious for a union, and personally he objected to the formation of a big ecclesiastical machine to kill the machine of Roman Catholicism.

It was expected that Principal McKay would open the discussion at the evening session, he not having concluded when the hour for adjournment of the afternoon session arrived, but he was not on hand when the evening session opened, and another speaker was called for. Rev. Mr. Ralston then seconded Principal McKay's alternate resolution, and in so doing charged that Principal Patrick, in presenting the original resolution had based his argument on ifs and ands and assumption. The members of the committee that was dealing with the question might not be the wisest in the church and might not know all that was to be known about the matter of church union. Personally he was opposed to organic union and of destroying the identity of the church. As it now existed the church was doing good work, and he did not feel like interfering with it.

Federal Union First.

At this stage Principal McKay resumed his address. He was not sure that it was the will of the Master that the union should take place, and thought there were many who would disagree with those who held that it was. If the matter were delayed for two or three years until the people could be educated he was sure there would not then be a man in the Church who would favor union. The Layman's Missionary Movement showed that already the Protestant churches were united, and that was all the union that was required. If there was not sufficient Christianity in the churches to get together and consider and deal with the questions of waste and overlapping there was not enough to support the proposed union. Federal union should be tried before organic union was attempted. The adoption of the committee's resolution would mean that the Church would be bound to organic union. Already the proposal had caused discontent in some quarters, and anyway it was merely an experiment for which there was no excuse.

Rev. John Morton said that at present the mission fields were not properly divided. The heathen wondered why there should be such differences among the churches, and the Catholic Church was enabled to point the finger of scorn at the Protestant churches.

T. C. James, of Prince Edward Island, did not think the Protestant churches were ready for organic union, and favored co-operation as an alternative.

Set Up Men of Straw.

Principal Forest, of Halifax, did not think much of the argument advanced by some of those who were opposed to the report of the committee. They had set up men of straw merely to knock them down again. There was a time when the Methodists and Presbyterians were so far apart that there was no possibility of a successful union of the two denominations, but it had passed. Church union had been successful in Scotland and would be in Canada. He ridiculed statements made by Principal McKay, and said they were merely quotations, and that quotations amounted to but little anyway. In closing he made a strong plea that the question should be submitted to the people.

Rev. Dr. Campbell, the Clerk of the Assembly, was opposed to union, and said union was adding to the sects of the world. He claimed that the whole movement was a lack of fidelity to the truth to which the Church had adhered for so many years, and it was those who wanted to get away from that truth who were now advocating union. Every

heresy the world had ever known had been started by a minister, a teacher, or a preacher, and he charged that Principal Forest did not teach in accordance with the arguments he had advanced in dealing with the subject.

That roused Principal Forest, who protested that he was being charged with saying things he had not said, and he appealed to the Moderator to make the speaker withdraw his statements. Many in the congregation had been interrupting all the evening, but the climax came when Principal Forest made his appeal to the Moderator. An uproar followed, and it was not until he had threatened to dismiss the congregation that the Moderator succeeded in restoring order. Before he concluded Dr. Campbell made a strong appeal for the retention of the Calvinistic doctrine and the historic eldership, and said that union would mean a severance of pastoral ties and interference with the rights of the people.

Rev. Dr. Duncan wanted the question submitted to the vote of the people. He objected to the statement of Dr. Campbell that those who favored union had not a love for the truth, and said if that was the case the same and worse things might be said of Calvin and other great men of the Church in years gone by. He claimed that Principal McKay's resolution and his arguments did not fit well together, and claimed that Principal McKay was merely trying to have the issue side-tracked, rather than have it put in shape that it might be presented to the people.

At ten o'clock the assembly adjourned, and the discussion on the subject will be continued in the morning.

Church Life and Work.

Rev. A. E. Mitchell, of Hamilton, convener, in reporting on this important subject, described his efforts to get certain questions answered, and said that in many cases these answers were directly opposite. The report covered the home and its problems, the home and the public school, the home and the church and the home and the community. The report, in part, was as follows:

It is quite evident from the answers received that many sessions interpreted "problems" to mean "evils" and answered accordingly. A problem may surely be how to promote some specific form of good, so that there may be many problems in connection with home life which are not in themselves evils. The following are regarded as some of the problems: "The holding of young people in the church," "People living beyond their means," "Maltreated answers," "How to minimize the evils which threaten it and how to magnify the good of which the home is capable," "The failure of parents to realize their duty or to see the precious opportunity to fortify their children against the evils of later years by drilling into them the truths of the Gospel."

The causes to which these problems may be attributed are gathered up into two:

1. Rush of business in the day, making it impossible for parents to find time enough to devote to the spiritual welfare of themselves and families, and
2. Rush of pleasure in the evening, thus things harmless in themselves become a destroyer of family life, leading boys and girls to think pleasure can only be obtained outside of the home.

All are agreed that parental authority is not what it once was, but varied are the answers as to whether it has shifted or only assumed a different and more companionable form. At any rate, it is true that when problems arise from lack of home training, discipline is weakened and unconsciously parental control becomes a fiction.

Many of the problems would be solved if the altar were found in the home, but it is feared from the reports that there is a small percentage of our

homes where reading the Word and prayer find a place. It would look as though the family altar was hopelessly on the decline, while from nearly all the presbyteries there comes the cheering news that the Bible is being studied more regularly than ever, due very largely to the work of the home department and adult Bible classes in connection with the Sabbath school.

As abstract teaching in the public schools is of little value, unless made vital by a living personality, it is necessary that our teachers should be in their lives a standard of truthfulness, fidelity and purity.

The teaching of more history and biography would be a great help in inculcating principles on which character is based. Some sessions make a plea for more male teachers and better salaries to induce men to make teaching their life work, while others think an effort should be made to have more individual work done among the scholars. Nearly all advocate the Bible being used as a text book, and the half hour on Friday afternoon used by the minister to inculcate religious truth.

Regarding the girls the cry comes that many of the girls finish their public school education, and by reason of the heavy strain put on them to pass examinations they have no time to receive training in household matters from their mothers at home, where it ought to be given, but in many cases is not. In view of this, many sessions urge more training in domestic science, and less time spent in square root and other rootlets, believing that mental development of the scholar can be quite as certainly secured along lines of practical usefulness as in abstract teaching.

A little more time given by lady teachers in setting before girls womanly ideals would materially aid them, and to this end the girls should be separated from the boys after a certain age. Home duties should be emphasized a little more, and not the becoming a stenographer or operator held up as the sine qua non of existence. According to one presbytery, women are swarming into business as men's rivals, confronting us with a problem more serious than the Oriental cheap labor. As a result this continent has produced a crop of between three and four million batchelors and a corresponding number of "unclaimed blessings."

What can save the home from being swallowed up by the community? "Stop the robbery," cries the synod of Hamilton and London, "the home is being filched." The church needs to set her face against "bridge" and all institutions tending to lead mothers to dissipate their time and energy outside the home. Fraternal societies, clubs and church functions are named as enemies of the home.

The recommendations were:

1. In view of the various problems that confront the home, parents be urged to more fully recognise their solemn responsibility for the careful religious training of their children, by the use of the family altar, and a closer supervision over the habits and amusements of the children.

2. That loyalty to Christ and His church as shown by regularity of attendance at the services, by regular and systematic giving, by entering into full communion, should be constantly kept before the young people by ministers and elders in the pulpit and in the homes.

3. That parents be reminded that as the home is the citadel of the moral and spiritual force of the community, the training of the children rests primarily with them and cannot be evaded, regulated or delegated to others without guilt or loss.

4. That the adult Bible class and home department in connection with the Sunday school be commended to all parents as furnishing a strong link in the chain which binds the home to the church.

5. That the laymen's missionary movement be commended as an antidote for the abuse of money by giving

Continued on Page 12.