

of public school education has been instituted in the Province of Manitoba, a portion of the bounds of this Synod.

2. The Synod would strongly deprecate any change in the present system in operation in the Province of Manitoba which should forbid the use of the Scriptures and religious exercises at the closing of the school, when the trustees so desire.

3. That, in view of the great importance of the religious and moral character of teachers, members of the Church who are school trustees be reminded of the duty of having special regard to this qualification in their choice of teachers.

In making the motion Dr. King spoke of the unanimity of the Synod in its former expression. He said if there was not an absolutely secular system of schools it was due in part to the well understood sentiment of the Presbyterian Church, a sentiment which was in complete harmony with the judgment of the supreme court. He would be willing to let matters rest for the present as they are; but he hoped that at some future day the Bible might receive some fuller place than it had now. He had reason to fear that the attempt might be renewed, and possibly very soon to have even the present small recognition of the Bible removed and the system made absolutely secular. One could easily see that this was a very troublesome question for the politicians on both sides, and he knew that in both parties there were those who would be glad to have it out of the way. He felt it was due to those in political life who would oppose instituting an absolutely secular system that they should know that the Synod was at their back; and, on the other hand that those who would try to settle difficulties, not by satisfying the Roman Catholic Church, but by giving an equally good grievance to Protestants, should know that any action of that kind would run in the face of the very strong conviction of this Synod and that they might expect to encounter opposition in the future. He did not attach any very great practical importance in the meantime to the kind of use of the Bible at present made in the schools, or to the form of prayer, but he felt that to forbid it now when the trustees desired it and say that a school section entirely Protestant should not use the Bible and receive public moneys was a kind of outrage and the sentiment of this Synod in harmony with the preponderating sentiment of the community was in opposition to it. The result of the late elections in Belgium, a country not supposed to be priest-ridden as Scotland had been said to be, was an example of the force that was ready to rise up and assert itself to the dismay of politicians. If he belonged to a party that would try to foist on this province a secular system he would say to it, you are not only going to commit a crime against religion, but you are making a great political mistake.

The clauses of the motion were noted on separately. In moving the first one Dr. King expressed his view that it is not proper to pay public money for sectarian education; he was thankful, therefore, to the government for initiating the legislation which now obtains. On the second clause he remarked that it seemed an extremely strange way of getting over the difficulty to make the Synod utterly irreligious with the view of conciliating a body to which the school system would be made only the more obnoxious by the removal of the little religion there is in it. The object could only be this: As the Roman Catholics have a very serious grievance, give the Protestants another and we shall be about equal. Relating to the third clause the mover said that after all the religious and moral character of the teachers were worth all the rest; without that even the Bible and the prayers would be of little value. Testifying to the high character of the teachers of the province he said he found a growing conviction among educationists in all countries that to some extent there had been a misunderstanding of the purpose of public school education. It had been thought for a time that the results to be sought were such as could be ascertained by examination, and there was a growing conviction that the aim should be the formation of character.

Chief Justice Taylor seconded the motion. He said there was at present a very slight recognition of the Bible and prayer in the Schools; he would like to see more. It would be a sad day for the province if teachers should be forbidden to use the Bible, everywhere parents and trustees desired it. It was well that those in political power should know that, if they proposed to make any such change they would have the sentiment of this Synod decidedly against them.

Rev. Joseph Hogg held that the Synod could not affirm its position too emphatically. He dwelt especially upon the third clause of the motion as the most important, saying that between a thoroughly secular school with a Christian teacher and a school with the Bible read and prayer offered by a Godless teacher, he would prefer the former.

Rev. C. B. Pitblado pointed out that all legislation, but especially school legislation, required to be watched. In the east he had passed through this ordeal for twelve or fourteen years; and he knew that the unsectarian system of the lower provinces would have been interfered with time and again had not a watchful care been exercised by the Synod there. Religious instruction here is permissible within certain lines. If it is desirable to see that no change take place it would be well to appoint a committee on public school education with a convener and members enough to form a quorum in Winnipeg and representatives in every Presbytery, this committee to act judiciously and let the politicians know not only that the members of the Synod can talk, but that they have votes behind them.

Rev. Dr. Bryce thought the third clause might be regarded as a similar motion had been by a teachers' convention at Morden, as reflection upon them; also that it might be interpreted by the Roman Catholics as meaning that it was intended to see Presbyterian teachers introduced into the schools to make use of them for propaganda.

Rev. Mr. Farquharson could not agree with the first clause. He had a strong conviction that a mistake had been made in not allowing the Catholics to have their schools.

Rev. Mr. Hodnett held that no conciliation would secure the confidence of the people they might try to conciliate; that they were unsatiable unless they had their own way and made the schools part of their church. The importance of the moral and religious character of the teachers should be strongly emphasized. He was afraid that, not only in the teaching staff, but among the inspectors, there were those who could talk very lightly and frivolously about the Bible.

Mr. John Sutherland had been in favor of the kind of schools we have to-day, from his earliest recollection; but he did not approve of Scripture selections, he wanted the Bible put into the schools.

Rev. P. Wright thought that if the Bible were put into the hands of a teacher who did not love the Bible, and he were compelled to read it, he might take his revenge by reading utterly unsuitable selections. He held that it was tyrannical to forbid any prayer but the little formula prescribed, though there might not be a Catholic within fifty miles. If there were any possibility of removing the grievance of the Catholics without violating the conscientious convictions of Protestants, it should be done. But he would not, for the sake of unity of the school system, have a Christian nation proclaim by law that the Word of God was not to be read in the schools.

Rev. Dr. Bryce pointed out that the Lord's prayer was one of the selections besides the short prayer. The selections had been made to help the teachers rather than to restrict them.

Rev. Dr. DuVal saw very great wisdom, not tyranny, in the prescription of certain selections. He said the idea must not be entertained that this was the bone of contention with the Roman Catholics.

Rev. Dr. King's motion was carried, and was followed by the adoption of the following, moved by Rev. C. B. Pitblado, and seconded by Rev. Dr. King:

That this Synod appoint a committee, whose duty it shall be to take cognizance of legislation on public education in Manitoba and the Northwest Territories, and take such measures as they deem judicious for maintaining our unsectarian system of education, and that it report each year to Synod.

The committee was appointed to consist of Revs. Dr. King and Dr. Bryce, Messrs. Pitblado, Wright, Carmichael, McLeod, Rochester, P. C. McIntyre, Colin H. Campbell, Hon. Chief Justice Taylor, and Robt. Martin, and the clerks of the Presbyteries.

#### THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce submitted the report of the committee on the maintenance of the theological department of Manitoba College. It stated that the revenue had been much smaller than for any year of its recent history; the causes were the general depression prevailing throughout the Synod, the want of proper organization in certain sections, and the heavy demand made on the erection of the new buildings of Manitoba college. The financial statement up to May 18th 1894, showed the following receipts from Presbyteries: Winnipeg, \$1,096.60; Rook Lake, \$233.40; Brandon, \$367.30; Minnedosa, \$184.30; Regina, \$200.35; interest on endowment, \$96; Synod of Columbia Presbyteries, Calgary, \$66.85; Kamloops, \$15; Westminster, \$73.20; Victoria, \$52; balance due Convener, \$417.23; total \$2,799.88. Expenditure, paid amount due Convener, \$455.18; salary of Dr. King, \$2,250; part of Convener's expenses to Calgary, \$37; interest, \$33; printing, \$24.75. Liability, \$750, being last quarter of salary of 1893-94.

Some time was spent in discussing the deficiency, and the matter was laid over to the next sederunt.

At the Thursday evening sederunt after the opening prayer by Rev. P. Wright, the report of the Foreign Mission Committee was presented by Rev. Prof. Hart. It mentioned the visit of Mrs. Harvie and Mrs. Jeffrey last summer, to the Indian missions, as having been very productive of good. There were thirteen different Indian missions on twenty reserves, with a staff of seven ordained ministers and twenty-five assistants. There were 197 Indian communicants: children in schools, 303, of whom fifty-five are in day schools, and 248 in industrial schools. There were three day schools and six boarding schools, including a large industrial school at Regina. There were in actual attendance at Regina, 121, an increase since last spring of eighty-five. The work among the adults was the least encouraging; there was progress but it was slow. At Pipestone, Portage la Prairie and Crowstand there were places of worship in course of erection. The cost of the Indian work last year was \$20,984; of this \$15,000 was paid by the Woman's Foreign Mission Society. A request was made for co-operation in placing pupils in Christian homes and giving employment to young men with farmers, helping and encouraging them to earn their own living.

Rev. Hugh McKay, of Round Lake, opened the discussion on the Indian mission. He spoke first of the school, which has an attendance of twenty pupils, giving a description of the work carried on. Farming, he said, is the only industry taught to the boys; he thought this was better than teaching trades. Besides the school he had his mission work on the reserve. In speaking of the mission, he illustrated the tendency of the schools to elevate the families, and showed the superiority of Christian homes. He had found it a great help to have a godly man to be a farm instructor. These various points he brought out in the form of an interesting account of a trip around the appointments of his mission.

Rev. C. W. Whyte said the Indian work was one which comes home to all of us as Canadian citizens. He proceeded to show

(Concluded next week.)