

"My broken body thus I give
For you, for all; take, eat, and live;"

taught sacramentarianism. (Cries of "No, no.") If that hymn did not teach sacramentarianism, he did not know what sacramentarianism was. (Expressions of dissent.) Those who hissed reminded him of his very good friends the Evangelical Episcopalians, who could say that baptism made them "a child of God, and an inheritor of the kingdom of Heaven," and who at the same time protested that they did not teach baptismal regeneration. "Let me make," he said, "the songs of a country, and I care not who makes its laws." "Let me sing what psalmody I like, and I care not what our professors teach in their theological halls." He contended that the introduction of hymns was most dangerous; they had been introduced into the Church in the United States. Where they were used not a psalm was sung now. Nothing but psalms used to be sung in the Episcopal Church in this country once, but now hymns had been let in, and the use of "Hymns, Ancient and Modern," which contained some of the leading errors of Popery was permitted; and not only that, but that hymn-book was used in one of the church institutions and persisted in. In the Presbyterian Church, the state of matters was bad enough already; those who could not sing hymns, could not preach in the pulpits of those who knew them, neither could they get a call, and yet they were called upon to assist to maintain missions at which hymns were sung and organs used. There would be nothing for it, so far as he could see, but to leave the Church. He would move as follows:—"Receive the overtures, and inasmuch as the remedy therein proposed for the evil to which they refer, appears to be doubtful if not unsafe, allow them for the present to lie on the table; and appoint a committee to consider the feasibility of revising the authorized version of the psalms, and of adding to them other versions of the same in different metres, and to report to the next General Assembly."

THE NEXT MEETING OF THE ASSEMBLY.

Rev. Mr. Laing, (Dundas,) moved that the next meeting of the General Assembly be held in St. Andrew's Church, in the city of Ottawa.

Mr. Civil, (Montreal,) seconded the motion.

The motion was carried.

On motion, it was also decided that the meeting should commence at half-past seven on the second Wednesday of June.

HYMNOLOGY.

Rev. Mr. Black asked how long the debate was to continue.

The Moderator said it could be continued till this day fortnight if the Assembly liked, but the duration of the speeches could, on motion, be limited.

Motions were then made limiting the speeches to three, ten and fifteen minutes respectively.

The motion limiting the speeches to ten minutes was carried.

Rev. Dr. Robb called for yeas and nays on the motion. He was proceeding to state that if speakers were limited the matter would be carried somewhere else for settlement, when

Rev. Principal Grant said a discussion on this matter would be out of order.

The Moderator said no discussion was necessary. He then called for the yeas and nays, and, on members rising, instructed that they should be counted.

Several members—Oh, no, no.

The Moderator said the members must be counted.

They were counted, and the ten minutes limitation was carried by a vote of 185 to 8.

Rev. Dr. Waters then submitted that the amendment of Rev. Mr. Wilson was out of order and not an amendment because it proposed a revision of the psalter whereas the main motion had reference only to hymn-books.

The Moderator ruled that the amendment was out of order; but it looked at something different to the overtures and must be introduced as an original motion or a substitute motion. He would, however, be very glad if he were overruled.

Rev. Dr. Topp was also of opinion that the amendment was out of order.

Objections being taken to the ruling by Dr. Robb and Mr. John Charlton,

Rev. Mr. Wilson rose to explain his view of the amendment.

The Moderator said no discussion could be allowed after a ruling had been given. If there was any objection to his ruling he would call for a vote.

Rev. Principal Grant—Who challenges the Moderator's ruling.

Rev. Mr. Laing—I do.

The Moderator—Then a division shall be taken.

A division was then taken and the Moderator was sustained almost unanimously.

Mr. John Charlton, M.P., moved the adoption of the first part of Mr. Wilson's resolution, viz:—"That the overtures should be allowed to remain on the table." In doing so, he said there would be a division in the Church if any uninspired hymns were allowed to be used in the place of psalms. Psalms were appointed by God, and "the Deity was a little fastidious as to how He was praised." A jingle of hymns did not meet His requirements. Besides, the psalms were alone sung by the early Christians, by the Waldenses, and the Huguenots, all of which were a sufficient warrant for their use. He concluded by submitting a psalm book to the Assembly for its examination. The psalm book was that of the revised psalms of the United States Church.

Mr. A. J. Mackenzie (Hamilton) contended that there was no desire to exclude the psalms from the churches, and he held that to vote down hymns was to say that many of the congregations of the Church were unscriptural in their practices now. He believed that Dr. Robb was a fine reader, and if he would get up and read "Rock of Ages," "Jesus Lover of my Soul," or the child's hymn, "Jesus loves me this I know," he would be reading a whole gospel itself, and he would be repeating something very much better than was heard from the pulpit sometimes.

Rev. Mr. Thompson (Nova Scotia) held that the superseding of the psalmody by a book of uninspired hymns would be to declare that the Church had lost faith in the form of praise prescribed by God. The adoption of the resolution would lead to the use of a human production instead of a divine production in the worship of God, and he would be no party to such a transaction. The signs of the times indicated clearly that God's word should be adhered to in His worship, and there was one great principle which should be followed, and that was to introduce nothing into the worship of God for which there was no divine warrant. The Psalms satisfied apostolic piety and early Christian simplicity, and not until that simplicity was departed from was another series of songs required.

Rev. Mr. McCrae (St. John, N.B.) held that Dr. Robb could not say that Rouse's version of the Psalms were inspired, for it was not an accurate translation. And that being the case the Church ought to use, according to Dr. Robb's own argument—that was if Dr. Robb was consistent—the Hebrew original. He did not believe that the privilege of expressing thoughts that breathe in words that burn should be taken from men. He knew that many congregations were awaiting the approval of a hymn-book by the Assembly, and unless some decision were arrived at another variety of hymn-books would be introduced which would make confusion more confounded. He believed also that by the use of hymns the people could be educated up to admire those grand old Psalms, Rouse's version, which he admired although he did not believe it to be inspired. He was of opinion that those who desired to use hymns should be allowed to use them.

Mr. J. C. Smith (Oshawa) said he believed there was a majority in the Church who could not give up those favorite hymns, "Rock of Ages," and "Jesus, Lover of my Soul," and they would not if they could. He could not understand the consistency of those who said they would go out of the Church if hymns were allowed, because hymns were used now and none had gone out of the Church.

Mr. Sinclair (Nova Scotia) held that in the early period of the Christian dispensation hymns were sung, for when the angels came down to announce the birth of Christ did they not sing—not a psalm but a hymn—"Glory to God in the Highest, and on earth peace, good will towards men?" Then again Hillary and Ambrose prepared hymns for the use of Christians, and in the seventh century sanction was given to hymns. But, if hymns were unscriptural why did not those who thought so complain of them before Church Courts. Surely, if a minister gave out "Auld Lang Syne" in the pulpit, he would be told that he was giving out a profane song, and would be immediately brought to task. If the use of hymns was wrong those who were opposed to them should, if they were consistent, bring those who used them before the Church Courts. He did not wish to compare things in heaven to things on earth, but he must say that in his opinion, if the angels and saints in heaven could sing hymns without conscientious scruples, Christians on earth could do so too. Those who were opposed to the singing of psalms he understood, did not mind using the paraphrases, and he was told that Dr. Robb used them sometimes.

Rev. Dr. Robb—Moderator, I want to know if that question is before the House. I am prepared to enter into this controversy when it comes up.

The Moderator—It is not before the House; it was merely an incidental reference, I suppose.

Mr. Sinclair—Yes, it was an incidental reference, and I want to give Dr. Robb an opportunity of denying it. He held that it was as much the duty of the Church to see that the hymn singing was of a proper character as it was its duty to see that the preaching was of a proper character. Arius, he said, spread his heresies by means of hymns, but Chrysostom made better and sweeter hymns to correct that heresy. He would like to find those who were opposed to hymn singing on the ground that it led to heresies doing like Chrysostom, and like him preparing a hymn book containing nothing but sound doctrine. He objected to Principal Caven's motion on the ground that it would create strife. He also opposed Principal Grant's motion because it aimed at nothing. The Principal admitted that things were not as they ought to be, and the proper thing to do was to take those things which were out of order and try to bring them into order.

Rev. Mr. Black (Montreal) thought that if a hymn book were prepared bearing the statement that it was issued by the toleration of the General Assembly, it would meet the views of both parties. Referring to the statement of Mr. Charlton, M.P., (to the effect that the Waldenses sang nothing but psalms, he said it was a matter of fact that some of the hymns that were sung in the Valdois valley were the finest we have to-day. The same gentlemen made the statement that the Huguenots sang nothing but psalms. He would just remark that the hymns of the Huguenots formed quite a respectable literature, and he hoped that any new hymnal that was introduced would contain some of them. Those hymns were used by the French Protestant congregations at Montreal, and to hear them sung by the French did one good. With regard to the singing of psalms, he said that 200 years ago there were 800 Presbyterian churches in England. They used the psalms only; the dry rot of Socinianism came into them and they dwindled away. The Presbyterian Church in England to-day was not the successor of that Church; it was the offshoot of the Scotch Presbyterian Church. Regarding the statement concerning the introduction of hymns into the Church in the United States, he stated that one Church which used the hymns had been rent with the strife of orthodoxy to an extent that the Church in the United States had never been rent—hymns and all.

Mr. Wm. Adamson (Toronto) was sorry if all the clergy felt as strongly on the question of hymns as Mr. Wilson did, that the matter had not been discussed in the pulpit. He did not believe that the singing of hymns was the committing of a sin, and he was sure that no harm would be done by the matter being fully discussed in sessions. In the interests of the Church he hoped the matter would not be thrown over.

Rev. W. C. Windle said the sooner the door for the introduction of the hymns prepared by anybody was closed, the

better. That door could be closed by the introduction of a hymn-book which everybody could accept.

Rev. Mr. Bell (Peterboro,) moved, "that inasmuch as in the terms of union the congregations forming this Assembly were allowed to continue their established practices in the service of praise, the Assembly receives the overture and without infringing on the liberty already allowed to congregations and in order to correct, as far as possible, the evil complained of, appoint a Committee to consider the whole question and report to next Assembly."

Rev. Principal Grant said it had been represented that his motion was somewhat curt. He would therefore withdraw it in favour of Mr. Charlton or Mr. McLellan's motions.

Mr. McLellan withdrew his motion in favour of Mr. Charlton's.

Rev. Mr. Laing said the object of his motion was to elicit discussion, and it had been very successful in that respect. There were three motions before the house, two of them were in favour of doing nothing, his was in favour of doing something. He would, therefore, speak to it. He was in favour of taking a good step; Dr. Robb was in favour of a step at a time, so he had got so far as using the paraphrases. It was to be hoped he would soon take another step on the subject of hymnology.

A division was then called for, and Rev. Mr. Laing's motion for the reception of the overtures and the appointment of a committee favourable to their recommendation, was carried.

Rev. Dr. Robb dissented from the finding of the Court, on the ground that it was unconstitutional, the Court having acted on a principle which had never been adopted by the Church.

The Sederunt was then closed.

EVENING SEDERUNT.

The Evening Sederunt was opened with prayer.

A DELEGATE FROM SCOTLAND.

Rev. Mr. Ross, of Rothesay, Scotland, delegate appointed by the Colonial Committee of the Free Church of Scotland was introduced. He congratulated the Canada Presbyterian Church on its progress, and stated that for a church to break the bread of life with one hand in Newfoundland and another in Vancouver's Island, and yet to continue the churches within the settled districts, was a very satisfactory state of affairs. He hoped the home churches would be able to contribute more largely than heretofore to the Canadian Home Mission work, and that something like \$30,000 would be given annually by them. The Canadian Church approached closer to the early Christian Church than any other. The power of God was with it, and He would bless it. Having referred to the connection between the home Church and the colonies, he said there was at work in the colonies that which tended to their isolation, and he was afraid there was being introduced the wedge which would lead to the disintegration and weakness of the Empire. He felt that the time had come when the British Empire should be more united, and in a unity of the kind which he favored, he felt Presbyterians would take a leading part. If the time should come when the colonies were united in one Supreme Court, upon one common platform, each colony sending its representatives there, he felt satisfied the genius of Presbyterianism would not only suggest the idea, but would assist in bringing it to a triumphant issue, and thereby solve one of the greatest questions which divided the politicians of to-day. It might be said, "Why not let well alone?" Every one knew that there were people who favored separation and a shirking of the responsibilities which might rest upon them in the case of any question concerning the Empire arising. A union, such as he suggested, would strengthen the British Empire, and would make it a greater power in spreading God's Word. He mentioned this thought in respect to the connection between the Church at home and the Church in the colonies. He then gave an account of the very successful mission work of the Presbyterian Church at home and abroad.

Rev. Dr. Topp introduced a resolution welcoming Mr. Ross, and stating that the Church in Canada rejoiced to hold close fraternal relations with the Free Church of Scotland, expressing satisfaction at the remarks of Mr. Ross, and requesting that gentleman to convey to the Colonial Committee the cordial thanks of the Colonial Churches for its generous aid to missions in Canada.

Prof. Gregg seconded the motion, and it was carried unanimously.

FOREIGN MISSIONS.

Rev. Dr. McGregor read the report of the Foreign Mission Committee, Eastern section. Canada, he said, supported three missionaries in the New Hebrides, an account of whose work and sufferings was given. It was proposed to erect a Memorial Church on the spot where Williams, Harris, and Gordon were martyred for their testimony to the Gospel, the cost of which was to be two hundred pounds. During the past year the Gospel had been published in four different languages. The "Messenger of Peace," the vessel for the accommodation of the missionaries, it was reported, was an excellent ship. The Canadian Church paid two hundred pounds sterling annually to her support. No accident had befallen her and she had done good work. The report raised the question of increasing the number of missionaries there, that subject, however, being left to the Assembly for decision. A proposal was made to send laymen out, but the Committee would propose on this matter the following resolution:—

"That while the Committee see no objection to the proposals, our great distance from the field, and the consequent expense of sending agents so far render them impracticable."

The report then referred to the mission among the coolies of Trinidad. Seven hundred were reported as having received Christian education, and many were said to have given up their heathen ways. The proprietors of estates had assisted by paying one-fourth of the expenses of the mission, and Canadian Presbyterians had paid £135 sterling. Another missionary, however, was wanted. The expenditure on mission work had altogether been \$15,213. The

(Continued on page 556.)