

fully presented. The report was most encouraging, and the hearty response of the Church showed that it was ripe for such a movement, and that the first committee in charge of this work had gone about it both wisely and most diligently. They resolved to work along the line of the Presbyteries and Synods. Questions were sent out to every Presbytery and forty three answered. Of 796 societies reporting, 629 are Y. P. S. C. L., fifty-six are junior, and seventy seven are of various sorts. In eighteen out of forty-nine Presbyteries the Christian Endeavor holds the whole field. There are, it is found, upwards of 1,000 Young People's Societies of various kinds in the Church, but all having one object. The total membership is 31,615, of which 9,939 are males. In the junior societies the proportion of boys and girls is more nearly equal, being 1,663 of the latter to 1,405 of the former. The total amount of money raised was \$26,911, an average of \$34 to each society. Of this \$5,821 are spent by the societies upon themselves; \$1,050 are given to the Schemes of the Church, and \$3,043 to other objects. It should be noticed that a chief object in these societies is training for Christian work, not the raising of money. The forms of activity Mr. Fraser showed were both very numerous and varied. The work of the committee had been instrumental in drawing much closer the bonds of sympathy between the young people and the pastors and sessions of congregations, as well as informing themselves better upon the principles and work of, and strengthening their attachment to their own Church, for which they were now prepared to do great things.

The Rev. Mr. McBeth, Winnipeg, moved the adoption of the report, and in doing so referred to the inspiration of work for the young and among them. The rapid progress of this organization of our young people showed strikingly the adaptability of our Church, and the prospect for the future was most hopeful. It was seconded by the Rev. Mr. MacMillan, of Halifax, who noticed the great amount of work done by the convener and the thanks due to him by the Church. Speaking of the Christian Endeavor he said that it was a great blessing, first in that it was a safeguard of the young against temptations to evil, and second as a stimulus to good. He illustrated the vast power there was in it for good if only utilized by a reference to the power if it were utilized of the Falls of Niagara. The power of speech for Christ had been developed among the young people, even the young women of which we had had an example in the addresses of Miss Sinclair. The Rev. William Patterson, Toronto, supported the motion in a characteristic speech. He dwelt especially upon two aspects of Young People's Societies' work, namely as a school for the study of the Word of God, which he feared there was a danger of even Christian literature displacing; and next as a training school for doing Christian work. He illustrated this last by several examples drawn from his own personal experience of the Society of his own Church. In closing he emphasized the latent power which there is in young people, the importance of sympathy and guidance by the minister and session; with these the young can be got to do anything, and if they cannot be got to work and help, the cause lies with the minister and session. The report was adopted.

SIXTH DAY.

TUESDAY MORNING.

After the opening exercises Professor Gregg, the convener, presented the report of the Hymnal Committee, which opens with a reference to the late Rev. D. J. Macdonnell, who had rendered valuable service to the committee ever since its organization eighteen years ago, and who had interested himself specially, of late, in the obtaining of a Hymnal common to the Presbyterian Churches in Britain and our own Church.

When the committee met in April, the information received from Scotland was submitted and considered. On examination of the changes proposed by the joint committee, the committee felt disappointed by finding that they were very little in accordance with their views, either in regard to omissions or additions. Several hymns common to the two previous drafts, which we wished to retain, they proposed to omit. A much larger number we wished to be added to the Common Hymnal they were unwilling to accept, while we were unwilling to accept by far the largest number of the hymns they proposed to add. Finding the differences to be so great the committee did not see its way to recommend the adoption of the Draft Common Hymnal, as recently revised, and, as they were instructed by the Assembly to report this year for final action, they proceeded to re-examine and remodel their own draft in the light of the reports previously received from Presbyteries, and from the, in many respects, valuable collection of the committee in Scotland. The result was that they agreed to recommend the omission of a large number of less needful hymns from their own draft and the substitution of what they considered a better class from the Draft Common Hymnal.

In the meantime the book was accepted unanimously by the U. P. Synod of Scotland, and accepted also by a majority by the Free Church Assembly. It was, however, rejected in the Established Church of Scotland. After taking into account the whole situation, the committee now recommend proceeding with our own Draft Hymnal. The committee have wrought very laboriously upon the book, and, whilst the effort to secure a Common Hymnal has failed, great benefit has accrued to our committee from the work done by the committees in the old land. The new book will contain about 650 hymns, and it is proposed that the work shall be completed as soon as possible after the Assembly closes.

Since the adoption of the committee's report for presentation to this General Assembly the report of the sub-committee on music has been received and adopted. They report that they have completed the revision of tunes selected for the Draft Book of Praise which are now presented to the Assembly subject to any necessary final readjustment.

The committee, as instructed by the last General Assembly, would recommend—

1. That the Book of Praise, the work of this committee, with music selected, be adopted, and the committee authorized to proceed with its publication after any necessary revision thereof.

2. That the committee be authorized to cooperate with any other Presbyterian Church or Churches in preparing a revised and improved metrical revision of the whole Psalter for the use of congregations.

Dr. Somerville moved the reception and consideration of the report, seconded by Mr. W. B. McMurrich, the treasurer of the committee, who testified to the general desire of the Church for a hymnal of our own rather than a Common Hymnal. Rev. A. McMillan, who is in charge of the music department, expressed gratification that "whilst we had lost the Common Hymnal we have gained a Common Hymnology." The principles which have guided the selection of tunes were set forth, viz., all tunes which have sung themselves in the heart of the Church have been retained, those that have not been found useful rejected, the dignity of sacred song and of a worthy musical standard have been presented and acceptable melodies have been sought for. The details of arrangement are also being carefully attended to. Principal King made some inquiries as to the selections from the Psalms in the Book of Praise.

The time fixed for the consideration of Principal Caven's resolution on the Manitoba School question having arrived, the matters from the Hymnal Committee were allowed to lie over. Principal Caven defended the right of the Assembly to pronounce upon the question and the propriety of its doing so now, on the ground of the questions involving great educational and religious interest. He trusted that our Church would never be silent when questions such as these required to be considered. He then proceeded to the exposition in detail of his resolution, which is as follows:—

"The General Assembly, while, in common with former Assemblies, attaching great importance to the religious character of public education, is strongly opposed to the restoration of Separate Schools in Manitoba, as involving the application of public funds to sectarian purposes, a thing deemed both inexpedient and wrong in principle.

"The Assembly expresses disapproval of any legislative or governmental action in the matter of education, which is intended to confer privileges upon one section of the community that are not accorded to all. In particular, the Assembly disapproves of any attempt to remove alleged grievances connected with the establishment of National Schools in Manitoba by remedial action of the Dominion, and especially by remedial legislation such as has been proposed. Legislation of this character, while competent, according to the letter of the Constitution, is not required by it, is at variance with its spirit, and is almost certain to be followed by very hurtful consequences. The Assembly cannot, indeed, regard the establishment of Separate Schools as, in any case, a satisfactory solution of the educational problem occasioned by diversity in religious belief.

"In the interest of civil and religious liberty the General Assembly deems it its duty, at this time, to lift up its testimony against all procedure which confuses temporal and spiritual authority, thus inevitably impairing the sanctions of both. Whilst the fullest expression of opinion on educational and other public questions which involve moral elements is always competent to Churches, and may become their distinct duty, the General Assembly would earnestly deprecate any attempt on the part of any Church to place itself above the State in the civil sphere, or to dictate to its adherents in the exercise of a public trust.

"The Assembly still hopes that conference between the Dominion and the Province of Manitoba may remove existing difficulties on the subject of public education, by such adjustments as, while preserving the principle of National Schools, may satisfy any reasonable claims of the minority."

The Assembly all agreed that public funds should not be applied to sectarian purposes. This was axiomatic in the Assembly, and the speaker had thought throughout the whole of Canada as well. If it be departed from there would be nothing but strife all along the line. He denied that was the Assembly's position in accepting moneys from the State for its Indian Schools. The State stood in loco parentis to the Indian, which obviously makes the case a different one. To confer privileges upon one section of the community that are not accorded to all sections was plainly a course of action sure to produce heart-burnings and strife. The Protestant Separate schools in the Province of Quebec were a dire necessity, because of the Romish Public schools. The remedial legislation proposed was undoubtedly the restoration of the Separate School system. He refused to be warned off the ground covered by this question, because politicians chose to preempt it. There was nothing in the decision of the Privy Council to compel the restoration of the Separate School system. It was competent to the Parliament thus to restore their privileges, but not requisite. As to the "compact" of which so much is made, as is now well-known the clause demanding Separate Schools was

foisted into the Bill of Rights, No. 4, which was a "doctored" document, the Bill No. 3 being the authoritative document. If there should be a possibility in a constitutional way of abolishing Separate Schools in all parts of the Dominion, the speaker declared that he would be found aiding in it. As to the mandement of the Roman Catholic bishops, they have a perfect right to guide the conscience of their people, as indeed the Assembly sought to do in this resolution. But when ecclesiastical penalties were brought to bear in the civil sphere, then we parted company with them. He was grieved that such a claim was made. He was not surprised. The only surprise was that the claim, which some supposed was obsolete, was now put forward with all the directness of Hildebrand. The doctrine of Protestantism was that the Church and the State has each its own sphere, in which it is supreme, neither to be permitted to transgress on the ground of the other. Some of the brethren had expressed the opinion that the clause relating to conference between the authorities of the Dominion and the Province of Manitoba should be omitted. He thought not. He was careless as to whether it should be done by Sir Charles Tupper or by Mr. Laurier, but he thought the wise and Christian and patriotic course was such a conference. He had thought of two possible schemes, the first of which commended itself most to his mind. In districts where the Roman Catholics are in the majority, let provision be made for instruction in their own doctrines by them, after school hours, which might be shortened for the purpose; Protestants to enjoy like privileges where they are in the majority. The second suggestion was the use of a book of Morals, such as that sanctioned by the Roman Catholic Bishop of Pittsburg, Penn., and used in schools there. This suggestion had been made to the speaker by a member of Assembly.

Principal King, in seconding the motion, expressed his profound desire that the Assembly should not be compelled to discuss the question now in hand. But the mandement from Quebec made silence impossible at the risk of being understood to have changed ground. He held that the separation of Church and State did not compel the severance of education and religion. As to the Indian schools, the treaty Indians were the wards of the Government, whom the Government was bound to educate; and as the chaplains were provided for troops and penitentiaries by the Government, so the Government provided for the care of the Indian. The Church co-operated with the Government in this. Should it be found on examination that the Church was compromised in so doing, he, for one, was prepared to forego the arrangement.

Principal King's address was now interrupted by the order for the day for 12 o'clock, viz., the appointment of the place of meeting of next Assembly. Prof. Hart, on the part of the Presbytery of Winnipeg, invited the Assembly to the Prairie Capital. He moved, seconded by Dr. DuVal, that the meeting be held in St. Andrew's Church there, Dr. Robertson supported the motion. It was now ten years since the Assembly had gone west. The decision of the question was delayed until to-morrow to permit further communication with the railways in regard to rates.

Dr. King resumed his remarks, stating that in his opinion it was not this Church that received the Government's money, but that the Government received this Church's money (last year well nigh \$21,000) to do work which the Government was bound to do. Had the Remedial Bill passed, it would have made a grievance for the Protestants of Manitoba and a very doubtful boom to the Roman Catholics. He hoped for no solution so long as the basis was, as it had been, that it should be "satisfactory to the minority." The interest of all parties should be considered. Amongst the Roman Catholics of Manitoba, some had no wish whatever for Separate Schools, a considerable number, others, and a still larger class, whose antipathies were aroused by the mode in which legislation had been introduced, would be willing to accept some such proposition as Principal Caven had made; the remainder held the extreme Roman Catholic view entertained by the bishops. Principal King did not expect a solution that would meet the views of these prelates and those who held with them. He had still hope for the success of a policy of conciliation. Of one thing he was certain, that Separate Schools, such as they exist in Ontario, would not be re-established in Manitoba.

TUESDAY AFTERNOON.

Two cases of appeal reported upon by the Judicial Committee were first taken up, and a brief discussion in each case followed, one of them being settled finally. The consideration of the motion moved by Rev. Dr. Caven, seconded by Rev. Dr. King, already noticed, was resumed by the Rev. Kenneth MacLennan, Point St. Lewis. Last year when this matter was taken up, he was not in favour of it, and all the reasons for his course then existed only more strongly now. It was a matter in which, as a Church Court, we were only very remotely concerned; but inasmuch as it was taken up last year and dealt with, he would move in amendment to the motion that the Assembly simply re-affirms its declaration of last year upon this subject.

The Rev. Dr. Campbell, Montreal, in seconding the amendment, said that we would not, as a Church, add to our influence by further intermeddling with this matter. Living in Quebec, where he had long lived, he was intimately acquainted with the view which would be taken by the hierarchy of our course, how it would be turned against us, and we would thus be found to be playing their game. We blamed the hierarchy

for the position they took, and their course of action, and the Assembly, so far as it could do it, was doing the very thing which we blamed them for. Every paper in Quebec would to-morrow have the account of what the Assembly had done if it passed this motion, and it would be used to justify the course of their bishop. He referred also to the arrangements entered into at confederation that the education question was then an Ontario one, and that unless security had then been given for the educational rights of the Protestant minority in Quebec, there could have been no confederation; a sacred compact had then been entered into, he said, and that compact should be kept in spirit and in the letter.

The Rev. Mr. McLeod, of Three Rivers, drew attention to the fact that the Roman Catholic schools in Quebec were not parallel to Protestant schools in Ontario. The former were sectarian Roman Catholic schools, while the latter were non-denominational public schools, and imparted a sound secular education. If the Roman Catholics would give Protestants in Quebec such schools as the common schools of Ontario are, they would willingly forego their separate schools for common schools.

The Rev. Dr. Laing, Duodas, could not agree with the views of Mr. MacLennan and Dr. Campbell. The action taken last year was right for last year, it was not sufficient for this year circumstances had changed. What the hierarchy did or would do was not to the purpose. It was for us simply to do what we believed was our duty. The hierarchy had been spoken of as the representatives of Roman Catholics, and it was sufficient to come to their views. The representatives of the people of Quebec were the men chosen to represent them in Parliament, not the hierarchy. Dr. Laing entered into the history of the origin of separate schools in Ontario, and showed that the fathers of confederation were in favour of the principle, and he did not agree that the act of confederation necessarily carried with it that the Roman Catholic minority of Manitoba were entitled to have separate schools secured to them by Parliament.

The Rev. Dr. Sedgwick, of Tatamagouche, was strongly opposed to the motion, which he insisted, in spite of "no, no," from the Assembly was a political motion and aimed against a great political party. He protested against being put under the ban by having to vote against the motion, although it all respects he was truly a Presbyterian as those who proposed and voted for the motion.

The Rev. Dr. Grant, Orillia, followed Dr. Sedgwick, and brought down the house by denouncing the amendment as "indescribably useless. If there was reason for action last year, the necessity was tenfold greater this year; if the motion last year was political, the only difference was that this year it was nearer polling day. If the action proposed by the motion was right, why not support it out and out, if wrong why not vote against it, instead of professing to be ready to vote the supporters of the amendment did last year. If it was wrong then, it was wrong now, and they should say so.

The motion was carried by a sweeping majority.

TUESDAY EVENING.

FRENCH EVANGELIZATION.

The situation with regard to this subject is well presented in the following paragraph.

"That a sleepless hierarchy is sedulously guarding every avenue of approach to the people, and strenuously asserting its authority and grasping for power, goes unsaid. That there is a rising spirit of independence and self-assertion on the part of the French-Canadian people with respect to clerical assumption and dictation is abundantly plain. And the events of the future may furnish a test of its strength. That there is much practical infidelity as well as serious disposition of inquiry with regard to religious matters among intelligent and cultured men, whose recognition of Roman Catholicism is only in name, is well known to all who come in contact with the people. Minds jaded with Romish doctrine are always disposed to throw off all shackles of religion. Many in the Province of Quebec are doing so; and their number will go on increasing, until the Word of God can be brought into contact with the minds and hearts of the people so as to dispel the notion that the doctrines of the Church of Rome and the teachings of Jesus are identical. The sole and steadfast aim of the Board of French Evangelization is to bring the Word of God and the minds of the people together. Christ and the truth must be so presented as to win them for Him. To bring men over to any form of Protestantism is a secondary, and may be a very unworthy, work. But to hold forth the Truth, so as to lead them to know the only Saviour, and into living touch with His example and teaching, is the very purpose of the Church of God.

The three branches of the committee's work are being vigorously pressed, schools, colportage, and evangelism by missionary and pastors, the details here given will show:

Mission fields.....	39
Preaching stations.....	94
Sabbath attendance.....	2,370
Families.....	753
Church members.....	1,106
Church members (French) added during year.....	172
Church members (English) added during year.....	54
Scholars attending Sabbath Schools..	1,048
Colporteurs (all the year).....	2
Colporteurs (six months).....	4
Copies and portions of Scripture distributed.....	1,100