

PRESBYTERIAN REVIEW.

VOL. V.

TORONTO, JULY 4, 1889.

WHOLE NO. 230

PUBLISHED EVERY THURSDAY BY THE PRESBYTERIAN NEWS CO., TORONTO (LIMITED).

DOST THOU NOT CARE? I LOVE and love not? Lord, it breaks my heart To love and not to love.

RULING ELDERS: THEIR QUALIFICATIONS AND DUTIES.

It being understood that the congregation is divided into districts, and that each elder has one assigned to him.

1. He should keep a register of all baptisms, individuals, communicants, and baptized youth in his district.

2. He should aim at knowing every person in his district. The twelve or fifteen families therein and their children should be his personal friends.

DUTIES TO THE ELDERS FROM THE CONGREGATION.

1. Being chosen by the people as their representatives to an office of great responsibility, with no pecuniary compensation attached, Elders should be held in due honor and esteem.

4. They should be trained by the pastor in the art of winning souls to Christ, resolving doubts, comforting the mourning, and restoring the fallen and wandering.

DUTIES TO THE PASTOR FROM THE ELDERS.

As Aaron and Hur supported the pastor in the art of winning souls to Christ, resolving doubts, comforting the mourning, and restoring the fallen and wandering.

THE GENERAL ASSEMBLY. DETAILED REPORT. SIXTH DAY.

History over a permissive measure. The latest Government statistics, too, are instructive on this point, as they clearly show that wherever prohibitory legislation has prevailed the result has been to reduce, in a marked degree, the consumption of alcoholic liquor.

"Do you think the people are ready for prohibition?" a larger proportion than last year say "no." This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which Sessions interpret the meaning of repeal.

"That we again declare our conviction that the traffic in intoxicating liquor is contrary to the Word of God; that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the State is the proper goal of all true temperance legislation, and is one of the worst aims of an enlightened Christian philanthropy; and that sympathy with prohibition legislation should be deemed an essential qualification in those who represent us in the Parliaments of our country."

"That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and prosperous people; and we would, therefore, express our gratitude to God that, in combatting the evils of intemperance, the Church has kept Christ and His Gospel so conspicuously in the foreground as the sole refuge of perishing men, and the sovereign remedy for every ill."

"That the Assembly, recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office-bearers of our Church the importance of taking a leading part in so commendable a work; and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic."

of our Church to take the fullest advantage of each and every prohibitory feature of the License Act--such as reducing the hours in which liquor can be sold; banishing it entirely from any given locality; and generally, in so hedging in the traffic as to greatly promote public morality and domestic peace.

"That we record our appreciation of services rendered to the cause by many of our most prominent public journals, by various temperance societies, and especially by the Women's Christian Temperance Union throughout the land."

"That we renew the recommendation of past years to form temperance societies and Bands of Hope in our congregations under the supervision of Sessions and Sabbath-school teachers; and that the Assembly's Committee on Temperance be requested to draft a suitable constitution for such societies, and submit it to next Assembly."

"That the Committee be again authorized to carry out, as soon as practicable, the instructions of last Assembly as to petitioning the Dominion Parliament."

Mr. Walter Paul, in moving the adoption of the report, said that this was a work different from all others in which the Church was engaged. He considered this a fundamental mission for the salvation of humanity. He referred to the fact that they had now lost the right of private prosecution in the Province of Quebec, which he believed was a great hardship. The Government said that they were able to administer the laws without the interference of private individuals. He (Mr. Paul) did not think so. At any rate they did not administer the laws.

Senator Vidal thought that the revenue obtained from the license system was the price of blood, and the nation should be ashamed of it.

The report was then put to the meeting and received, and Rev. Mr. Wright rose and moved the recommendations for adoption *seriatim*.

A storm of objection immediately arose upon the first recommendation. Rev. D. J. Macdonnell moved an amendment, "That we declare our conviction that the traffic in intoxicating liquor, especially the indiscriminate sale of liquor in saloons, is accompanied by enormous evils, and that it is one of the worst aims of an enlightened Christian philanthropy to reduce, and if possible extinguish, these evils by wise legislation."

Rev. Dr. Laing supported the amendment, and urged that it was a false step on the part of the Church to endorse and commit themselves to the Scott Act. He and a few others had said so from the beginning, and recent events had proved that they were right. They must not make prohibition a cardinal doctrine of the Church.

Rev. G. M. Milligan made a strong speech, in which he offered definitions as to the difference between temperance and prohibition. Drinking, he asserted, was not drunkenness.

Rev. Dr. Kellogg also supported Mr. Macdonnell, and said that if the Assembly adopted this platform of prohibition and made it a doctrine of the Church they would debar Jesus Christ himself from participating in communion with them. He was ready to answer for all he said to his Master, and to Him alone. He did not seek popularity, and merely spoke the truth. It was not correct to say that the liquor traffic was contrary to the Word of God. There was no such thing mentioned in the Bible, and he would never commit himself to such a wild, misleading statement.

Rev. Dr. McMullen took the same view, and was cordially husied by the Assembly.

Synod of Montreal and Ottawa, of the Presbyteries of Kingston and Guelph, transmitted by the Synod of Toronto and Kingston; of the Presbytery of Hamilton, and of the Synod of Hamilton and London on the Jesuits' Estates Act, and approving, generally of these overtures, resolved:

1. "To express its emphatic condemnation of the Act passed by the Province of Quebec incorporating the Order of the Society of Jesus, commonly known as the Jesuits, particularly on these grounds:-- That the body thus incorporated is an alien one, and under ban throughout the Empire; and that its influence, as might have been expected from its teachings, and fully confirmed by its history, is hurtful to the public welfare, and even dangerous to the public peace."

2. "To express like emphatic condemnation of the Jesuits' Estates Act passed more recently by the same Province, on the ground that, besides carrying with it an unconstitutional and dangerous recognition of the authority of the Pope, and a consequent invasion of the supremacy of the Queen, it diverts public funds and funds held in trust for educational purposes to ecclesiastical and sectarian uses, and is thus subversive of well-understood civil and religious rights."

3. "For the foregoing reason to authorize the Moderator to sign a petition on behalf of the General Assembly to the Governor-General-in-Council, asking for the disallowance of the Jesuits' Estates Act."

4. "The Assembly is of the opinion that all legal and constitutional means should be adopted to obtain an authoritative expression as to the constitutionality of this Act, and of the Act passed two years ago, incorporating the Jesuits, and it desires to give all countenance and support in its power towards the adoption and prosecution of any measures aiming at securing this end."

5. "To call special attention to these legislative enactments, as along with other occurrences affording evidence of the growing influence and aggressive spirit of Ultra-torianism in our country, and of its persistent aim to gain ascendancy within the Dominion; and to urge on the members of the Church, in the interests alike of Scriptural and evangelical religion, and of those civil and religious rights so dear to us and once more imperilled, to have prayerful regard to the situation in the exercise of their political franchise and in all other ways."

6. "To appoint a committee, whose duty it shall be to guard the interests of civil and religious liberty, and either by itself, or in concert with other bodies, to take such action, if opportunity offers, as may have the effect of removing or reducing present evils, and to report its action to the next General Assembly."

The report was read by Rev. Dr. King. In submitting the report, Dr. King said that the Committee had considered it wise for the Church to take moderate ground, and to be able to hold it firmly, than extreme positions on doubtful grounds. He explained that the general aggressiveness of the Church of Rome was far worse than any enactments. These occurrences could not be put in so many words, they were too numerous. One example was given, that of a Catholic priest, who is an immigration agent in Manitoba. The class of immigrants which he brings in, and the favours he bestows upon them, speak of the attitude of the Church. The Church makes every point gained a weapon for future demands and advances. He moved the adoption of the report.

After remarks from Rev. Principal MacVicar and Dr. McMullen, the motion was carried by a standing vote.

AFTERNOON SESSION. FOREIGN MISSIONS.

The first business was the unfinished report on Foreign Missions. Rev. G. M. Milligan, in moving his resolution, stated that \$20,000 were required for the erection of buildings in Central India for collateral and higher educational work. The resolution, which was seconded by Dr. Cochrane, read as follows:--

"The General Assembly adopts the report on Foreign Missions, and tenders its cordial thanks to the Committee, both in its Eastern and Western Divisions, and especially to the Conveners, for the ability and diligence which they have shown in the discharge of the important and difficult duties entrusted to them; records its thankfulness to God for the continued tokens of His blessing attending the labours of the missionaries in the fields occupied by the Church, and expresses its satisfaction with the growing liberality of the Church in supporting the work of evangelizing the heathen, and marks with peculiar pleasure the steady advance of the Woman's Foreign Missionary Societies, East and West, and their noble efforts and gifts in order to send the Gospel to the women and children of heathen lands; recommends to the Foreign Mission Committee to consider whether, in existing circumstances, it is in a position to undertake work among the Chinese in British Columbia, and to take such action as it may deem judicious; records its continued interest in a mission to the Jews, and remits it to the Committee to continue its enquiries, with a view to its being able to recommend definite action to next Assembly."

Further, in accordance with the recommendation of the report, the General Assembly agrees to constitute the ordained missionaries and elders already sent to labour in Honan, together with those now under appointment for that field, a Presbytery in connection with this General Assembly, to be known as the Presbytery of Honan, and appoints Rev. Jonathan Golech its Moderator, and authorizes him to convene the ordained missionaries and elders at such time as may be considered most convenient on or after the first day of October next; and when they are convened and duly constituted, the

Presbytery shall appoint its own Moderator and Clerk, and report the fact to the General Assembly through the Foreign Mission Committee.

Further, the General Assembly commends to the liberality of the Church the High school and college work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite to the efficient carrying on of his work."

The resolution was then put to the meeting and adopted.

RECEPTION OF MINISTERS.

Rev. Dr. McMullen submitted and moved the adoption of the report on the reception of ministers. The report recommended that leave be given to the following Presbyteries to receive the ministers mentioned as ministers of the Church:--Meays, Toronto; Joseph, Wait, Toronto; W. H. Geddes, Ottawa; W. M. Cruikshank, Hamilton; Barker, St. John; Mark Scott, Toronto; E. S. Turnbull, Toronto; J. L. Robertson, Hamilton; Jas. Anderson Beattie, Toronto; Geo. McKay, Toronto; and Jas. Murray, Picton.

The report was adopted.

STUDENTS.

Rev. Prof. Scribner moved the adoption of the report of the Committee on Applications of Students *seriatim*. The report stated that the applications of the following gentlemen had been carefully examined into, and recommended that Wm. McLeod, of the Presbytery of Miramichi, be licensed; Robert G. Vans, for course under the Presbytery of Wallace; Jas. M. Whitelaw, B.A. for ordination in Quebec; Jules Burgoin, for ordination in Montreal; James Rattray, B.A., on trial for license in Kingston; J. Oswald, for instruction under care of the Presbytery of Peterborough; M. C. Hamby, for admittance to Knox College; Murdoch McKay, for standing as a first year student; Richard Weil, to enter theology in Winnipeg; and R. N. Toms, for same purpose in the Presbytery of Columbia. The report was received and adopted as a whole.

A DAY OF PRAYER.

In connection with the memorial which was received from the students of the different colleges and universities for the establishment of a day of prayer amongst all the religious bodies of the country, Principal Caven moved:--

"That the General Assembly have received with much satisfaction a memorial from the students of several universities and colleges requesting that the Supreme Court and representative bodies of the different sections of the Church should take steps for establishing an annual day of prayer for schools and colleges. The General Assembly, being in fullest sympathy with the object of the memorial, appoints a committee, consisting of the principals of the different colleges, with instructions to have correspondence with the other Churches and arrange in concert with them for giving effect to the most laudable desire of the students who have approached the Assembly."

Rev. Dr. MacVicar seconded the resolution, which was carried and Dr. Caven was appointed convener.

BOOK OF FORMS.

Rev. James Fleck presented the report of the Committee on the Book of Forms. Considerable discussion arose on the first recommendation of the Committee reducing the representation of Presbyteries at the Assembly from one-fourth to one-sixth, and on the motion of Rev. Dr. Warden, seconded by Dr. MacVicar, it was referred back to the Committee.

The Book of Forms was then adopted as a whole as "a useful guide to ministers in the management of the affairs of the Church," etc.

A vote of thanks, making a grant of \$500 out of the proceeds of the sale of the book to Dr. Laing, was then passed with great applause. Dr. Laing replied in suitable terms.

RELIGIOUS INSTRUCTION IN SCHOOLS.

Rev. P. McF. McLeod, of Victoria, B.C., submitted the report of the Committee on Religious Instruction in Schools. The report stated that it was necessary to assert the principle that schools receiving directly or indirectly State aid, should be required to devote the greater part of their time to secular education, and not propagate sectarianism. The Church must protest against any infringement of this principle in new legislation, and use every influence in its power to remedy evils existing in contravention of this principle. The aggressive sectarianism in the schools of Quebec was especially noted, and the Committee expressed a hope that the investigation into the Public Schools in Eastern Ontario will have a beneficial result. The Committee expressed sympathy with the suggestion of the Anglican Synod for the preparation of a short compendium of "the chief truths of Christian faith and practice." The report regretted the increased activity in the establishment of separate schools, as an intolerable hardship to the Protestantism of Canada. The report was received, and the following recommendations were adopted *seriatim*:--

"The General Assembly acknowledges receipt of a communication from the Anglican Synod of the Diocese of Toronto, on the subject of 'Religious Instruction in Public Schools of Ontario,' and expresses its sympathy with the object therein contemplated."

"The General Assembly, while recognizing that the chief object of the State in regard to the education of the young is to secure full and liberal instruction in secular subject, and that, therefore, the greater part of the time of every school should be devoted to this object; holds that a grievous wrong is done when secular instruction is placed in such a position as to disparage Christianity or leave the young unacquainted with the fundamental historical facts and moral teachings of God's Word."

"The General Assembly still adheres firmly to the belief, that the Bible should be made in the Public Schools the subject of regular systematic instruction, and rejoice to believe that a rule to this effect, combined with a conscience clause giving full relief to every objector, and with a clause empowering trustees to dispense with such instruction when they deem it expedient, would be most acceptable to the different branches of the Christian Church."

"The General Assembly appoints a Committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of this Church, to take steps for securing the co-operation of other branches of the Christian Church for this end, and to report to next General Assembly."

The report, as a whole, was then adopted.

Judge Taylor presented the report of the North-West Manse and Church Building Fund, which was received and adopted. The report of the Brantford Ladies' College was also adopted.

The Assembly then adjourned at 5.30. SABBATH SCHOOLS.

Rev. James Fleck presented the report on Sabbath Schools. Following are extracts therefrom:--

As far as your Committee can learn, there are 1,700 schools under the care of your Church, with 14,850 teachers and officers, and 132,208 scholars enrolled. The average attendance is 38,405. Of these, 3,764 made profession of faith during the year and entered into full communion with the Church. The total sum collected in the schools is \$65,560. Of this, \$23,143 was spent for the support of the schools, \$28,324 was devoted to missions, and \$14,093 was given to other objects. Comparing these figures with those of last year, we find an increase in every item as follows:--Schools, 128; teachers, 1,337; scholars, 13,367; average attendance, 6,600; communicants, 83; collections, \$10,666; and for missions, \$4,048 more than last year. Let us, however, these figures should lead any one to think that we are making remarkably rapid progress. It is well to note that the increase is due, not wholly or greatly to actual growth, but very much to the larger number of schools from which reports have been obtained this year.

Turning to the last item, contributions, the reports are much more cheering. The total sum raised this year is \$65,500, upwards of \$10,000 more than was reported last year, and the amount devoted to missions was \$28,324, \$4,048 more than last year, being an increase of fully 8 per cent., while the amount that had to be given to meet the expenses of the schools was less this year by \$1,205.

Rev. T. F. Forresterham presented the scheme for the instruction of youth prepared in accordance with the resolution of last Assembly.

Following are the recommendations regarding SABBATH SCHOOLS:--

"That the favour of God, so evident in the past history of Sabbath Schools, should be fully acknowledged by the Church, and His full blessing invoked on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed."

"That the Assembly instructs its Committee on Sabbath Schools to prepare a brief hand-book on Sabbath School organization, classification, government, work, registration and systematic giving, to be submitted for consideration at the next General Assembly."

"That all congregations be urged to assume, out of their ordinary revenue, the support of their schools, and to have some simple method of weekly offerings to the Schemes of the Church adopted in every school."

"That the General Assembly appoint a general secretary of Sabbath school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools."

"WELFARE OF YOUTH.--"That a scheme similar to that of 'Welfare of Youth' of the Free Church of Scotland, be adopted for this Church, and that it be committed to the care of the Sabbath School Committee."

2. "That the scheme contained in this report be approved for the present year and recommended to the cordial support of ministers, Sessions and Sabbath schools."

3. "That the Convener of the Sabbath School Committee of each Presbytery be a corresponding member of the General Assembly's Committee."

4. "That the Committee be authorized to appoint examiners and arrange all necessary details of the scheme."

5. "That the Committee be authorized to solicit subscriptions from Sabbath schools and individuals towards defraying the expenses of the work under its care."

6. "That the Committee be instructed to prepare and announce the Syllabus for 1890, not later than the first of March next."

The clauses of the recommendations were adopted, some little discussion taking part on the fixing of the second Sunday of September as Children's Day. Several members thought the day was inconvenient. Dr. Watson Huntington objected to the recommendation that congregations assume the support of the schools, and moved an amendment to the effect that congregations see that their schools be adequately supported. When the clause came up recommending that the General Assembly appoint a general secretary of Sabbath school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools, Rev. Mr. Murray moved that the matter be referred to the Presbyteries for an opinion as to its advisability. Dr. Forrester seconded and the recommendation of Mr. Murray was accepted by the Committee.