

The General Assembly further resolve that the Army and Navy Chaplains Committee shall become a subsection of the Colonial Committee. In regard to communities of our countrymen, emigrants to foreign countries and to India, the Assembly renew their encouragement of the Colonial Committee, as far as the means at their disposal enable them to do so, to continue to extend to Presbyterians in these distant lands what assistance may be needed to maintain gospel ordinances among their families. In view of recent changes in the internal relations of the Presbyterian Churches in Canada, which may make some modifications necessary in the grants hitherto made in aid of Christian work in that colony, the General Assembly instruct the Colonial Committee to institute such an inquiry into the whole subject as shall enable them to bring up next year a full report for the satisfactory arrangement of their missionary operations in Canada. The General Assembly, with more than usual earnestness and anxiety, recommend the work of the Colonial Committee to the liberal support of the congregations of the Church, while they renew their injunction to all ministers to give their people an opportunity of contributing to this important missionary enterprise of the General Assembly.

In submitting his motion, Dr. Masson referred to the important claims which Canada had upon the liberality of the Church of Scotland, and said that there was no better field for wise and constant spiritual oversight than among the planters of India and Ceylon. There was much already before the committee on the old lines of meeting the wants of their expatriated countrymen which called for the hearty support of the House.

Mr. Playfair, Abercorn, seconded the motion.

Dr. Charteris said that no one would refuse to the Colonial Committee the utmost credit for great earnestness in doing their work, and the great pains they had taken in advancing their Colonial Missions. There was no conflict in the Assembly as to the desirableness of maintaining the Colonial Committee and Missions; but he wished to make a few remarks on a section of the report submitted. It appeared from the report that £2100 went to support the Canadian Church, or rather more than a half of all the income for the year. It was therefore of great importance to inquire whether that disposition of a half of the receipts was one that the Assembly could justify. He was not very sure that he could either assail or defend it, because he wanted information. The question came to be—Whether the money which they sent to Canada was needed, and next, if it was, did it go where it was most needed? It seemed that they were now in Canada

two Churches—the United Presbyterian Church of Canada and the Presbyterian Church of Canada in connection with the Church of Scotland. The Canadian Church had been represented by a gentleman in that House a few years ago, who said that when united they would not be a dependent Church. That was very interesting, but along with that statement they had the fact of £2000 going to them last year when united. He (Dr. Charteris) did not understand how the Canadian Church, which was rich enough to cast off the mother and to be no longer the daughter but the sister of the Church of Scotland, should still ask for this £2000 a year collected all over Scotland. Again, between the two Churches in Canada there was a very bitter strife. At no period of the history of the Scotch Church had there been either keener writing or a more hostile display of feeling than between the two Churches in Canada. Was the Church of Scotland justified, he asked, in helping both? Looking to the grants he found £500 given to the Queen's College, and he knew that the remnant who did not join the Canadian Church said that in that college things were taught contrary to the constitution of the Church of Scotland.

Dr. Masson said the Assembly should have some authority for such a statement.

The Moderator said that Dr. Charteris had not made the statement on his own authority, but merely as a hearsay.

Dr. Charteris said that he had read a statement on the part of the other Church that in this College there was teaching which would not be in conformity with the Church of Scotland, and by that he understood it was meant that Voluntary principles were taught, not those of the Church of Scotland. What, however, he wanted of the committee was more information. He did not dispute that it was all right in the meantime, but he wanted at the hands of the Colonial Committee a detailed report as to where the money went. If both the Canadian Churches came to them and said, "Give us grants," it would surely be best for them to say, "We will wait for further information, in order to see that no money goes to maintain this bitter internecine struggle." (Hear, hear.) He proposed the follow-