

THE FIFTEENTH GENERAL ASSEMBLY

— OF THE —

PRESBYTERIAN CHURCH IN CANADA.

FIFTH DAY.

THE GALT CASE.

The first business of importance when the Assembly resumed on Monday morning was the consideration of the appeal of the Messrs. Cranston and others from a decision of the Synod of Toronto and Kingston in what is now known as the Galt Holiness case. The reading of the papers in the case took up some time and it was agreed at the desire of the appellants that the case should be heard by the Assembly and not referred to a judicial committee. As the Moderator, Principal Grant, is a member of the Synod whose decision is appealed against, the chair was taken by the ex-Moderator, Dr. McMullen.

Mr. J. K. Cranston was heard for the appellants. He gave a detailed history of the case from the point of view taken by those associated with him. He was followed by Mr. J. D. Cranston in further defence of their position. Next on behalf of the appellants Mrs. Alexander Kay was heard. Her address was attentively listened to.

Nominations for the place of holding the next General Assembly were made. Rev. Dr. Moore, of Ottawa, proposed that it be held in the Dominion capital. It was seconded by Mr. George Hay, of Ottawa. Mr. Hamilton, of Collingwood, suggested that the time had come when the General Assembly should be permanently located in Toronto. At the appointed hour in the afternoon it was decided on motion of Rev. Joseph White, Rochester, seconded by Mr. George Hay, that next General Assembly meet in Bank Street Church, Ottawa, on the second Wednesday of June, 1890, at 7:30 p.m.

In the afternoon the Rev. Alexander Jackson, of Galt, addressed the Assembly at length as representing the session of Knox Church there, giving a clear and exhaustive history of the case so far as it had been dealt with by the session.

Dr. Middlemiss, for the Presbytery of Guelph, and Dr. McLaren for the Synod of Toronto and Kingston addressed the Assembly, both entering fully into the merits of the case as developed in the subordinate courts. This took up the time of the Assembly till the hour of adjournment.

FRENCH EVANGELIZATION.

Rev. Dr. McMullen presided at the evening session, and after devotional exercises and an earnest prayer by Dr. Fing for those of our fellow countrymen who are still in the darkness of the errors of Rome, the chairman announced that the first business before the Assembly was the report of the Board of French Evangelization.

Rev. Dr. MacVicar presented the report of the Board of French Evangelization of the Church. Beginning with a reference to the encroachments of the Church of Rome and tracing briefly the history of the Jesuit Estates Act, the concluding sentences of the report are as follows: "Under these conditions it is not surprising that feelings of uncertainty and deep discontentment prevail among Protestants, while the hitherto irresistible aggressions of the Jesuit Order are begetting in the minds of very many intelligent Roman Catholic laymen utter repugnance and unbelief with regard to the whole system. They would gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace. What they need is the word of God and His Spirit to teach them how to make the sacrifices necessary in order to achieve true freedom. Colportage is a most important branch of the work of the Board, and the report says: There never has been a time in the history of the country when so many colporteurs were labouring among the French-speaking people of the Dominion as to day. Sixteen were employed by the Board in whole or in part during the year, and about fifteen others by the Montreal and Quebec Auxiliary Bible Societies and the Mission Boards of other churches. It is estimated that about 150,000 French copies of the Scriptures have been distributed during the past fifty years, and there is scarcely a parish in the Province of Quebec where the Bible is not known and read by some. The reports of the colporteurs indicate increasing zeal on the part of the priests in forbidding the people to purchase, or accept gratuitously, a copy of God's Word; yet the fact that during the past year our colporteurs distributed 2,796 copies and about 23,800 French tracts and pamphlets, shows that the hierarchy are losing their hold on many of the people, who are increasingly anxious to study the Bible for themselves. The mission schools supported by the Board are intended to counteract the effects of the vigorous policy adopted in the public schools where there is a majority of Roman Catholic pupils, and where the instruction is largely of a religious nature.

The schools at Pointe-aux-Trembles are in a flourishing condition, the attendance last session, ninety five boys and fifty six girls, being the largest in the history of this institution, at which, since its foundation in 1846 by the French Canadian Missionary Society, over 3,000 French Canadian children have been educated. Great aid has been given in the carrying on of this work by the granting of scholarships from very many Sabbath schools and a number of congregations throughout the Dominion. The great preaching stations of the Board extend from New Brunswick to the wilds of Lake Huron, and the reports from the various Presbyteries in which they are situated show that great interest is taken in the work, not alone by the Protestants, but by many Roman Catholic French Canadians. The Ottawa Ladies' College has been acquired by the Board, and will be opened in September next on a plan somewhat similar to that in operation at the Pointe-aux-Trembles School. The total receipts during the past year for the various schemes of the Board amounted to \$44,913, and this sum has been sufficient to cover all expenses. The report concludes by expressing thankfulness for the results of the year's labour, which have been the gathering of 200 members into Church fellowship, a large increase in the number of children attending the mission schools and an increasing earnestness and helpfulness of the workers.

In his remarks upon the report Principal MacVicar said that the directors had been forced to turn away many girls from the Pointe-aux-Trembles School for lack of accommodation. He called upon the friends to aid in the extension of the schools so that they would be able to accommodate all who desire instruction. A matter of grave import was the taking over of the Ladies' College at Ottawa, which involved grave responsibility. He trusted that the fathers and brethren of the Church would assist in making that branch a success. In concluding, Dr. MacVicar said the report reminded him of the great missionary meeting in Exeter Hall last June. Several results had attended that conference. The Council found that the doors of the nations of the world were after many years of prayer open to missions; they found also that the labourers were ready to take the field; and the men of that conference went home to pray for the funds to carry out the work. In conclusion, the Principal expressed his pleasure at the presence of that venerable worker in the field, Father Chiniquy, and trusted that he would live to be able to write as a sequel to "Fifty years in the Church of Rome," another history of "Fifty years in the Church of Christ."

Rev. Dr. Kellogg moved the adoption of the report in the following terms: That the Assembly receive and adopt the report of the Committee on French Evangelization, express its gratitude to the Divine Head of the Church for His manifest blessing on this work; thank the Presbyterian Church of Ireland for the continuance of its grant of £150 sterling for the past year, and especially in view of the increasing encroachments of the Romish power in this Dominion earnestly commend this work anew to the active support and prayerful sympathy of all our congregations. In speaking to his resolution Dr. Kellogg said there was in our present days a disposition to give

too much latitude, to be over charitable towards Rome. He took his stand on the old writings of the Reformers and the Scriptures, and referring to the text that speaks of the Apostate Church as being centred in a city of seven hills, he wished to know if his hearers had ever heard of another city than Rome built on seven hills. But leaving Scripture he came down to the facts of the present day practice of Rome. She in one breath said it was good and proper to read Scripture, and in the other said, but only at the discretion of the priest. He had quite a good experience recently after preaching on this subject. A great many gentlemen took a great interest in that sermon and one went so far as to say that his statement was untrue. But the burning of Bibles in recent years by priests showed that the statement was quite true. There were also the errors of the mass and the worship of idols and purgatory, and the Church had some duty to carry the Scriptures to the people under the power of Rome. If Rome said that the Virgin Mary was the intercessor between God and man, had the Church not a duty to tell those people that Jesus was the one propitiation for sin? It was manifestly the duty of the Church to support such a mission, especially as the report put it, in view of the encroachments of Rome.

Rev. Dr. King seconded the motion. He had heard with pleasure the speech of Dr. Kellogg, so calculated to inflame the mind, not against Roman Catholics, but against Popish principles. There was a feeling abroad, and he himself had a very strong conviction that the nation and the Church were only entering upon a period of conflict with Popery, a conflict that might engage the attention of many succeeding Assemblies. He trusted that the members of the Church would keep free from any personal feelings against the men who stood upon the opposite side. Mingling with the priests in the North-West, he had found the kind companions, and oftentimes wished they subscribed to a purer creed. He felt that a great deal of Roman Catholic doctrine was the doctrine of Christ, and he instinctively felt drawn nearer to a priest of Rome than to an Unitarian minister, but the truth had been overlaid by a great superstructure of error, that hid the truth from view. He did not wish to overrate the evil, nor did he desire to underate it. His wish that the Church should look upon the subject as one of great import. It was exceedingly to be regretted that one section of the Romish Church, the Ultramontane section, had taken steps that would lead to political warfare. Continuing, Dr. King declared his belief that the real way to combat such absurd doctrines as that the Virgin was man's intercessor was by placing the truth before the people. If the great battle against Rome was to be won, a great part must be taken by the Presbyterian Church. Rome respected the Presbyterian Church, and there was no other that she feared so much. The fight between them was irreconcilable. A difficulty in the way of the French Mission was, that the converts, mostly labourers, and none the worse of that, could not be kept in the Province, because they were dismissed from work. How many of the large employers especially in Montreal, were Protestants, and he asked them in this indirect way to put their foot down and not be concussed into parting with their employees, simply because they held to their new faith. Some of those employers were members of the Presbyterian Church, and he trusted the advice would be taken, and those men aided in their efforts for the right. There was a reference to Manitoba to female education, and he feared that if he told his views on that, they would think him half a Roman Catholic. But, at the risk of being misunderstood, he would state the situation. In Edmonton, Calgary, and other places, there were Roman Catholic conventional schools, to which many Protestants, even Presbyterians, sent their daughters, notwithstanding the remonstrances of their ministers. This was another outcome of the lack of this hatred of Rome of which he had spoken. What was the cure? Some said it would cure itself when the public high school system was established. But there were some branches of a young lady's education taught in these conventional schools which were not so well taught in the ordinary schools. And then there was the consideration of cheapness. His belief was that the situation showed the need for a Protestant sisterhood, a body of young women who would say, while we live and remain unmarried—Yes, he was sure no Protestant would favour anything that reflects upon married life—we will devote ourselves to the work of the Church in the name of Christ. He believed that in the establishment and work of such a sisterhood was to be found the solution of this problem.

Rev. Alexander Campbell, a missionary among the Indians of the North-West, said that this work in which he was engaged partook of the character of home and foreign missions, and also was closely allied to the work of French Evangelization. The territory in which the seven missionaries of the Church were working covered three treaties west of Manitoba and east of the Rockies, and stretching up into the Peace River region. In these treaties there were 17,000 Indians. He himself was in the easternmost of these reserves, No. 4, and the band among whom he laboured numbered something over 300 Indians. In the centre of this reserve was a Roman Catholic Industrial School, the priest of which evidently regarded the missionaries as interlopers into his little band. He sometimes sent in three or four men to work among the people. The people were so degraded that, notwithstanding their pagan aversion to give up their children to Christian influences, they would give up their children to those who would pay most for them. The Indians were still pagans, though they believed in a God. He gave a description of a sun dance which was going on when he left. His report of the work was most encouraging. He dwelt upon the danger involved in the great Indian problem, and pointed out the necessity for carrying on with vigour the work of Christianizing this people.

Rev. Father Chiniquy was then introduced amid loud applause, and expressed his gratitude at the kindness accorded him in calling him before the Assembly. Undoubtedly they were interested because of his former connection with the Church of Rome. He was the child of the prayers of their martyrs. Over forty years ago, when the Pointe-aux-Trembles school was built, he was a zealous priest of Rome. They (the priests) laughed at the establishment of the school, and prophesied that it would be a failure. But a year or two after, when the school began to be a power, the Bishop called a conference and decided that steps should be taken to stop the operation of the school. He had been chosen to proceed to Pointe-aux-Trembles, and there he preached for three days about the enormity of sending children to the Protestant school, and abused the young ministers to his heart's content. At the end of that time, meeting the seven young colporteurs, the devil took possession of his heart—he had been there before—and the speaker incited the mob to give them such a lesson as would prevent them from coming again. Forty young men, incited by his words, began to beat them, and in a few minutes the men were bleeding from head to foot, and the snow was reddened with their blood. He hoped that they would be killed. The thought was in his heart, and he had confessed it to God oftentimes. They escaped, however, and prayed when they reached the schools that God would convert the priest who had sought to do them such harm. That was the first step toward his conversion, and now he stood before them, brought into light from the power of the Pope. For that he blessed God's holy name. Last year, having received about one hundred and seventy letters to go and lecture in the New England States, and seventy others to come and lecture in Canada, he thought it his duty to give up his position as pastor of St. Anne's in Illinois, and engage in this work which seemed to be opening up to him. In Boston he gave about forty addresses, going there at the invitation of about twenty-five ministers of the city and vicinity. Dr. Fulton delivered seventy addresses in that time. Boston was in the power of Rome, and they set themselves to wrest that city from the control of Rome. The elections came shortly after they finished, and they had resulted in securing Protestant ascendancy there. But they must not think he had abused Roman Catholics. There were three classes of Protestants whose religion was a sham because of the way they regarded Roman Catholics. The first of those re-

garded the Catholics with indifference, the second with contempt, and the third with hatred. If they would read their Bibles more closely they would not find it taught indifference, contempt or hatred for anybody. "Protestants," he said, "God has made you rich. But at your door there is a starving Lazarus, and that Lazarus is the French-Canadian. When I have asked for means to help to save this poor people, some of them have offered to give me their five cents. You have looked upon the Roman Catholics with indifference or contempt. But I would like to go through this Province and say to every farmer, God has brought you here because you have the Bible. He brought you here for the purpose of saving the people who have not the bread of life. God has given you the richest country in the world—for I have travelled everywhere, and there is no place so fine as the Province of Ontario. You have neglected the French-Canadians, but He will take these French as a rod to punish you. Some people don't like the Jesuits. I like the Jesuits. Since thirty years I am speaking in your midst many of you have looked upon me as an exaggerator, as a fanatical man. When I told you that there was danger ahead, that if you would not convert that nation, if you would not give them the bread of life, these very Frenchmen would be in the hands of the priests an element of danger. Now the Jesuits are going to open your eyes. The Jesuits are going to show you that I was on the right track and you were on the wrong one.

He said that sometimes he was tempted to give them his gold medal as a reward for coming to his aid. He related a story of his college days at Nicolet. One day the director came to him and said he was first in a good many subjects but he was last in English. The director told him he would have to learn English if he desired to get on. He told the director that when he was a man he would not need English for he would put himself at the head of his friends and throw the Englishmen into the river. The director laughed and was glad and the boys cheered him. That was the kind of education given in French Canada. The French education taught the boys that the conquest of Canada had been caused by a few bullets at the battle of the Plains of Abraham that struck in the wrong place. The youth were taught to believe that there would be a time when the revenge would come, and the bullets would strike in the right place then. The priests taught the poor Canadians that the Protestants were apostates. It was very apparent that the point was well taken and had brought the right image to the mind of the hearers. Now, Protestants! there is a strange fact—that in the days of Calvin, Knox and Luther, those giant men wrenched from Rome the greater part of Europe. God was evidently on their side. With giant hands they bore away the lies and idolatries under which the Church of Christ was concealed. The Church was there, but she could not be seen or heard, except in some solitary caverns. They rolled away those mountains of lies and heresies and the Church of Christ appeared in all its beauty and glory, and told the people of Jesus' sacrifice, winning for the world eternal life. Soon the half of France accepted the truth, and Germany and so the greater part of Europe. How did these men gain their victories? Because they attacked Rome with the arms of truth. Why is it that the true Church is losing ground in England and elsewhere throughout the world? Through a false liberality. You say the Church of Rome has some defects, but she is the Christian Church. But Luther's first truth was that the Pope was anti-Christ. It is a blasphemy to Protestants to call the Pope the Holy Father. And what was Calvin's weapon? It was the declaration that Rome was but the idolatry of old times again coming over the world and that it was the most diabolical idolatry the world had ever seen. And Knox said the same thing as you remember even to the Queen, telling her that she was an idolater. Rome is not a Christian Church. She is worshipping a Christ; yes, but it is one made with a wafer every morning. I desire to tell you that 1,200 Roman Catholics have been converted in my hands during the year.

Rev. Dr. Warden, Montreal, proposed a resolution congratulating Father Chiniquy on the near approach of his eightieth birthday, and praying that he might long be spared to labour for the conversion of his fellow countrymen. Principal MacVicar seconded the resolution, and it was unanimously carried with instructions that the clerk forward it to the friends who would celebrate with him his eightieth birthday.

SIXTH DAY.

Wednesday morning Session was exclusively occupied with the hearing of the Galt case. Mr. J. D. Cranston replied on behalf of the appellants. Numerous questions were put to the appellants by members of the court, to which answers, some of them more or less ambiguous, were given.

A delegation from the Methodist Conference consisting of Rev. Drs. Stafford, Dewar and Hunter, Rev. Coverdale Watson, Rev. John Philp, Dr. Gilmour, M.P.P., Messrs. E. Gurney and Warring Kennedy was received by the Assembly the members rising.

Rev. Dr. Stafford read the resolution which the deputation desired to present as follows: Moved by Rev. E. H. Dewar, D.D., seconded by Warring Kennedy. That this Conference has heard with much pleasure the kind words and interesting statements of the deputation from the General Assembly of the Presbyterian Church. We rejoice in the success of the godly labours of our Presbyterian brethren in all departments of their work. We heartily reciprocate the sentiments of fraternal good-will to which we have just listened. We earnestly pray that the time may soon come when those of one Lord, one faith, one baptism shall be more closely united in the service of Him who has said: "One is your Master; even Christ, and all ye are brethren."

Excellent addresses, conveying the fraternal regards of the Conference were delivered by Rev. Drs. Stafford, Dewar and Mr. Warring Kennedy. The Moderator replied thanking the deputation for their kind speeches. There were special links that bound Presbyterianism to Methodism. They held the same central truth that Christ brought salvation, they were both evangelical Churches, their Church government was of a similar nature, and they were both free Churches holding supreme the authority of Scripture. Holding all these things in common, as they did, he thought there was no sufficient reason why they should continue permanently a two Churches. It was a question for consideration as to how far historical recollections could be allowed to obscure present duties.

After singing together "Praise God From Whom all Blessings Flow," the visitors withdrew and the Assembly adjourned for lunch.

Mr. J. K. Macdonald in presenting the report of the committee on the Aged and Infirm Ministers' Fund regretted the passing away of two of the recipients of annuities, Rev. J. Duff and Rev. D. McMillen, and called attention to the efforts to raise an endowment fund of \$200,000 to place the fund upon a satisfactory basis. As ten pastors have asked for leave to retire from the active duties of the pastorate, it will be necessary to increase the fund in some way. There are at present sixty-one annuitants, and seven of the ten who have applied to be placed on the fund having had their applications granted; the committee desired to recommend greater liberality in dealing with the fund. Mr. Macdonald called the attention of the Assembly to the words apathy and indifference in the report. The words were not too strong. The Church had annually placed ministers on the retired list, and yet had not made sufficient provision for their maintenance after they were retired. A good many ministers had a large part of last year's annuity still owing to them on account of lack of funds, and he felt sometimes as if he were advocating some scheme under the ban of the Church, instead of something that closely concerned the ministers themselves. The speaker had built great hopes upon getting large subscriptions for the endowment, but actual experience had showed that the hopes were fallacious. Such was the general ignorance and indifference in connection with the fund that it had been found necessary to form committees in the various centres to urge the claims of the fund. The returns from