

and urgently commends it in all its departments to the liberality of the Church. He made an urgent plea in behalf of the great work of French evangelization.

President Forrest in a few energetic words seconded the motion. We should love our Catholic fellow-citizens, and we must show that we love them. There is a questionable style of dealing with Romanism. We cannot do much good by meeting Catholic Fenianism with a species of Protestant Fenianism. Let us cultivate a true patriotism, and let us support the scheme with all our energy.

Rev. J. Bourgois, Principal of the Pointe Aux-Trembles school, addressed the Assembly. He thanked its members for the interest they had taken in its prosperity. Every day the word of God is taught to the pupils. They receive new impulses and higher aspirations, and they become messengers of truth throughout the country, where they are exercising a good influence. They bring new recruits to the schools. The enlarged schools were last winter nearly filled. The pupils are studying for the various professions; twenty of them are studying for the work of the Gospel ministry. The Church of Rome has never encouraged the education of the common people. He described the educational methods in vogue in the rural parishes in the Province of Quebec. There are indeed better schools in Quebec, but they are for the wealthy classes. In Quebec there is but a sham education in the primary schools. There are a large number of children of school age who do not go to school. We have ninety-seven boys and girls whose parents belong to the Church of Rome. The French nationality about which we hear so much is the nationality of the middle ages. It is our endeavour to teach a true Canadian patriotism that will bring about a true nationality in the spirit of love to give everyone the Gospel. We may not be very far from an era of emancipation. Thousands of educated French-Canadians will come to aid us in pushing forward the good work. The French-Canadians will yet erect monuments to the pioneers who first brought them the Gospel.

Dr. A. B. Mackay presented the report of the Committee on the State of Religion. He gave several instances of the value of instruction in the Shorter Catechism. The best Sabbath school teacher is not the clever but the average teacher, who teaches patiently the Shorter Catechism. He then proceeded to speak on the discharge of parental duty and the cultivation of family religion. The state of things in this respect is far from satisfactory. From every part of the Church comes the complaint that parental religious training and family religion is very much neglected. The best Christians are those carefully trained in Christian homes.

He then referred to hindrances to the advancement of religion as given in the report. Those mentioned in the reports sent into the Convener exceeded in number the letters of the alphabet. He spoke of the neglect of prayer. Another was quack-evangelists. Then comes pleasure seeking. It is found even in churches. He did not object to legitimate and innocent amusements, but undue absorption in them. After a racy and effective speech he concluded by moving the reception of the report and that the recommendations be taken up *seriatim*. They were adopted as follows.—

That the Moderator of the General Assembly be requested to write a pastoral letter on the subject of Family Religion, and that all ministers be instructed to preach a sermon on this subject during the course of the year.

That sessions be careful to divide all congregations into districts, each under the supervision of an elder, and that each district be of such dimensions that the elder appointed may be able to undertake the work expected of him.

That Young People's Societies keep steadily before them, as the great object of their existence, the study of the Word of God, and the prosecution of Christian work, and that they avail themselves of the best helps to attain these ends under the direction of the Session.

That all the members of the Church be exhorted to adhere to the principles of truth and righteousness in political life, and to show by their deeds that they hate the sins of bribery and corruption.

TUESDAY, JUNE 14.

Dr. Laing moved that Professor Douglas, of the Methodist College, be invited to take a seat on the platform. Dr. Torrance presented the minute relating to the resignation of Dr. William Fraser from the Clerkship of the Assembly. The minute was adopted, ordered to be engrossed in the records of the Church, and a copy sent to Dr. Fraser. The Moderator paid a high tribute to the industry, accuracy and Christian courtesy with which he had discharged his official duties.

Principal MacVicar moved a resolution expressing the confidence of the Church in Coligny Ladies' College, and expressing deep sympathy for the loss sustained by the death of Mrs. Crawford, lately principal of that institution.

Principal Grant, in re-opening the debate on Queen's College, asked for a patient hearing. Light is needed before we can rightly decide the question involved. Though General Assemblies were not infallible, he had full confidence in the desire of the Assembly not to err. The motion he had made was the same that had been made and adopted by the Assembly ever since the Union in 1875. The amendment condemns action in this respect of every General Assembly since. This the mover of the amendment described as "a solemn farce," "perfectly absurd." The gentleman said that he wished only to use courteous language. If that was courteous language, I do not desire to hear discourteous language. It is not merely an investigating committee that is proposed, but one to prepare a scheme involving a change in the constitution of the University. Mr. Clark had described the motion for reception and adoption of the report as illogical. He admitted that it was illogical. Well, either the Assembly has the power to deal with the report or it has not. If it has, then its former action is valid; if not, what right has the Assembly to change the constitution of Queen's University? The proposed interference is at variance with the historical position of the Church and the course of action pursued by the General Assembly since the Union, and it was not courteous to the authorities of Queen's. The course taken in introducing the question is a departure from constitutional procedure. It introduces new matter. The action of Queen's has always been in strict accordance with Presbyterian order. He would take no advantage of the technicality to which he had referred. The first Act was obtained in 1874. The cause for obtaining that Act was fully explained. The passing of it was necessary for the accomplishment of Union. The object of the Act was "to increase the efficiency and extend the usefulness of the College." This was precisely the object of all subsequent legislation. In substantiation of the position he assumed, he made copious references to the Acts of 1885 and 1889, and quoted from the Assembly Blue Book the reports presented to the General Assembly referring to the legislation of 1885. Queen's declined to enter the College Federation. When the institution was founded, it was understood that a large body was not the best for the selection of professors of theology. Events have justified the confidence of the founders. The governing body elects the professors and reports to the Assembly. The Church of Scotland has gone on this principle for the last three hundred years. The Assembly possesses the power of removal in a constitutional way. The same practice is followed in the United States. In the Free Church of Scotland there were virtually three elections of professors. In Queen's College the appointment of professors is made in April in ample time for confirmation or rejection by the General Assembly in June following. At the worst a heretical professor can be proceeded against by libel. There is no law on the subject of the appointment of theological professors; it is a matter of custom. He concluded by suggesting that the mover of the amendment might consult with such men as Drs. Reid, Caven, Wardrope, Justice MacLennan, Revs. D.

J. Macdonnell, G. M. Milligan. Have we not work enough to do to-day without borrowing trouble. Are there no evils connected with the wide-spread corruption in connection with public life? Let us unite in seeking to vindicate our country's good name in helping to purify our public life. At the conclusion of Principal Grant's address the vote was taken and his motion was sustained by a vote of 124 to 36.

Dr. Moore proposed a motion which was modified by a suggestion from Rev. D. J. Macdonnell, whereupon Dr. Grant intimated that he was willing to withdraw his motion. The finding came to was: That the Assembly receives and adopts the report, and in doing so calls the attention of the trustees of Queen's University to the desirability of bringing the theological faculty of the University into closer relation to the Church, and requests them to consider the matter with a view of suggesting, if possible, some modification by which this end may be secured, and to report the result of such consideration to the next General Assembly.

Rev. D. M. Gordon presented the report of the committee appointed to deal with the question of a Summer Session. The committee, owing to differences of opinion among its members, remitted the matter back to the Assembly.

Dr. Proudfoot moved that the consideration of the subject be delayed till next Assembly.

Rev. D. M. Gordon explained that the chief difficulty was in affirming the principle of Summer Sessions. In these circumstances the experiment of a Summer Session in Manitoba College could not be made satisfactorily. He moved that a Summer Session be instituted in Manitoba College, and that the Senate of that College be instructed to hold such Session until otherwise appointed—the Session to begin in April and terminate in August, 1893.

Dr. Laing referred to the action previously taken by the Assembly, showing that there was much diversity of opinion, and that in view of this he was unable to vote for the principle of Summer Sessions.

Professor Gregg spoke earnestly in favour of the proposal. The professors and lecturers were quite willing to do their part in the work a Summer Session would impose. The colleges existed for the Church, not the Church for the colleges.

Dr. Campbell, Renfrew, said we are all at one as to the object in view in seeking to institute Summer Sessions, but the difficulty of winter supply of mission stations East and West was great. It would be detrimental to mission stations in the East. The Summer Session is not to produce all the grand results expected from it. It will disturb the equilibrium of the colleges and be productive of unhappy feeling among the friends of the colleges. He thought it would be wrong to go forward in that direction. It appeared to him that the better plan would be the appointment of catechists who could work in these mission fields continuously.

Dr. Bryce thought that when Manitoba College was willing at some sacrifice to undertake the work of a Summer Session they ought to have the corollary support of the Church. The decision of the majority of Presbyteries is a mandate to this Assembly. This Assembly could find a committee that could carry out the Scheme. Dr. Robertson can find twenty five or thirty catechists each year, and if they had students to take care of the fields these catechists could give their services in eastern Ontario and elsewhere.

Dr. McCrae said that if this scheme which is being gone into in a half hearted way had been adopted thirty or forty years ago, the two Provinces, Nova Scotia and New Brunswick, would have been solidly Presbyterian. He was not sure that catechists were in sufficient numbers and qualifications to meet the requirements of our mission fields. Until some such scheme is put in operation he had not sanguine expectations of the future of Presbyterianism in the Maritime Provinces. In a few years there would be a sufficient number of young men to fill the colleges.

Dr. Warden held that the Scheme was not considered on its merits. If it is a summer session of Manitoba College, pure and simple, it would be injurious to mission work and the College. If it is designed that the students of other colleges are to be included, then that is not the mind of many Presbyteries. What we want in the prosecution of mission work in the North-West and elsewhere is the continuous services of the same man in each field, not a succession of students. The summer session would tend to weaken thorough theological education. It would require a much larger outlay of money. The Summer Session Scheme would only benefit one section. The scheme needed is one that will be for the benefit of the whole Church.

Mr. J. A. Patterson was anxious to see the mission work of the whole Church advanced. He held that the Presbyteries had voted intelligently in the matter of summer sessions when they had Dr. King's letter before them. An unfortunate circular having been sent out should not prejudice the minds of members against the plan. He thought it would be a mistake to reject Principal King's noble offer.

Rev. K. N. Grant thought it would be difficult to find the one man who would be able to remain continuously in the same field unless he was a candidate for D.D.

A. McLean Sinclair did not believe in the principle of summer sessions. He was opposed to a summer session in Winnipeg because it would interfere with the colleges in the East. It would draw away the men we need in the East. The summer session is not favourable to study. Winter is the best time for study.

Rev. D. D. McLeod said he knew how difficult it was to find supply for the mission stations. In his own Presbytery there were 120 such stations, yet he thought that the summer session would disorganize theological education. We have not yet been informed how it is to be carried out or the means provided for its maintenance.

Rev. J. Carmichael, Norwood, spoke in support of the summer session proposal.

Dr. Robertson wished that those who say there might be another scheme would bring it forward. He thought that the Presbyteries were profoundly thankful that the scheme proposed by the Senate of Manitoba College was presented. We have been too long neglectful in providing the means of grace in the Eastern province. We do not want to make the same blunder in the West. There are seventy-four students in the mission fields in the North-West. Distances are so great that students at college in winter cannot easily supply the stations. This season a large number of immigrants has entered Manitoba and the North-West. There, the Church that cares for the people will be the one of their choice. The increase of Presbyterianism in the North-West has been great. He was confident that the General Assembly will deal in a large and generous way with the necessities of the mission fields of the North-West. He defended his course in sending circulars appealing for students to labour in the North-West.

Dr. Laidlaw thought that Presbyteries might have the students under their care. There need not be apprehension as to difficulties and want of harmony should students take sessions in different colleges. That might rather be an advantage.

Rev. A. Campbell had come down from the North-West with great hopes that the Scheme would be adopted by the Assembly. If it is rejected he would go back greatly discouraged.

Rev. A. McLean Sinclair moved an amendment to the effect that, Taking all circumstances into consideration, the General Assembly does not see its way clear to establish a summer session in Manitoba, and remits to the Home Mission Committee to consider by whatever means the requirements of the Home Mission field may best be met.

Dr. Pollok seconded Mr. Sinclair's motion. At the evening session Rev. T. F. Fotheringham presented the report of the Committee on Sabbath Schools, and stated that great

and satisfactory progress had been made, especially in the work of higher education.

Copies of the Home Study Leaflets had been found to be very useful. "The Hand-Book of Sabbath School Management and Work" was mentioned by the Convener with approval. He referred to some of the favourable opinions expressed of the work by several who are eminent in Sabbath school work. He concluded by moving the reception of the report and the consideration of its recommendations *seriatim*, and the following are the recommendations adopted:—

1. That question No. 9 in the schedule of the returns from schools be changed to "What is the net increase (or decrease) in total membership?"

2. That the teachers' course proposed be added to the Syllabus as a fifth department, and that the Committee be authorized to prepare the regulations, etc., necessary for carrying it out.

3. That the "Home Study Leaflet" be recommended as a useful help in the preparation of the lesson.

4. That the Sabbath School Committee be authorized to publish the "Hand-Book of Sabbath School Management and Work," prepared at the instance of the Assembly of 1889, with the following words on the title page: "Prepared for, and recommended by, the Committee on Sabbath Schools of the Presbyterian Church in Canada."

5. That a stated collection in the congregations of the Church, on behalf of the Sabbath School Committee, be appointed by the General Assembly on the last Sabbath of September, the day already fixed by the General Assembly as a day of special prayer on behalf of the Sabbath schools of the Church.

Overtures were read from the Presbyteries of Lindsay, Whitby and Maitland on the relation of Young People's Societies to the Church. They desired that a Committee be appointed to organize such societies, and that they be under the care of the Church, and that a constitution be framed on the lines of the societies in the Scottish Church and the Y. P. S. C. E.

Rev. D. Styles Fraser presented the report of the Committee on Temperance. The first part relates to the movement for prohibition. Sessions, Sabbath schools, Christian Endeavour Societies and women's committees are recommended to form temperance committees, and a constitution for such societies be appended. The third section deals with the answers to the questions sent out by the Committee. These have been more general, full and definite than ever before. The reports as to the increase of the temperance sentiment are of the most encouraging character. Preaching of the Gospel and teaching in Sabbath schools have been very effective. There has been a diminution of illicit traffic. Toronto stands highest, as there is only one saloon per thousand inhabitants. The condemnation of intemperance is uniform all over the Church. In answer to a question, Mr. Fraser said that sufficient funds to defray the expenses of petitions had been received.

Mr. Walter Paul moved the reception of the report. He said that Dr. Mackay had the previous evening spoken of bottle Christians. Another kind of bottle in the family had made the efforts of many of the existing societies absolutely necessary. He thought that the report should be carefully read by all into whose hands it might come. He referred to the Parliamentary Commission. He believed it was the duty of all to aid the work of this Commission. In Montreal it was resolved to appoint some one to present statistics and all attainable information before the Commission.

Rev. George MacArthur seconded the resolution. In preparing his report for the Synod, he found it to be the most encouraging he had yet had to do with. In this report we had much to thank God for and take courage. He believed that the time is coming when the liquor traffic shall cease. Six hundred Church Sessions had given their opinions, and not one of them had a single good word for the saloon. He believed that the right thing was total abstinence for the individual and prohibition for the State. The recommendations that follow were adopted.—

Dr. Campbell, Renfrew, proposed a resolution to the effect that the Moderator, Clerks of the Assembly and Convener of the Temperance Committee bring before the congregations by means of a circular the importance of the case, and asking them to send contributions before July 15, and that the Moderator, Clerks and Convener of the Committee attend to the presentation of the case to the Royal Commission.

Rev. John Somerville seconded the resolution, which was unanimously adopted, as were also the questions to Sessions.

1. That this Assembly, having heard with gratitude that the lower courts of the Church so fully recognize the earnest and faithful preaching and teaching of the Word of God as the principal factors in the temperance reform, and that its importance, especially as it bears on the evils of strong drink, is of late years being more strongly emphasized with good results, urges all its ministers to give increasing prominence to sermons on temperance, and all its Sabbath school teachers to use the many opportunities they have to instruct their classes in sound temperance principles.

2. That this Assembly, having heard the unanimous and vigorous denunciation given by so many Sessions and Presbyteries in all parts of the Dominion of the saloon or dram shop, and deploring the large number of them that are reported as plying their demoralizing traffic in so many centres of population, desires to place on record its unqualified condemnation of the saloon, or dram shop, as a centre of most degrading influences, and a source of great danger to the Church and country, and its conviction that the license system has been proved insufficient to effectually remove the terrible evils of the drink traffic, and that, so far as legislation is concerned, nothing short of prohibition, rigidly enforced by the proper authorities, should ever be accepted as final or satisfactory.

3. That this Assembly accepts the appointment, by Parliament, of a Royal Commission of Enquiry into the liquor traffic as a step in the right direction, though very far short of the prayers of the petitions presented to the session of 1891, and instructs its Committee on Temperance to urge upon the Government the vigorous prosecution of the work of that Commission, so that its report may be presented at an early stage of the session of 1893, that there be time for dealing with the great question of prohibition, fairly and fully, without any unnecessary delay.

4. That this Assembly, recognizing that the saloon, or dram shop, has a firm stronghold in the pernicious habit of "treating," is gratified to learn that the "Commercial Men's Anti-Treating League" is meeting with much success in removing a serious temptation and in weakening the influence of the saloon, and expresses the hope that it may be the means of leading many to adopt the practice of total abstinence, in which alone there is absolute safety from the evils of strong drink.

5. That this Assembly gratefully acknowledges the good work done by the various temperance organizations, and an increasingly large portion of the press, in training the young and educating the public in the principles of temperance and prohibition, and recommends office-bearers and members of the Church to give them due sympathy, encouragement and support.

6. That this Assembly, fully recognizing the potent influence of woman in relation to the drinking customs of society and the importance of proper home training, earnestly recommends all the women of the Church to discountenance the use of intoxicants in family and social life, and all members to train their children in the principles of total abstinence and prohibition.

7. That, in view of the importance now attached to the scientific