

omitted, and that in their place we should adopt the clear, concise and Scriptural statements of the Confession, as accepted by the General Assembly of the Presbyterian Church of the United States (published by the Presbyterian Board.) He read the passages referred to and compared them. Our views as a Church are expressed in the General Assembly's Confession. By making this change we would be acting in the noble spirit of the Westminster Divines, who aimed at uniting in one Confession the Churches of England, Scotland and Ireland. We would be laying down a platform on which the whole Presbyterianism of America could unite.

In course of the discussion several members spoke approvingly of this motion, but it was feared that the introduction of a new element at this stage might embarrass other Committees. Professor McKnight, in deference to the feeling of the House, withdrew his motion. Rev. G. Christie explained the standing of Queen's College, Kingston, and its proposed relation to the United Church. It did not appear to him a serious obstacle in the way of Union. He also explained the exceedingly generous proposal of the Church of Scotland Synod in Canada with respect to the Clergy Reserves Fund, amounting to about \$470,000, belonging to that Synod. They propose that as vested interests lapse 6-9th or \$300,000 shall be devoted to the aged and infirm ministers' fund of the United Church; 2-9ths, or \$100,00 to the Widows' Fund, and 1-9th or say \$70,000 to Theological Education.

The subject of Union was before the Synod during the greater part of four sittings, and a large number of members expressed their views upon it.

Rev. R. Sedgwick moved the following amendment:

"That the Basis of the proposed Union shall be the Holy Scriptures as the Supreme Standard of faith and manners, with the Westminster Confession of faith and the Shorter Catechism as the Subordinate Standards, it being understood that the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for our people."

This amendment being seconded was put

against the original motion (to adopt the Basis simpliciter) and was rejected by a vote of *sixty-seven to eight*. The motion to adopt the Basis simpliciter was then passed by the same majority. Mr. Sedgwick dissented and gave his reasons as follows:

I. That it is a removal of one of the acknowledged Standards of this Church as agreed upon in the year 1860, for the purpose of furthering this Union.

II. That though it asserts that the Shorter Catechism is still to be an authoritative manual of instruction in the united Church, yet it virtually denies it its place and denudes it of its authority as a Standard of the church, and reduces it to the level of an ordinary Catechism.

To these reasons Dr. Murray, Elder, gave in his adherence. The following Committee was appointed to prepare a reply to these reasons of dissent: Rev. J. Bennet, Rev. Dr. Bayne, Rev. A. Ross. Mr. Bennet submitted the following reply, which adopted:

I. The statement that the decision of the Synod in adopting the basis, "is a removal of one of the acknowledged Standards of the Church, as agreed upon in the year 1860 and 1866," might have some show of reason if it were affirmed in regard to the Larger Catechism which is not mentioned in the basis, but is simply contrary to the fact, when made in relation to the Shorter Catechism, which is retained in the basis for the original and only purpose contemplated by the Authors of the Westminster Standards, and by the framers of the basis of the several Unions by which this body has been constituted into its present form.

II. The further assertion that the decision of this Court in accepting the basis, virtually denies the Shorter Catechism its place, being a simple reiteration of the misconception, regarding its true use, is sufficiently answered in the preceding paragraph.

III. The affirmation that the said decision, "denudes it (the Shorter Catechism) of its authority as a Standard of the Church, and reduces it to the level of an ordinary Catechism," can only be met by a direct and positive denial. It is retained in the basis as an *authoritative standard* for the training of our youth, and as *the catechism alone authorized by this church*; thus lifting it above and placing it supreme, over all other manuals which may be used in the catechetical instruction of youth.

The Union Committee was subsequently enlarged by the addition of Revs. R. Sedgwick, A. McKnight and George Patterson;