

seventh division of the minutes of the joint committee, he thought the modes of worship should be left to sessions, and not be brought into the arena of Presbyteries and Synods. As that matter stood in the minutes it would stand in the way of the more comprehensive union he had spoken of. As to the general question, he was fully in accord with the sentiment generally entertained of union. (Cheers.)

Principal SNODGRASS explained with reference to modes of worship that if any change was made in practice it would always be with the sanction of Kirk sessions. A certain amount of freedom was allowed to congregations, and as a matter of fact there was considerable diversity. It was in order to allow of this diversity that the article was made as it was, and if after union it was thought necessary for the united church to legislate on the matter, it was open for them to do so, and he believed any such legislation would be in a liberal spirit, and would allow diversity in practice.

Rev. Mr. LANG thought it should be established that modes of worship should be left to Kirk sessions.

Principal SNODGRASS said the insertion of the word "Presbyterian" in the article relating to friendly relations with other churches, was not intended to prevent or check fraternal relations or union with other churches, if it was at any time thought advisable to enter upon such union. The object was to facilitate the translation of ministers from any other Presbyterian Church to this united church.

Rev. Mr. LANG said in that case he thought it would be competent for him to move the amendment he had suggested. He would therefore move to change the third article of the closing minute of the joint committee to read thus:—

3. "That this Church shall maintain fraternal relations with churches holding substantially the same doctrine, and that ministers and probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt."

Rev. Mr. MACDONNELL, of Toronto, seconded this amendment. He did not suppose it would carry, but he wished it to go out that there were some ministers

in this church who looked forward to a more comprehensive union. As to matters of arrangement, he would like to have it settled what questions were to be put to candidates for ordination in the United Church. He was glad to see that the Confession of Faith was expressly declared to be a subordinate standard of the Church, and the Word of God the supreme standard. He thought the second clause of the closing minute should read thus:—"That full liberty of opinion in regard to all matters therein contained which are not matters of faith be allowed." This would lay down the general principle underlying this matter, and would leave full liberty of opinion on all matters not matters of faith. The most advanced liberal views on this subject should, he thought, be adopted.

Rev. ROBT. CAMPBELL held a strong attachment to the Church of Scotland, but held Presbyterianism as dearer. All the churches in Australia and the United States were her legitimate children, and would be acknowledged as such were this union to take place. He believed she would hail this union with delight, although there might be regrets which, no doubt, would be felt here also. Before a union was accomplished he felt it would only be a proper thing to communicate with the Church of Scotland for her approval. As to the liberty of Kirk Sessions with respect to forms of worship, he thought there should be an appeal allowed to the higher courts. He was not so closely wedded to the system of education in Queen's College as not to see that a change in some respects might be an improvement, and thought that a certain portion of the arts course might be simultaneously carried on with that of theology. He felt that the lengthening of the curriculum was a mistake. He trusted there would be a University, which he believed would be Queen's, although not necessarily at Kingston. It would be a blunder to remove the college from Kingston for many reasons; its removal to a large city like Montreal or Toronto being by no means beneficial.

Rev. Mr. LANG was afraid his motion was misunderstood. His motion did not contemplate a union with other churches than those mentioned; but