

conserved. The matter of a sustentation fund was brought up in connection with the question now under discussion.

After lengthened deliberation it was resolved that whilst a general sustentation fund may not be practicable, though highly desirable, the efforts of the United Church should be strongly directed in favour of Home Missionary or Church extension purposes, and to the future appropriation of the Temporalities fund as vested rights gradually lapse, it was thought best to express no special opinion at present, as the decision on the subject rests with the Synod of the Presbyterian Church in connection with the Church of Scotland.

VI. Modes of Worship:—After some conversation on the subject, it was resolved that the practice presently followed by Congregations in the matter of worship, be allowed and that future action in connection therewith be left to the legislation of the United Church. In VII Article *Collegiate Education*, resolution was taken as already noted. On the VIII. and last, *The Ministers Widows and Orphans Fund*. It was unanimously resolved to recommend the establishment of efficient Widows and Orphans Fund for the United Church to which all Ministers and Congregations will be expected to contribute and that in the meantime the services of an Actuary be secured to value the different funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The last Sederunt was occupied in receiving report of Sub Committee appointed to prepare a document embodying the results of the Conference and to be submitted to the respective Churches. This was unanimously agreed to, and embodied in the attested copy of Minutes which your Committee herewith lay on the table of Synod.

A special meeting was held in the same place and on the same day at 8 o'clock, to engage in religious exercises and thanksgiving to God for the spirit of unity and brotherly love poured out upon the Committee in all deliberations. At this meeting not only members of Committee but other friends took part. One friend present offered to print and publish, at his own expense, a thousand copies of the various articles of agreement which had been adopted by the Committee. A few copies of these will be laid on the table and the different members of Committee have already received, and it is presumed circulated the packet addressed to their care.

On review of the results of this general Conference of delegates from the four great Presbyterian Bodies in British North America, your Committee would express their high satisfaction, and would unani-

mously recommend to Synod that the Articles of the Basis be sent down to Presbyteries and Sessions for their consideration, and that as the work of your Committee is not yet completed they be authorized to confer with the other Committees, as may be found needful to mature matters for more decided action at next meeting of Synod.

Judge Stevens moved, and Rev. A. McMaster seconded, that the Report be received and the basis adopted. It was moved in amendment by Professor McKnight, and seconded by Rev. P. G. McGregor, "That the Synod, without pronouncing an adverse judgment, against either the basis submitted by the Committee or the alternative basis, which the Synod of the Kirk in Canada have expressed a willingness also to accept, declare their preference for the terms used in the confession of the Presbyterian Church of the U. S.; and instruct the committee to bring this matter under the notice of the Committees of the other negotiating churches."

In supporting his motion Professor McKnight pointed out that the use of a Confession is, 1. as a test of orthodoxy; 2. as a declaration of our principles to the world. The proposed Basis leaves everything about the Civil Magistrate's relation to religion and the Church wholly loose. It simply cuts out three chapters of the Confession viewed as a test of orthodoxy. This, he thought, is quite unnecessary, as there is a great deal of truth with regard to the Magistrate which all our churches hold as common ground. Let us get at this minimum of truth on which we are agreed, and express it in our Confession. 2. As a declaration of principles, the chapters excepted to are objectionable. Persons reading the Confession are likely to overlook our Prefatory Note, and to forget our exceptions. They read the objectionable passages, as if they were our doctrines and principles, whereas these passages never were adopted by the Church of Scotland. The doctrine of Toleration, or Religious Liberty, as held now by all Presbyterian Churches, was not held by the Westminster Divines. He proposed therefore that the passages excepted to should be wholly