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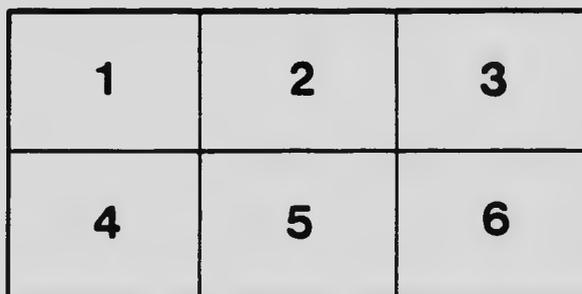
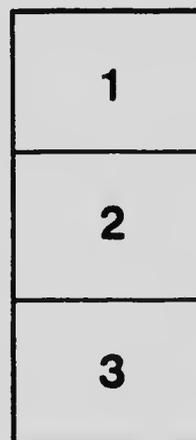
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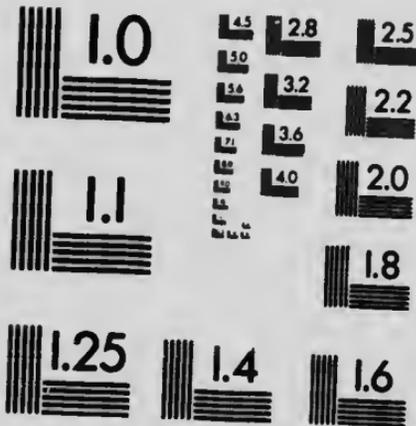
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CHURCH UNION

DOCUMENTS

APPROVED BY A VOTE OF

**THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN CANADA**

A. S. A.

BASIS OF UNION

*With the Methodist and Congregational Churches, and Ordered to be Sent
Down to Sessions and also to Communicants and Adherents
of the Church; and also to Presbyteries for their
Judgment under the Barrier Act*

TORONTO

MURRAY PRINTING CO., LIMITED, 9 JORDAN STREET

1915

CHURCH UNION

DOCUMENTS

APPROVED BY A VOTE OF

THE GENERAL ASSEMBLY OF THE PRESBY-
TERIAN CHURCH IN CANADA

AS A

BASIS OF UNION

WITH THE METHODIST AND CONGREGATIONAL CHURCHES, AND
ORDERED TO BE SENT DOWN TO SESSIONS AND ALSO TO
COMMUNICANTS AND ADHERENTS OF THE CHURCH;
AND ALSO TO PRESBYTERIES FOR THEIR JUDG-
MENT UNDER THE BARRIER ACT

The General Assembly at its meeting in Kingston, June, 1915, adopted, by a majority of 368 to 74, the resolutions of the Committee on Church Union, and ordered them to be sent down along with the Basis of Union, to Sessions, Communicants and Adherents, together with a short statement representing both sides of the Union question, not to exceed 500 words each. The resolutions are as follows:

1. Whereas the action of the General Assembly with regard to Union with the Congregational and Methodist Churches has been as follows:

2. In 1904 the Assembly unanimously accepted the invitation given in 1902 by the General Conference of the Methodist Church to enter on negotiations for the Organic Union of said Church with the Congregational and Presbyterian Churches, and to this end appointed a committee to confer with similar committees of the other Churches. Subsequent Assemblies approved the results of the labours of the Joint Committee thus constituted until 1910 when the General Assembly approved the completed Basis of Union prepared by the Joint Committee and transmitted it to Presbyteries for their judgment under the Barrier Act. The Assembly of 1911, finding that said Basis had been approved by a majority of Presbyteries, sent down the whole question to Sessions and Congregations.

The action of the Assembly in 1912 was:

"The Assembly rejoices at the large measure of agreement among the negotiating churches which the proceedings of these recent years disclose, and which, it believes, will prepare the way for a larger measure of union among Christ's people in this land than at present exists.

"The Assembly believes that the fact that a large majority of those voting have declared themselves in favour of the Organic Union of the Congregational, Methodist and Presbyterian Churches is a strong indication that the ultimate result of the present movement will be the consummation of such a union and pledges itself to do all in its power to maintain and deepen the unity of spirit which has marked the source of the negotiations and to continue to promote the fraternal intercourse and conference with the other Churches which have made the present vote possible.

"In view, however, of the extent of the minority which is not yet convinced that Organic Union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise to immediately proceed to consummate the Union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time,"

"That all suggestions made by Presbyteries, Sessions or individuals, or that may be made before the first of November, one thousand nine hundred and twelve (1912) be referred to the Union Committee for their consideration, in the hope of removing objections and with a view to further conference with the Committees of the other negotiating Churches."

In 1913 the Assembly resolved that amendments to the Basis of Union and alternative proposals be again invited and referred to its Union Committee in order that after considering them it might again enter into conference with the Committees of the other Churches with a view of putting before our people a final presentation of the question for their judgment. In 1914 the Assembly invited the Congregational and Methodist Churches to meet with the Presbyterian Union Committee in order to prepare an amended Basis of Union.

3. Whereas also in 1911 the membership of the Methodist and Congregational Churches approved of Union on the proposed Basis by very large majorities, and these Churches since that date have by the action of their Conference Committee and General Council reaffirmed this approval and expressed themselves as ready and waiting to consummate the Union.

4. Whereas, also, the reasons which have consistently been put forward in favour of Church Union still hold, viz.:

(a) The teaching of this Church regarding the nature of the Church and the Communion of Saints implies that Union is a duty wherever it is not forbidden by conscience.

(b) The relations of the negotiating Churches to one another, the conditions of Christian progress in Canada, and Canada's due share in the evangelization of the world, seem to require the Union of these Churches.

(c) The multiplication of local "Union Churches" without direct relationship to existing denominations threatens disintegration and injury to the cause of Christ in many parts of our Westland if a United Church does not gather them into its fellowship.

(d) There is a reasonable hope that such a Union will prove the precursor of a wider Union.

5. Whereas, further, by the outbreak of war, a new situation has been created, among the elements of which are the following:

(a) A changed judgment of values, so that matters which formerly distracted and divided men are now accounted trivial in the presence of the vast issues involved.

(b) A weakening of class distinctions, which renders possible a degree of united action hitherto impracticable.

(c) A new spirit of self-sacrifice which is impressively illustrated by our soldiers and by our King, and which the Church, in the name of her crucified Lord is called upon to exhibit by the subordination of every other consideration to the supreme purpose of bringing men to recognize Jesus Christ as the Hope of the World.

(d) An expected increase in the volume of immigration into Canada after the close of the war, demanding the greatest concentration of moral and religious forces.

(e) The world's financial exhaustion, requiring the utmost possible economy of resources, in order that the inevitable and extraordinary demands of the immediate future may be met.

6. Whereas, lastly, the Joint Committee has adopted the amendments to the original Basis of Union embodied in the documents submitted to this Assembly by its Union Committee;

7. Therefore, this Assembly hereby declares its approval of the "Basis of Union," now submitted, as a Basis on which this Church may unite with the Methodist and Congregational Churches, and directs that the said basis be transmitted to Presbyteries for their judgment under the Barrier Act, and that the appendix on law be also transmitted to Presbyteries for their judgment and that this resolution be sent therewith:

The Assembly also directs:

1. That the question of Union be submitted to Sessions and also to Communicants and Adherents of the Church in the following form: "Are you in favor of Union with the Methodist and Congregational Churches of Canada on the Basis of Union approved by the General Assembly of 1915? Yes. No.

N. B.—The people are reminded that the decision on this question must be reached on the basis of the votes cast."

2. That the vote be taken in Mission Fields before October 1st, 1915, and in Pastoral Charges before December 1st, 1915, and returns made through Presbytery Clerks to the Clerks of Assembly, so that the results may be reported to the Presbytery Clerks before January 1st, 1916.

That the vote be not taken in Presbyteries before January 1st, 1916, and that returns be made by Presbytery Clerks to the Clerks of Assembly not later than the 15th day of March, 1916.

3. That the Clerks of Assembly through Presbytery Clerks, and, when necessary, through Home Mission Conveners, furnish Sessions for themselves and for Communicants and Adherents the necessary voting papers and printed copies of the Basis of Union, the appendix on law, and the foregoing resolutions together with a short statement representing both sides of the Union question, not to exceed 500 words each.

4. That in the printed copies of the Appendix on Law to be sent to Presbyteries, Sessions, Communicants and Adherents, there be inserted a footnote to Par. 2, (2) (b) in the following words:

At a meeting of the Presbyterian Union Committee held on December 15th, 1914, it was resolved that "it is expected that in the proposed legislation proper provision will be made to guard the rights or privileges of any minority which may be opposed to Union."

5. That Sessions and Presbyteries in reporting their respective votes on the Basis of Union report at the same time the numbers of the vote.

6. That the Union Committee be continued, and the Clerks of Assembly prepare a statement of the result of the vote in Presbyteries and Congregations, and furnish the same to the Secretaries of the Union Committee, in order that the said Committee may have opportunity to meet and prepare a deliverance to be submitted to the Assembly of 1916.

THE FOLLOWING IS THE SHORT STATEMENT OF 100 WORDS

IN SUPPORT OF CHURCH UNION

Again Presbyterians are asked to vote upon union with the Congregational and Methodist Churches.

1. The question has now been under consideration for eleven years. For four years the other churches have been ready to consummate the union. Meanwhile the Union Committee of the Presbyterian Church has, in obedience to the instructions of the General Assembly, been revising the Basis of Union in response to criticism and suggestion invited from the whole church. As finally amended by the Joint Union Committee, the Basis was after thorough discussion approved by the recent Assembly by 368 votes to 74.

2. The Assembly's resolutions, sent herewith, should be carefully read by every voter. They prove that, in the opinion of those who have had the best opportunity of considering the question, union is both desirable and practicable.

3. Attachment to familiar names and forms may make some people reluctant to vote for union, but let it be observed that everything essential in the church we love is retained.

4. The doctrine of the Basis is thoroughly evangelical. The central truths of the gospel stand out even more clearly than in our own creed, yet none need suppress any belief which he has now a right to proclaim.

5. The polity is distinctively Presbyterian. While congregations already in existence may continue unchanged their present management of their local affairs, in congregations established after union there will be Sessions chosen by the people and set apart to the oversight of spiritual things. There will also be Presbyteries, Conferences and a General Council in which lay representatives are equal in number to ministers.

6. The Basis arranges for an educated ministry and aims to provide every charge with an uninterrupted pastorate and every executive minister with a charge. The right of the people to call is conserved and the Settlement Committee is required, so far as possible, to meet the wishes of ministers and charges. Provision is made for orderly changes when desirable, but a charge may keep its pastor so long as both are satisfied.

7. Our Lord requires His people to be one in spirit, and unity of spirit seeks to express itself in mutual fellowship and common action.

This union is demanded by

- (a) the conditions of our newer West,
- (b) the weakened state of rural churches in older Canada,
- (c) the social disorders of city slums,
- (d) the problem of the foreigner, and
- (e) the needs of the heathen world.

If successfully accomplished, it will be an outstanding testimony to the real unity which binds together the servants of Christ.

8. The legislation necessary to the consummation of union will make provision to guard the rights of any minority.

Let every one, then, vote according to his own judgment, thus enabling the Assembly to understand the mind of the church; and let every voter consider the words of a respected layman of our church recently deceased,

"I would not like to go forward to old age with the thought that when three churches of my Master wished to join hands, I did anything to hinder and did not do all I could to help."

W. J. CLARK,
ALFRED GANDIER,
D. M. RAMSAY.

THE FOLLOWING IS THE SHORT STATEMENT OF 500 WORDS GIVING

REASONS FOR VOTING AGAINST CHURCH UNION

1. Christ's Kingdom can be better advanced by existing churches working in unity and co-operation, than by attempting, at present, the proposed new church organization.
2. Christian unity, for which Christ prayed, does not require uniformity of name or organization. Outward uniformity is not duty.
3. Communities with too many churches do not require the proposed new denomination. They can worship together in an existing denomination, whichever one they prefer.
4. New communities do not require union. Co-operation prevents overlapping. Northern Alberta has 195 home mission preaching places, and overlapping with Methodists in only 15. Central Alberta has 241, with overlapping in 6. Southern Saskatchewan has 332, with overlapping in 10. These 768 home mission preaching stations have overlapping with Methodists in only 31. These figures are from District Superintendents.
5. British immigration does not require union. English Methodists and Scotch Presbyterians prefer familiar church homes.
6. Foreign immigration does not need union. The churches can divide foreign settlements into districts and evangelize them. Merging these churches cannot increase their resources nor lessen the number of foreigners.
7. Foreign Missions do not require union. The negotiating churches have not missions in the same territory.
8. Presbyterian people are not demanding union. Only about one-fourth of our membership, 27 per cent., voted in 1911 for union on the proposed Basis, which Basis remains to-day practically unchanged. That one-fourth should attempt coercing the whole church is unreasonable and intolerable.
9. The Basis of Union, as representing scripture teaching, is inferior to the Presbyterian Standards. Even to that inferior Basis no minister pledges himself. A church, upon that Basis, having no definite covenant of agreement to scripture doctrine, would have open door for false teaching. Voting against union on that Basis is religious duty.

10. The Basis of Union deprives Presbytery of its most important functions, transferring them to an irresponsible Settlement Committee, abolishing responsible Presbyterian government, substituting despotic government.

11. The Basis of Union restricts the liberty which Presbyterians enjoy in choosing their ministers, and imposes an ecclesiastical authority which Presbyterians long since rejected. Its rejection again is duty.

12. The Basis of Union proposes, by legislative enactment, to transfer Presbyterian civil rights and property to another denomination, the Union Church. Indefinite promise of partial repayment cannot justify wholesale spoliation. Moreover, much property, guarded by conditions of gift, if diverted from the Presbyterian Church would revert to donors or heirs, causing litigation and strife. Voting against union based upon spoliation and strife is religious duty.

13. The Presbyterian Church is continuing. A large body of our people have resolved to remain in it. Attempted compulsory union means division and forming another additional denomination.

14. Our present undivided Presbyterian Church is a larger force, by thousands of members, for evangelizing Canada, than all the Presbyterians, Methodists and Congregationalists combined, who voted for union. To injure Christ's cause by rending asunder this Presbyterian Church, so efficient and successful, for a smaller body, would be sin and wrong; especially under present conditions, when internal harmony and co-operation, and utmost utilization of Christian forces, are supremely needed.

15. Assembly unanimously pledged, when beginning union discussion, 1905, "That a union of the churches, to be real and lasting, must carry the consent of the entire membership." Truth and honour demand keeping that pledge, and stopping hurtful agitation.

Pursuant to Resolution of Assembly, the above reasons are respectfully submitted to the membership of the church.

T. SEDGWICK
R. CAMPBELL
E. SCOTT.

A BRIEF HISTORY OF THE UNION MOVEMENT

The negotiations that have been going on for the last five years, looking to an organic union of the Presbyterian, Methodist and Congregational Churches in the Dominion of Canada, had their origin in the efforts that were put forth during the years 1899 to 1903 to prevent, as far as possible, any unseemly rivalry and any waste of men and means in the mission work which is being carried on by these different Churches, especially in the newer districts of the country.

In 1899, at the request of its Home Mission Committee, the General Assembly of the Presbyterian Church appointed a small committee "to meet and confer with representatives from other evangelical churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission Fields, so that the overlapping now complained of may be prevented." This action was communicated to the authorities of the Methodist Church, and the General Conference of that Church, in the autumn of 1902, appointed a similar committee.

These two committees met on three different occasions for the consideration of the problem of co-operation in Home Mission work. As a result of their deliberations, the following resolutions were unanimously adopted:

"1. THAT a letter, couched in identical terms, be sent by the Missionary Secretaries, on behalf of the Joint Committee, to the Superintendents of Missions of their respective Churches, and also to the ministers or missionaries in charge of Home Mission Fields, setting forth the action of the General Assembly and General Conference, the views and wishes of the Joint Committee, and the expectation that they will co-operate in all practical ways to promote the end in view. We also recommend that the letters be published in the denominational papers of the two Churches concerned.

2. That the Superintendents of both Churches be strongly urged to keep the principle of comity and co-operation steadily in view, and to apply the same wherever practicable in the arrangement of the work. To this end we recommend that the Superintendents whose jurisdiction covers substantially the same field, meet together at intervals for consultation in the spirit of mutual helpfulness and ready concession, respecting the opening of new fields, or the possible readjustment of fields already occupied.

3. That where a field has been occupied for at least one year by one of the Churches, the Superintendents be recommended to act as far as possible on the principle of non-intrusion, having due regard to the promotion of the Kingdom of Christ, and the interests of the two Churches.

4. That ministers and missionaries of both Churches whose missions cover the same territory, in whole or in part, be recommended to consult, where it seems necessary or desirable, regarding a possible readjustment of their fields, when that can be done to mutual advantage, and report their views to their respective Superintendents, District Meetings and Presbyteries."

In the meantime a definite proposal for the organic union of the Presbyterian, Methodist and Congregational Churches had emanated from the Methodist Church; the General Conference, at its quadrennial meeting held in the city of Winnipeg in September, 1902, having adopted the following resolution:

"WHILE this Conference declares itself in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada, and regrets that hitherto all efforts and negotiations have failed to result in the formulation of such a comprehensive scheme, so that at present the outlook for it does not seem practicable;

Yet, inasmuch as the problem of the unification of several of these denominations appears to present much less serious obstacles, since their relations are already marked by a great degree of spiritual unity, and they have already become closely assimilated in standards and ideals of church life, forms of worship and ecclesiastical polity;

And since, further, the present conditions of our country and those in immediate prospect demand the most careful economy of the resources of the leading and aggressive evangelical denominations, both in ministers and money, in order to overtake the religious needs of the people pouring into our new settlements, which economy seems impossible without further organic unity, or its equivalent;

This General Conference is of the opinion that the time is opportune for a definite practical movement concentrating attention on, and aiming at the practical organic unity of, those denominations already led by Providence into such close fraternal relations.

And whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational and Methodist Churches in Canada, this General Conference, in no spirit of exclusiveness towards others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a Basis of Union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such movements ultimately so largely depends.

And this General Conference would further commend this movement to the prayerful interest and sympathy of the Methodist Church, in the devout and earnest hope that, if organic union of the denominations named be achieved, it may be accompanied with great blessings to the Church and to the nation at large and redound to the greater glory of God.

That a representative committee, to be composed of the General Superintendent, seven ministers and seven laymen, be appointed to receive communications on the subject of the foregoing resolutions from the Churches named, confer with committees that may be appointed by such Churches, and report to the next General Conference."

This resolution was submitted to the General Assembly of the Presbyterian Church at its annual meeting held in the city of Vancouver in June, 1903, and by it referred to its Committee on Correspondence with other Churches.

This committee met on the 21st of April, 1904, in conference with the committees of the Methodist and Congregational Churches, when the following resolution was unanimously adopted:

"THAT this Joint Committee, composed of representatives of the Presbyterian, Methodist and Congregational Churches, assembled to confer together

respecting an organic union of the Churches named, would reverently and gratefully recognize the token of the Master's presence as evidenced by the cordial, brotherly spirit and earnest desire for Divine guidance maintained throughout the entire session.

While recognizing the limitations of our authority as to any action that would commit our respective Churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the Churches concerned for such further action as they may deem wise and expedient."

The finding thus arrived at was duly reported to the General Assembly of the Presbyterian Church at its meeting in St. John, N.B., in the following June, and to the Congregational Union of Ontario and Quebec and the Congregational Union of Nova Scotia and New Brunswick in the months of June and July respectively, and committees were appointed by these two Churches to confer on the subject of Church Union with the committee previously appointed by the Methodist Church.

The conveners of the committees thus appointed were: Presbyterian, Rev. Principal Caven, D.D.; Methodist, Rev. Dr. Carman; Congregational, Rev. Hugh Pedley.

It was decided by these conveners that the first joint meeting of the three denominational committees should be held in Knox Church, Toronto, on Wednesday the 21st day of December, 1904.

Previous to that date, the Rev. Principal Caven was removed by death, and his place on the Presbyterian section was taken by the vice-convener, the Rev. Dr. Warden, who was unanimously chosen to preside over the deliberations of the first conference of the three committees. Two days, of three sessions each, were spent in these deliberations. At the meeting of the General Assembly of the Presbyterian Church in June, 1905, Dr. Warden was appointed convener of the Assembly's Committee on Church Union, and Principal Patrick, vice-convener.

When the Joint Committee met for its second conference, in December, 1905, the convenership of the Presbyterian section was again vacant through death; and the vice-convener, Principal Patrick, was called upon to fill the place of the late Dr. Warden, as Dr. Warden, one year previous, had been called upon to take the place of the late Principal Caven. The deliberations of the second conference occupied two days and were presided over by the Rev. Dr. Carman.

The Convener of the Congregational section, Rev. Hugh Pedley, of Montreal, being in England when the Joint Committee met for the third time, in September, 1906, the Rev. J. W. Pedley was called to the chair. At this meeting, to which three days were devoted, the Executive reported that, in accordance with a resolution adopted by the General Assembly of the Presbyterian Church in June, 1906, it had been decided "to address a friendly letter to the Archbishops and Bishops of the Church of England in Canada, and to the Chairmen or Presidents of the various Baptist Conventions, explaining the action already taken by the Joint Union Committee, and extending to the authorities of the Churches named a cordial invitation to send delegates to participate in their discussions, should they consider it advisable to do so." This action of the Executive was cordially approved by the Joint Committee.

The Baptist Convention of Ontario and Quebec, in their reply to the invitation addressed to them, set forth the distinctive principles of their Church, and stated that, because of these principles, they considered it "necessary to maintain a separate organized existence," and "to propagate their views throughout the world."

In view of the cordial and brotherly replies sent by the representatives of the Church of England, a special committee was appointed to confer with any delegation that might be appointed by that Church. The question of appointing delegates to

meet with that special committee is still under consideration by the General Synod's Committee on Church Union.*

At its fourth conference, in 1907, the Joint Committee continued in session from Wednesday the 11th to Monday the 16th of September, under the chairmanship of the Rev. Principal Patrick.

The fifth conference was held on the 9th, 10th and 11th days of December, 1908, and was presided over by the Rev. Dr. Carman.

With the exception of the first, the conferences of the Joint Committee have all taken place in the Metropolitan Church, Toronto.

At the first conference the Joint Committee was subdivided into five sub-committees, charged, respectively, with the consideration of all questions bearing upon the following subjects: Doctrine, Polity, the Ministry, Administration, and Law. At each conference the results of the deliberations of the sub-committees were submitted to and revised by the Joint Committee. They were then considered by the denominational sections meeting separately, and again considered by the Joint Committee in the light of any suggestions offered by the denominational sections. As thus amended they were published each year for the information of the negotiating Churches, along with the official report of the Proceedings of the Joint Committee.

Various suggestions have, from time to time, been sent forward by individuals or by Church courts; and these suggestions, whether transmitted through the denominational committees, or coming directly under the notice of the Joint Committee, have all received due consideration.

The negotiations that have been carried on during the past five years have been characterized by a spirit of the utmost brotherliness; and while all matters in dispute have been discussed with the greatest frankness, the members of the Joint Committee have found it remarkably easy to "keep the unity of the Spirit in the bond of peace." Each succeeding conference has deepened their confidence in one another's sincerity and their respect for one another's convictions; and with increasing earnestness they have addressed themselves to the practical task of evolving from their different views and practices the system that would be best adapted to the circumstances and requirements of the Church of Christ in Canada.

One of the last acts of the Joint Committee, on the night of Friday, 11th December, 1908, was the adoption of the following resolution proposed by Principal Gordon, and seconded by Judge Leet:

"THIS Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, in closing their fifth conference, desire to acknowledge with humble gratitude the goodness of God manifested in all their meetings.

In the brotherly spirit of their deliberations, in the harmony of their decisions, in the solution of many difficulties presented to them, they recognize the guidance of the Divine Spirit, and they submit the results of their conference to the Churches represented by them.

They believe that the conclusions to which they have been led in regard to the important interests considered by them show that the organic union of the negotiating Churches is practicable. They assume that ample opportunity will be given, not only to the courts, but also to the general membership of the various Churches, to consider the results of their conferences, and they expect that the more fully these are considered the more generally will they be approved.

* The present editors have received no information of further action in this matter.

The Joint Committee would have been glad to welcome to their conference representatives of other Christian communions, and, although this widening of the conference has not yet been found practicable, they hope that, in the event of a union of the negotiating Churches, a still more comprehensive union may in the future be realized.

The Joint Committee regard their work as now substantially completed. They commit it to the Great Head of the Church for His blessing, and to those portions of His Church which they represent with confident hope of their approval.

'Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.'

SUPPLEMENTARY STATEMENT

The General Assembly of the Presbyterian Church in 1909, upon reception of the report of its Committee on Church Union, in which was included the Basis of Union as adopted by the Joint Committee in 1908, said, "The Assembly receive the report and learn with deep gratification that the Joint Committee on Union have, after five years' enquiry and discussion, arrived at the conclusion that in their judgment the organic union of the three negotiating Churches is practicable.

"Inasmuch as the Joint Committee have expressed their conviction that the voting on the question of Union should take place simultaneously in the three negotiating Churches, and inasmuch as the General Conference of the Methodist Church will not meet till the month of September, 1910, the Assembly agree that the judgment of the Church at large on this important subject be not sought until after that date.

"They direct, however, that copies of the report be sent down to Presbyteries, Sessions and Congregations, for their use, in order that they may be fully informed as to the whole question, and be prepared to deal with it when it comes before them for disposal."

In 1910 The General Assembly adopted the following resolution:

"The Assembly declare their approval of the Documents agreed upon by the Joint Committee as a basis upon which this Church may unite with the Methodist and Congregational Churches, and they direct that this resolution, along with the above-mentioned Documents, be transmitted to Presbyteries for their judgment under the Barrier Act, instructing Presbytery Clerks to report the decisions arrived at to the Clerks of the General Assembly not later than the first day of May, 1911.

"The Assembly are of opinion that, in the event of the returns from Presbyteries warranting further steps being taken in the direction of union, the Assembly of 1911 will proceed to consult Sessions and Congregations regarding the whole matter."

The report of the vote by Presbyteries to the General Assembly of 1911 was that, of the 70 Presbyteries of the Church, 67 voted on the question. 50 Presbyteries voted to approve, while 20 did not signify approval in terms of the Barrier Act. The votes cast in the Presbyteries were: 793, approval, and 476, non-approval. The Assembly sent the whole question down to Sessions and Congregations for their judgment.

The General Conference of the Methodist Church in 1910 declared "its approval of these documents agreed upon by the Joint Committee as a basis upon which the Presbyterian, Methodist and Congregational Churches may unite." It further directed the General Conference Special Committee to send the documents "to the District Meetings for consideration, and to the Annual Conferences for consideration and adoption or rejection;" and "if the reports from the Annual Conferences warrant such action, to send the documents of the Basis of Union to the Official Boards and

the membership of the Church for consideration and adoption or rejection," and gave authority to the General Conference Special Committee, if the result of the vote would warrant the action, "to call a special meeting of the General Conference further to consider the matter of consummating the proposed union."

The result of the vote by Conferences was that 11 Conferences voted approval, and 1 non-approval. The vote by members was: 1,579 voted approval, and 270 non-approval. The General Conference Special Committee by resolution directed that the whole question be referred to the Official Boards and membership of the Church.

The Congregational Union in 1909, after reciting the steps taken and referring to various subjects contained in the Basis, adopted the following:

The Congregational Union at its annual meeting in 1904 decided "that organic union is both desirable and practicable." It now remains to decide whether organic union on the basis prepared by the Joint Committee is desirable and practical. As this must be determined in the Congregational way by the votes of the churches, your Committee would recommend that the documents agreed upon by the Joint Committee, along with this report, be sent to the churches for consideration.

The vote of the elders, officials and members taken in the three negotiating churches was as follows:

Presbyterian: in answer to the question, "Are you in favor of organic union with the Methodist and Congregational Churches?" Of 9,675 elders, 6,245 voted for, 2,475 against. Of 287,944 communicants, 106,755 voted for, and 48,278 against. Of the adherents, 37,153 voted for, and 14,174 against. In answer to the question: "Do you approve of the proposed Basis of Union?" 5,104 elders voted for, and 2,192 against. 77,993 communicants voted for, and 27,197 against; 27,756 adherents voted for, and 10,316 against.

Methodist: Of 29,280 officials, 23,475 voted for, and 3,869 against. Of 293,967 members, 18 years of age and over, 150,841 voted for, and 24,357 against. Of 29,373 members under 18 years of age, 17,198 voted for, and 2,615 against. Of adherents, 42,115 voted for, and 7,234 against.

Congregationalist: Of 10,689 members, 2,933 voted for, and 813 against the Basis.

Subsequent to the taking of the vote the courts of the negotiating churches took the following action:

The Congregational Union of Canada resolved "That this Union considers the action it has already taken as sufficient and will now wait until the other negotiating bodies have had an opportunity of testing to a corresponding degree the feeling of their constituencies." (Year-book, 1910-11, p. 31).

The General Conference Special Committee of the Methodist Church declared itself "satisfied that the Methodist Church is now prepared to proceed toward the Union of the three negotiating Churches on the Basis of Union heretofore agreed upon." (Minutes, July 16-17, 1912).

The General Assembly of the Presbyterian Church resolved as follows: "In view of the extent of the minority, which is not yet convinced that organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise immediately to proceed to consummate the union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time. It also resolved that all suggestions "be referred to the Union Committee for their consideration in the hope of removing objections and with a view to further conferences with the Committees of the other negotiating churches." (Minutes, 1912, pp. 45-46.)

In 1913 the Assembly resolved that for the fullest and fairest consideration of every aspect of the question further amendments to the present Basis of Union and alternative proposals be invited and referred to its Union Committee, "in order that after considering them it may again enter into conference with the Committees of the other negotiating churches, with the view of setting before our people a final presentation of the question for their judgment (Appendices to Minutes, p. 302).

In 1914 the Assembly invited the Methodist and Congregational Churches to meet in joint-committee with its own Union Committee, in order to consider an amended Basis and to prepare a Basis that might be submitted to the Assembly of 1915 (Minutes, 1914, p. 41).

Meanwhile the Congregational Union had reappointed its Union Committee year by year, and in 1914 the General Conference of the Methodist Church, in response to the above invitation, reappointed its Union Committee. These Committees met in joint conference in Bond Street Congregational Church, Toronto, on the 16th and 17th of December, 1914, and discussed (1) the proposed changes in the Basis of Union suggested by the General Assembly of the Presbyterian Church, (2) changes suggested by the denominational Committees on Church Union, (3) the name to be given to the United Church and the names to be given to the courts and officials of the United Church, (4) the legal aspects of the whole question of Church Union, (5) other matters preparatory to the final recommendation regarding Church Union to be presented to the proper courts of the negotiating churches. Upon these various subjects conclusions were reached which are embodied in an amended Basis of Union attached hereto.

At the close of the proceedings there was passed the following resolution, moved by Rev. Dr. Salem G. Bland, and seconded by President W. C. Murray:

"This Joint Committee on Church Union, representing the Presbyterian, Methodist, and Congregational Churches, in closing this session desire to give thanks to God for the guidance of His Spirit in their deliberations. They gratefully acknowledge that all the discussions have been marked by such a brotherliness, a freedom, a disinterested effort for the best, as can only, in the judgment of the Committee, be ascribed to the gracious and unifying influence of the Spirit of Christ. The Committee in commending this Basis, so harmoniously amended, to the judgment of the negotiating Churches, do so in a faith strengthened by this conference that this movement so wonderfully carried on thus far will be brought, by the blessing of the great Head of the Church, to a cordial consummation."

The first part of this statement, bringing the history of this union movement to December, 1908, was prepared and signed by the original Secretaries of the Joint Committee, Rev. A. Sutherland, D.D., Rev. E. D. McLaren, D.D., and Rev. T. B. Hyde. The supplement was added by instruction of the Joint-Committee in order to bring the historical statement up to the present time.

DECEMBER, 1914.

J. H. RATCLIFFE,
T. ALBERT MOORE,
W. H. WARRINER.

THE UNITED CHURCH OF CANADA
THE BASIS OF UNION

AS AGREED UPON BY THE JOINT COMMITTEE OF THE PRESBYTERIAN, METHODIST AND
CONGREGATIONAL CHURCHES

GENERAL

1. The name of the Church formed by the union of the Presbyterian, Methodist, and Congregational Churches in Canada, shall be "The United Church of Canada."
2. It shall be the policy of The United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a church which may fittingly be described as national."

DOCTRINE

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great Creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith, and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I.—*Of God.*—We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable, in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons, of the same substance, equal in power and glory.

ARTICLE II.—*Of Revelation.*—We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III.—*Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV.—*Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V.—Of the Sin of Man.—We believe that our first parent, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI.—Of the Grace of God.—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—Of the Lord Jesus Christ.—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII.—Of the Holy Spirit.—We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX.—Of Regeneration.—We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of divine appointment in ways agreeable to the nature of man.

ARTICLE X.—Of Faith and Repentance.—We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI.—Of Justification and Sonship.—We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII.—Of Sanctification.—We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII.—Of Prayer.—We believe that we are encouraged to draw near to God, our heavenly Father, in the name of His Son, Jesus Christ, and on our own

behalf and that of others to pour out our hearts humbly yet freely before Him, and become His beloved children, giving Him the honour and praise due to His holy name, asking Him to glorify Himself on earth as in heaven, confessing unto Him our sins and seeking of Him every gift needful for this life and for our everlasting salvation. We believe also that, inasmuch as all true prayer is prompted by His Spirit, He will in response thereto grant us every blessing according to His unsearchable wisdom and the riches of His grace in Jesus Christ.

ARTICLE XIV.—*Of the Law of God.*—We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teaching of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XV.—*Of the Church.*—We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who, being united by the Holy Spirit to Christ their Head are one body in Him and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour.

ARTICLE XVI.—*Of the Sacraments.*—We acknowledge two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, as means of grace, by which, working in us, He doth not only quicken, but also strengthen and comfort our faith in Him, and as ordinances through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the cross; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVII.—*Of the Ministry.*—We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men to this ministry; that the Church, under the guidance of the Holy Spirit, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVIII.—*Of Church Order and Fellowship.*—We believe that the Supreme

and only Head of the Church is the Lord Jesus Christ; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XIX.—*Of the Resurrection, the Last Judgement and the Future Life.*—We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XX.—*Of Christian Service and the Final Triumph.*—We believe that it is our duty as disciples and servants of Christ, to further the extension of His kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world be made the kingdom of our God and of His Christ.

POLITY

The Joint Committee, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.
2. That, engaged in the same work, with the same object in view, and earnestly endeavoring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in forms of church government and methods of administration.
3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for The United Church.
4. That in this view it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

The following recommendations are submitted as setting forth the Polity proposed for The United Church of Canada.

I.—THE MEMBERS

1. The members of The United Church shall be the members of the negotiating Churches, and such others as may hereafter become members.
2. The unit of organization for The United Church shall be The Pastoral Charge.

A pastoral charge may consist of more than one local church; a local church is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than those of the pastoral charge, shall be:

- (a) The Presbytery.
- (b) The Conference.
- (c) The General Council.

II.—THE PASTORAL CHARGE (CIRCUIT OR CONGREGATION)

A.—Charges existing previous to the Union

4. In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating Churches shall be entitled to continue the organization and practices (including those practices relating to membership, church ordinances, Sunday Schools and Young People's Societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of The United Church. Their representatives in the next higher governing body or court shall be chosen as at present.

5. The plan of organization prescribed for pastoral charges to be formed subsequent to the union may at any time be adopted by any church, charge, circuit or congregation existing at the time of the union.

6. Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed. This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the church, charge, circuit or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered, unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

7. Any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of The United Church without the consent of the church charge, circuit or congregation for which such property is held in trust.

8. Churches, charges, circuits or congregations received, subsequent to the union, into The United Church, with the approval of Presbyteries, shall be entitled, if they so desire, to the privileges of sections 4, 5 and 7.

B.—Charges to be formed subsequent to the Union

9. The liberty of the pastoral charge shall be recognized to the fullest extent compatible with:

(a) The oversight of the spiritual interests of the charge by the minister (or ministers) and a body of men specially chosen and set apart or ordained for that work, who shall jointly constitute the session;

(b) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly;

(c) The hearty co-operation of the various pastoral charges in the general work of the Church, and

(d) The exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth.

10. New pastoral charges or local churches shall be formed with the consent of a Presbytery by persons residing within its bounds, who declare their adherence to the principles of The United Church, and their desire for the formation of such charge or church. Missions may be organized as pastoral charges by Presbytery of its own motion, or on the suggestion of the Missionary Superintendent or the Minister, under such regulations as the General Council may pass.

Before sanctioning the formation of a pastoral charge or local church, the Presbytery shall be required to hear and consider the representations of any pastoral charge that may be affected by the proposed action.

11. (a) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal, shall be by the action of the session, and by the action of those in full membership where desired by the pastoral charge.

(b) The members of a local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters.

12. The members of a local church shall meet annually, and more frequently if they deem it advisable.

13. The Session shall have oversight of the spiritual interests of the pastoral charge. The management of its temporal and financial affairs shall be entrusted to a Committee of Stewards. The Official Board, consisting of the Session and Committee of Stewards with representatives in full church membership, of such other departments of church work as may be agreed upon by the General Council, shall meet quarterly, and more frequently if they deem it advisable, for the consideration of matters of joint interest.

14. The members of the session, other than the minister, shall be chosen by those in full church membership, and shall hold office under regulations to be passed by the General Council.

15. (a) It shall be the duty of the session to have the oversight of:

(1) The admission of persons into full membership, and the granting of certificates of removal.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the sacraments.

(4) The religious training of the young, and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

(b) It shall also be its duty:

- (7) To receive and judge petitions, etc., from members.
- (8) To transmit petitions, appeals, etc., to Presbytery.
- (9) To recommend suitable laymen to Presbyteries for license to preach.
- (10) To recommend suitable candidates for the ministry.

16. The stewards shall be chosen by the local church, and, wherever practicable, should be persons in full membership.

It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the moneys received for these purposes.

17. It shall be the duty of the Official Board:

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full church membership, of the pastoral charge to the Presbytery.

(3) To submit to the pastoral charge or local church for its consideration reports on life and work, including a full statement of receipts and expenditures, of indebtedness and of estimates for the ensuing year.

(4) To transmit from the pastoral charge, through the Presbytery, to the Settlement Committee, representations concerning the pastoral relation.

(5) To attend to matters affecting the pastoral charge not assigned to any of the other bodies.

18. All lands, premises and property acquired for the use of a local church or a pastoral charge of The United Church shall be held, used and administered under the trusts of the above Model Trust Deed (See "Polity" par. 6).

III.—THE PRESBYTERY

19. The Presbytery shall consist of:

(1) The ordained ministers within the bounds—

(a) Who are engaged in some department of church work; and

(b) Who have been placed on the roll by special enactment of the Conference in accordance with regulations to be made by the General Council.

(The rights to membership in Presbyteries, District Meetings, and Associations, enjoyed by ministers at the time of the union, shall be conserved.)

(2) The elders, deacons, leaders or other non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers, and chosen in accordance with regulations to be made by the General Council.

20. It shall be the duty of the Presbytery:

(1) To have the oversight of the pastoral charges within its bounds, review their records, and form new pastoral charges, or local churches.

(2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.

(3) To transmit petitions and appeals to the higher governing bodies or courts.

(4) To license as preachers laymen who are duly recommended and who after examination are approved.

(5) To superintend the education of students looking forward to the ministry, and to certify them to theological colleges.

(6) To inquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry, recommended by sessions, official boards or local churches; and, when they have fulfilled the prescribed requirements, to license them to preach and to recommend them for ordination by the Conference.

(7) To induct or install ministers.

(8) To deal with matters sent down by the higher governing bodies or courts.

(9) To adopt measures for promoting the religious life of the pastoral charges within its bounds.

(10) To select non-ministerial representatives to the Conference, of whom at least a majority shall have been previously chosen by pastoral charges to represent them in Presbyteries, and to nominate representatives on the Conference Settlement Committee.

(11) To have the oversight of the conduct of ministers within its bounds.

IV.—THE CONFERENCE

21. The Conference shall consist of the ministers on the rolls of the Presbyteries within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen as provided for in subsection 20 (par. 10).

22. It shall be the duty of the Conference:

(1) To meet every year.

(2) To determine the number and boundaries of the Presbyteries within its bounds, have oversight of them, and review their records.

(3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.

(4) To see that, as far as possible, every pastoral charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, and to effect this through a Settlement Committee which it shall appoint annually.

(5) To examine and ordain candidates for the ministry who have fulfilled the prescribed requirements and have been recommended by Presbyteries.

(6) To receive ministers from other Churches subject to the regulations of the General Council.

(7) To deal with matters referred to it by the General Council.

(8) To select an equal number of ministerial and non-ministerial representatives to the General Council.

(9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion.

V.—THE GENERAL COUNCIL

23. The General Council shall consist of an equal number of ministers and non-ministerial representatives chosen by the Conferences. Its regular meeting shall be held every second year. Its presiding officer shall be the chief executive officer of the Church, and during his term of office he may be relieved of his pastoral or other duties.

24. The General Council shall have full power:

(1) To determine the number and boundaries of the Conferences, have oversight of them, and review their records.

(2) (a) To legislate on matters respecting the doctrine, worship, membership, and government of the Church, subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries, and, if advisable, pastoral charges also; Second, that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament; and, Third, that the freedom of worship at present enjoyed in the negotiating Churches shall not be interfered with in The United Church.

(b) To legislate on all matters respecting property, subject to the limitations elsewhere provided in this Basis of Union, and subject also to the approval of the Conference in which the property is situated.

(3) To prescribe and regulate the course of study of candidates for the ministry and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To have charge of the colleges of the Church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the Kingdom of Christ throughout the world.

THE MINISTRY

I.—PASTORAL OFFICE, INCLUDING TERM OF SERVICE

Recognizing the desirability of preserving the essence of both the settled pastorate and the itinerancy, the Joint Committee is of the opinion that a harmony of both principles is possible, and that the best features of both systems may be retained. We, therefore, recommend as follows:

1. The pastoral relation shall be without a time limit.

2. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge.

3. There shall be for each Conference a Settlement Committee, consisting of ministers and laymen, and appointed annually by the Conference. On this Committee each Presbytery shall be represented. It shall be the duty of this Committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the Conference next after that by which it was appointed.

4. A minister by his own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the Settlement Committee as the General Council shall determine, seek a change of pastoral relation by means of an application, through the Presbytery, to the Settlement Committee. All such applications shall be in writing.

5. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only.

6. (a) When a pastoral charge about to become vacant at the end of the Conference year, fails to give a call or invitation within the time specified by the General Council, the Settlement Committee shall make the appointment.

(b) When a pastoral charge becomes vacant during the Conference year through death or other emergency, the Presbytery concerned shall confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the Conference year.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and pastoral charges, with a view to completing arrangements to secure necessary and desirable settlements.

(a) Any minister shall have the right to appear before the Settlement Committee to represent his case in regard to his appointment; and any pastoral charge or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given;

(b) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the Settlement Committee;

(c) While the right of appointment shall rest with the Settlement Committee it shall comply as far as possible with the expressed wishes of ministers and pastoral charges.

8. There shall also be a committee for the transfer of ministers from one Conference to another, which may be composed of the presiding officer of the General Council of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Conference to another, in harmony with the plan outlined in sections 3-7.

9. The minister in charge shall be the presiding officer of the Session and of the Official Board.

10. Every minister or candidate for the ministry, duly appointed regular pastor to a pastoral charge, shall have the right to conduct services in the church, churches or other places of worship in connection with said charge; and the right of occupancy of the manse or parsonage in connection with said charge, subject, however, to the rules and regulations of The United Church.

11.—TRAINING FOR THE MINISTRY

1. No candidate for the ministry shall be received unless he has been first recommended by a session, official board, or local church.

2. The duty of inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry recommended by sessions, official boards or local churches, shall be laid upon the Presbytery and such inquiry shall be repeated each year until they are recommended to the Conference for ordination.

3. (1) The attainment of a B.A. degree, including Greek, to be followed by three years in the study of Theology, is strongly recommended by the Church. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(2) In cases where the B.A. degree is unattainable, there shall be two alternative courses, both starting from University matriculation.

(a) Three years, at least, in Arts, followed by three years in Theology. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(b) Two years' preaching under the supervision of a Presbytery, with appropriate studies, and four years of a mixed Arts and Theological course in College.

4. *Suggested Curricula:*

(1) Course of study in Arts under (2) (a). English Language and Literature, three years. Two languages, one of which must be Greek, two years in each.

Philosophy, including Psychology, Logic and Ethics, two years. Two other subjects from the Arts curriculum at the option of the student—one year in each.

(2) Course of study under (2) (b):

(a) While under supervision of Presbytery, and engaged in preaching for two years:

English Bible; New Testament in Greek; Elements of Theology—Life of Christ; History of Missions; English Literature; Practical Training, including preparation of sermons.

(b) Four years of mixed Arts and Theological Course in College.

The Arts Course.—English Language and Literature; Philosophy, including Psychology; Logic and Ethics; one language; any one option from the Arts Course.

Theological Course.—Homiletics; Pastoral Theology; Systematic Theology; New Testament Language and Literature; Old Testament Literature (English Bible); Church History; Christian Ethics and Sociology.

5. The following is suggested as a comprehensive course in Theology, from which may be selected subjects sufficient to constitute the three years' course in Theology as under 3 (1) and (2) (a):

Old Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, Old Testament History and Old Testament Canon; New Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, History of Religion, and Comparative Religion; Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and delivery of sermons, preparation for and conduct of public worship, administration of the Sacraments, Church Law, the art of teaching and Sunday School work, public speaking and voice training. Practical Training is to be understood to include not only instruction in these subjects but actual drill wherever the subject admits of it.

6. Provision shall be made in the Theological Colleges for instruction in the subjects of the above suggested course in Theology as far as practicable.

7. In every College special attention shall be given to Practical Training as specified and described above.

8. From the above (5) comprehensive course in Theology the Church shall prescribe certain subjects as compulsory, leaving others to the option of the students in consultation with the College authorities.

9. Candidates for the ministry who have entered on their course in Theology shall be allowed to complete it on the conditions which obtained when they began, but this privilege shall expire within three years from the date of the union.

10. The General Council shall possess the power of ordaining any person to the ministry if it see fit so to do.

III.—THE RELATIONS OF A MINISTER TO THE DOCTRINES OF THE CHURCH

1. The duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the Ministry presenting themselves for ordination or for reception as ministers of The United Church, shall be laid upon the Conference.

2. These candidates shall be examined on the Statement of Doctrine of The United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, in the ordination service before the Conference these candidates shall answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ, and are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

ADMINISTRATION

The Joint Committee, after careful consideration of the Missionary, Educational, and other connexional enterprises of the negotiating Churches, submits the following recommendations in relation thereto:

1.—MISSIONS

1. In the administration of the mission work of The United Church there shall be two departments. (a) Home, including all the mission work within the Dominion of Canada, Newfoundland and the Bermudas; (b) Foreign, including the missions already established or that may be established in other countries.

2. For the oversight and administration of these two departments there shall be two Boards to be known as the Board of Home Missions and the Board of Foreign Missions, to be elected in such a manner and endowed with such powers as the General Council may determine.

3. Recognition of the very valuable services rendered by the Woman's Missionary Society, the union, constitution and lines of work of these societies shall be determined by the joint action of their Boards, subject to the approval of the General Council.

4. There shall be placed under the administration of the Home Mission Board of The United Church the moneys now administered under the caption of the Sustentation

Fund, and Church and Parsonage Aid Fund of the Methodist Church; the Home Mission and Augmentation Funds, French Evangelization Fund, and Church and Manse Fund (except that under the Foreign Mission Board) of the Presbyterian Church; the Home Mission Fund of the Congregational Churches; and such portion of the Mission Fund now raised by the Methodist Church, and the Foreign Mission Board of the Presbyterian Church, as is now expended in Canada, Newfoundland and the Bermudas.

5. There shall be placed under the administration of the Foreign Mission Board of The United Church the Foreign Mission Fund of the Congregational Churches and that portion of the Mission Fund of the Methodist Church and of the Foreign Mission Fund of the Presbyterian Church now expended in other lands.

6. There shall be placed under the administration of the Board of Social Service and Evangelism and the Board of Sunday Schools and Young People's Societies of The United Church the funds now raised for the work of the Departments of Social Service and Evangelism and the Departments of Sunday Schools and Young People's Societies of the negotiating churches.

7. Inasmuch as certain expenses in connection with the various courts of the Church will have to be met, the ways and means of raising these funds shall be left to the General Council.

II.—PUBLISHING INTERESTS

It shall be left to the General Council of The United Church to determine how far the publications now issued by the negotiating Churches shall be amalgamated.*

III.—COLLEGES

The Colleges at present connected with the negotiating Churches exist, each under its own charter, and in various relations to the respective Churches. These relations affect, 1st, the appointment of the Governing Board; 2nd, the appointment of Professors in the Faculty of Theology; 3rd, assistance or maintenance from funds controlled by the Church.

1. All the Colleges connected with the three negotiating Churches shall, as far as possible, sustain the same relation to The United Church as, under their charter, they now sustain to the respective churches, until the General Council shall determine otherwise and necessary legislation shall give effect to changes made thereby.

2. The policy of the Church shall be the maintenance of a limited number of thoroughly equipped Colleges, due regard being paid to the needs of different parts of the country, and in furtherance of this policy amalgamation shall be effected as soon as possible in localities where two or more Colleges are doing the same class of work.

*The periodicals published by the Methodist Church are as follows: *Christian Guardian* (weekly), Toronto; *Epworth Era* (monthly), Toronto; *The Missionary Outlook* (monthly), Toronto; *The Wesleyan* (weekly), Halifax, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars.

By the Presbyterian Church: *The Presbyterian Record* (monthly), Montreal, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars.

The *Congregationalist*, a weekly paper, is published by the Publication Department of the Congregational Union of Canada.

The Methodist Church also possesses a printing plant, and carries on a general publishing business—"The Methodist Book Room," Toronto—the Eastern section of the Book Committee owning the property in Halifax in which the business is transacted.

The relation of the publishing interests of the Methodist and Presbyterian Churches to their respective Churches and the general methods of management are similar in each case; save that in the case of the Methodist Book concern, allocation of profits is made to the Superannuation Fund.

3. In addition to the Governing Boards of the several Colleges there shall be appointed by the General Council a Board of Education, which shall have such a general oversight of the Educational interests of the Church as the General Council may assign to it, and carry out such measures as may be decided in reference thereto.

4. There shall be a general Educational Fund, administered by the Board of Education, for the purpose of supplementing the revenues of the several colleges and assisting students in their preparation for the ministry, and for such other purposes and under such regulations as the General Council may from time to time determine.

5. The several educational institutions shall be encouraged to obtain permanent endowments for their maintenance, may receive contributions for this and other purposes at any time, and, upon receiving the consent of the Board of Education, may proceed to appeal for such funds.

IV.—BENEVOLENT FUNDS

Whereas there exist, in some form, in all the negotiating Churches funds to aid aged and retired ministers, and widows and orphans of ministers, provision for similar purposes shall be made in the constitution of The United Church by such amalgamation or modification of existing methods as may be found practicable; and such provision shall embrace the following particulars:

1. The rights of present and prospective claimants on existing funds in any of the negotiating Churches shall be adequately protected. To this end;

(1) The present capital investments of the various benevolent funds of the negotiating Churches, and the income now contributed to those funds by publishing interests shall be combined into a "common trust," if practicable. The rights of present claimants and of prospective claimants (the latter being computed as of the date of the union) shall be a first charge on the revenue from this trust. If it be found that differences in the constitution and administration of the several funds are such as to necessitate separate trusts, instead of a common trust, this shall not be a bar to the carrying out of the general plan, because in that case their revenues shall be combined.

(2) The General Council of The United Church shall provide for (a) the assessing of each minister who is a member of any of the existing funds at the date of the union and of all ministers received into or ordained in The United Church after the union, on the basis of stipend or age, or both stipend and age, as the General Council may determine, and (b) the collecting of contributions, which shall be obligatory upon all local churches, based upon an equitable allocation or assessment under rules to be formulated by the General Council; the minimum of such allocation or assessment being the amount which, together with the revenue from said trust or trusts and the foregoing assessment upon ministers, is requisite to make good the claims of claimants upon the Superannuation Fund to be instituted by the General Council.

2. Claimants on the proposed Fund shall include the following:

(a) All ministers who, at the time of the union, are beneficiaries of existing funds.

(b) All ministers who, at the time of the union, are regular contributors to existing funds on the scale provided by their respective denominations.

(c) All ministers' widows and orphans who are now, or may hereafter become, entitled to participate in the proposed Fund.

(d) All ministers, not members of or contributors to existing funds, who may signify their desire to become members of and contributors to the proposed Fund, on the basis of payments sanctioned by the General Council of The United Church.

Provision shall be made whereby ministers so applying may, by a certain scale of payments, be entitled to have their claim upon the proposed Fund date from the

time of their reception into the ministry of any of the negotiating Churches instead of from the date of the union.

(e) All ministers received into or ordained in the Church after the union inasmuch as they shall be required at the time of their reception or ordination to become members of and contributors to the proposed Fund.

3. The sources of revenue of the proposed Fund shall be the following:

(a) Contributions of ministers who are members of said Fund at its inception, or afterwards become such, on a scale to be adopted by the General Council of the Church.

(b) Offerings in all local churches based upon an equitable allocation to be made by the Board of Management of said Fund, under regulations sanctioned by the General Council.

(c) Legacies and donations given for the purpose.

(d) Such grants from the profits of the publishing interests of the Church as may from time to time be determined under regulations to be framed by the General Council.

(e) Proceeds of any investments that may be made in the interests of the said Fund.

APPENDIX ON LAW

1. When a Basis of Union has been agreed upon by the negotiating Churches, the union should be consummated and The United Church incorporated by a Special Act of the Parliament of Canada.

2. The Act of the Parliament of Canada consummating the union and incorporating The United Church should contain, among others, provisions to the following effect:

(1) Ratifying and confirming the Basis of Union as agreed upon, and empowering The United Church to acquire and hold property.

(2) Making clear (a) that The United Church shall have the powers of legislation mentioned in sub-paragraph (2) of Paragraph 24 of the Polity Section of the Basis of Union, subject to the safeguards thereby imposed, in such full and ample manner as to render impossible the existence in connection with The United Church of the conditions which have arisen in Scotland in connection with The United Free Church of Scotland, under the decision of the House of Lords, touching its property and doctrine.

(b) That all the estate, real and personal, belonging to or held in trust for or to the use of the negotiating Churches, or belonging to or held in trust for or to the use of any corporation under the government or control of, or in connection with, any of the said negotiating Churches, shall be vested in The United Church or in Boards, Committees or Corporations under the control thereof, and shall be used and administered in accordance with the terms and provisions of the Basis of Union.*

Note.—This provision would cover all property which might properly be described as denominational property.

*At a meeting of the Presbyterian Union Comm. held on December 15th, 1914, it was resolved that "it is expected that in the proposed legislation proper provision will be made to guard the rights or privileges of any minority which may be opposed to Union."

(c) That, subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed.

This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the the church, charge, circuit or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

(d) That any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of The United Church without the consent of the church, charge, circuit or congregation for which said property is held in trust.

Note.—To avoid uncertainty as to title, all churches, charges, circuits or congregations coming within the provision of this clause should be named in a schedule attached to the Act, and the provisions of this section should be limited to the churches, charges, circuits and congregations so enumerated in the schedule.

(e) That all lands, premises and property acquired for the use of a local church or a pastoral charge of The United Church shall be held, used and administered upon the trusts of the said Model Trust Deed above referred to.

3. Special acts of the Legislatures of the several Provinces of the Dominion and of Newfoundland and the Bermudas and any other country in which the negotiating Churches hold property should be obtained, containing similar provisions and vesting in the manner above indicated the above and like classes of property and interests over which the said Legislatures may respectively have jurisdiction, and rendering effective in the said several jurisdictions the other provisions relating to the said union.

