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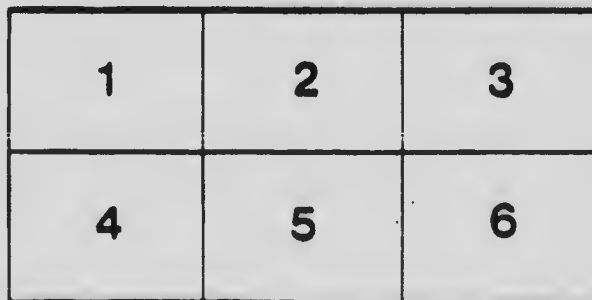
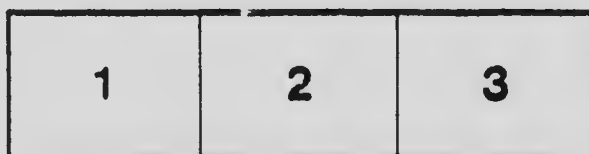
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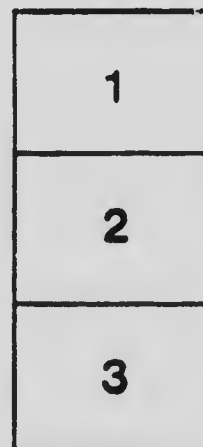
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PRESBYTERIAN CHURCH IN CANADA

REPORT

OF THE

GENERAL ASSEMBLY'S COMMITTEE

ON

UNION WITH OTHER CHURCHES

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EMMANUEL

TORONTO:
PRINTING COMPANY, LIMITED, 11-13 JORDAN STREET.

1907.

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JUL 3 0 1974

REPORT OF THE COMMITTEE ON UNION WITH OTHER CHURCHES.

To the Venerable, the General Assembly:

The Joint Committee met on Wednesday, December 12th, and continued in session for that and the two following days, three meetings being held daily. Four of the sub-Committees assembled on the Tuesday and a meeting of the Executive Committee was held on Monday evening. The reports of the sub-Committees were carefully revised by their members and then read to the Joint Committee; and the reports of the sub-Committees on Doctrine, Polity, and the Ministry were ordered to be printed as amended with a view to their being considered forthwith by the Joint Committee. These reports were then taken up by the Joint Committee.

Most time was devoted to the report on Doctrine which, after amendments, was adopted and ordered to be transmitted to the negotiating Churches.

The report on Polity was also considered and similarly dealt with; but it was distinctly affirmed that a number of details would require to be added to it next year in order that it should be as complete as necessary.

The report on the Ministry was examined and approved of up to the end of the section printed. The subject of the relation of the minister to the doctrines of the Church was taken up, but further consideration was deferred till the next meeting of the Joint Committee.

Further, it was agreed to obtain as far as possible, the benefit of suggestions from members of the negotiating churches interested in the different topics under review, in order that the Joint Committee at their next meeting might, as far as practicable, complete their work on these subjects.

Besides general suggestions of any kind, the Committee will welcome specific suggestions on the following points:—

The subjects which should find a place in the new theological curriculum.

The optional subjects, if any, that are to be allowed.

The curriculum in Arts of those students who do not take the B.A. Course.

The subjects to be taken in Arts and Theology by those students taking the mixed course in Arts and Theology.

The number, locality, and administration of the Universities and Colleges of the United Church and their curriculum.

In accordance with the request contained in the resolution adopted by the General Assembly last June, the Executive of the Joint Committee met in Toronto during the week following the meeting of the Assembly and decided that a letter should be sent to 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 Committee, and extending to the authorities of the Churches named a cordial invitation to send delegates to participate in further discussions, should they consider it advisable to do so.

The replies to this invitation were submitted to the Joint Committee, and, on the recommendation of a small sub-Committee to whom they were referred, the following deliverance was unanimously adopted.

"The Committee receive with much gratification the cordial and brotherly answers returned by the representatives of the Church of England in Canada and of the Baptist Church to the invitation extended to them to enter into negotiations as to union with our three churches, and in view of their answers, recommend that the following action be taken:—

"(1) That the Executive Committee be empowered to choose a Committee of fifteen to confer with any delegation that may be appointed by the Church of England on the question of the union.

"(2) That a Committee of seven be appointed to meet any representatives which the Maritime Union of Baptist Churches may choose to discuss the question of federal union. The Committee to consist of three Presbyterians, three Methodists and one Congregationalist, to be chosen by the separate delegations at the close of this session.

"(3) That the Union Committee empower the Executive to choose a Committee to meet and confer with representatives appointed by the Baptist Union of Ontario and Quebec."

The Joint Committee decided that its next meeting should be held in the city of Toronto on the second Wednesday in September.

After the Joint Committee had concluded its labours, your Committee met, as it had done several times during the intervals between the sessions of the Joint Committee, and the following motion, proposed by Principal MacLaren, was unanimously agreed to.

The Committee desire to place on record their sense of the frank, brotherly and judicial spirit by which the deliberations of the Joint Committee have been distinguished and their thankfulness for the solid progress which has been made. They are of opinion that the labours of the Joint Committee have now reached a stage at which these would benefit by such suggestions as members of the negotiating Churches, conversant with the special topics, might be able to furnish; and they resolve that this be made a representation to the Assembly. They appoint the Convener and Secretary, along with Principal MacLaren, as a sub-Committee to draft a report for the Assembly, along with a resolution, which it should be asked to adopt; the report and the resolution to be submitted to the Committee at a meeting to be held after the opening of the Assembly.

All of which is respectfully submitted.

W. PATRICK,
Convener.

PROCEEDINGS OF THE THIRD CONFERENCE OF THE PRESBYTERIAN,
METHODIST AND CONGREGATIONAL COMMITTEES ON CHURCH UNION,
HELD IN THE METROPOLITAN CHURCH, TORONTO, DURING WED-
NESDAY, THURSDAY AND FRIDAY, DECEMBER 12TH, 13TH, AND 14TH,
1906.

The Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, met in the Lecture Room of the Metropolitan Methodist Church, Toronto, on Wednesday, December 12th, 1906, at ten o'clock, and was opened with devotional exercises, conducted by Dr. Carman, Dr. Sutherland, Principal Gordon and the Rev. J. K. Unsworth.

On motion of Dr. Sutherland, seconded by Principal Patrick, the Rev. J. . . Pedley, B.A., was unanimously called to the chair.

The roll was called, and the following members were found to be in attendance:—

Presbyterian.—Revs. Principal Patrick, Prof. Bryce, Dr. F. B. DuVal, Dr. J. L. Murray, Dr. J. R. Battisby, Dr. J. Somerville, W. J. Clark, J. B. Mullan, W. A. J. Martin, Dr. S. Lyle, J. H. Ratcliffe, Principal McLaren, Dr. G. M. Milligan, Dr. E. D. McLaren, Prof. Kilpatrick, Principal Gordon, Dr. M. MacGillivray, Dr. James Stewart, J. Hay, Dr. W. D. Armstrong, Dr. D. M. Ramsay, Dr. W. T. Herridge, Principal Falconer, Dr. Thos. Sedgwick, Dr. J. MacMillan, Dr. E. Smith, Thos. Stewart, Dr. E. D. Miller, James Ross, Messrs. J. A. Macdonald, J. A. Paterson, W. B. McMurrich, Prof. Dyde, G. M. Macdonnell, W. Paul, Dr. R. Murray, Prof. W. C. Murray, Judge Forbes.

Methodist.—Revs. Dr. A. Caruan, Dr. S. Cleaver, Dr. A. Sutherland, Dr. J. Potts, Dr. Wm. Briggs, Dr. A. C. Crews, Dr. S. D. Chown, Dr. J. R. Gundy, Dr. A. Laidford, Dr. S. Bond, Dr. Thos. Griffith, Dr. J. S. Ross, Dr. J. S. Williamson, J. W. Cooley, Dr. W. S. Griffin, Dr. J. C. Antliff, Dr. N. Burwash, Dr. W. J. Crothers, Dr. W. I. Shaw, Dr. E. B. Ryckman, Dr. W. R. Young, J. E. Mavety, J. T. Pitcher, Dr. Evans, Dr. C. H. Paisley, Dr. W. H. Heartz, Dr. S. F. Huestis, D. W. Johnston, Dr. L. Curtis, Dr. S. P. Rose, Dr. J. W. Sparling, Dr. J. Woodsworth, F. B. Stacey, Dr. A. Stewart, G. W. Kerby, W. P. McHatlie, Dr. J. H. White. Messrs. Justice McLaren, N. W. Rowell, J. W. Flavel, H. H. Fudger, Richard Brown, John N. Lake, Edward Gurney, W. J. Ferguson, C. J. Beale, C. A. Birge, H. P. Moore, Joseph Gibson, Wm. Johnson, J. D. Chipman, Dr. J. . . Inch, Charles Bell, Dr. D. Allison, Judge Chesley.

Congregational.—Revs. J. W. Pedley, B.A. Principal Hill, J. K. Insworth, B.A., Wm. McIntosh, W. T. Gunn, M.A., D. S. Hamilton, B.A., J. Morton, J. P. Gerrie, B.A., T. B. Hyde, W. Hipkin, J. T. Daley, B.A. Messrs. H. O'Hara, S. P. Lee, K.C., G. Wilson, V. Ashdown, D. C. Wood.

Dr. Sutherland submitted certain recommendations of the Executive Committee respecting the order of business at this meeting, and the same were adopted.

Letters of regret at their inability to be present were read from Principal Springer, Dr. Mowatt, D. Morrice, J. A. M. Aikins, Hon. C. E. Campbell, J. R. Dougall, Rev. A. T. Love, Rev. T. C. Jack, Dr. Falconer and C. D. Massey.

Reports of the action taken by the Supreme Courts of the negotiating Churches were called for.

On behalf of the General Assembly of the Presbyterian Church the Rev. Principal Patrick presented the following

“At London, and within the First Presbyterian Church there, the eleventh day of June, one thousand nine hundred and six, the General Assembly met ^{as per} adjournment, and was constituted.

“Sederunt. Rev. Alexander Falconer, D.D., Moderator, etc.

“*Inter alia.* The Assembly called for the report of the Committee on Union, which was given in by Principal Patrick, who offered the following motion, of which he had given notice on Saturday. The motion was seconded by Dr. Armstrong and carried, as follows:

“That the Assembly receive the report, express their gratification at the large measure of unity, especially in the matter of Doctrine, which has been found to exist between the Committees of the negotiating Churches, and instruct the Committee to continue its labours, and to transmit the report of its proceedings up to this date, with any explanations that may be necessary, as well as a copy of this resolution, to Presbyteries, Sessions, and Congregations, for their information. Further, they request the Executive of the Joint Committee on Union to furnish the authorities of the Anglican and Baptist Churches

with copies of the printed reports of the proceedings of the Union Committee, and to invite them most cordially to take part in the negotiations for union."

Dr. Sutherland presented the action of the General Conference of the Methodist Church, as follows:

"At the session of the General Conference of the Methodist Church, held in Montreal, in the month of September, 1906, the Committee on Organic Union between the Presbyterian, Methodist and Congregational Churches presented their report of the work thus far accomplished. The report was received and referred to a Special Committee, which after careful consideration presented the following report, and the same was adopted by the Conference:

"Your Committee have had before them the report of the Standing Committee to confer with other Churches, and especially with the Presbyterian and Congregational Churches, on the subject of the union of these Churches with the Methodist Church, which Committee was enlarged to sixty-five members by the General Conference, Special Committee, to meet an equal number from the Presbyterian Church and a Committee from the Congregational Unions.

"They rejoice to learn from the report of this Committee that considerable progress has been made in the preparation of a plan of union for these bodies, and that no insuperable difficulties have been discovered which should prevent such a consummation. They learn also that the General Assembly of the Presbyterian Church has requested the Executive of the Joint Committee on Union to invite the Anglican and Baptist Churches in Canada to take part in further Conferences with a view to a larger union than that which has heretofore occupied the attention of the Committee.

"Your Committee, therefore, recommends to the General Conference the following action:

"1. That the General Conference receive the report and express its hearty approval of the work of the Joint Committee on Union in the outline of basis of union now before us.

"2. That the General Conference approve of the action of the Executive of the Joint Committee on Union in extending to the Anglican and Baptist Churches in Canada an invitation to take part in the further work of the Committee with a view to a plan of larger union, and authorizes its Committee to take part in the preparation of such plan should a favourable reply be received from these Churches.

"3. That a day be set apart in the month of November for special prayer in all our Churches for Divine direction and blessing in this matter.

"4. That the Committee be directed to prepare immediately at the close of the next meeting of the Joint Committee a full statement of the entire work thus far completed, and that the same be printed and sent down to Annual Conferences, District Meetings and Quarterly Official Boards of our Church for information, and that all our ministers be requested to present the report thus formed on the subject, and that the matter be presented also in all our connexional papers.

"5. That in view of a communication from a minister of the Evangelical Association referred to this Committee, your Committee recommends that the General Conference request the Executive of the Joint Committee on Union to consider the matter of inviting the Evangelical Association to take part in the negotiations for union.

"(a) That the Standing Committee on Union for the quadrennium consist of the following persons: Revs. Dr. A. Carman, Dr. S. Cleaver, Dr. A. Sutherland, Dr. John S., Dr. Wm. Briggs, Dr. A. C. Crews, Dr. S. D. Chown, Dr. J. R. Gundy, Dr. A. Langford, Stephen Bond, Dr. Thos. Griffith, Dr. J. S. Ross, Dr. J. S. Williamson, J. W. Cooley, Dr. W. S. Griffin, Dr. J. C. Antliff, Dr. N. Burwash, Dr. W. J. Crothers, Dr. W. I. Shaw, Dr. E. B. Ryckman, Dr. W. R. Young, J. E. Mavity, J. T. Pitcher, Dr. Evans, Dr. C. H. Paisley, Geo. Steel, Dr. W. H. Heartz, Dr. S. F. Huestis, D. W. Johnson, Dr. L. Curtis,

Dr. S. P. Lose, Dr. Joseph W. Sparling, Dr. Jas. Woodsworth, I. Stacey, Dr. A. Stewart, Geo. W. Derby, W. P. McHaffie, and Dr. James H. White. Messrs. Justice J. J. Maclaren, D. M. Sey, N. W. Rowell, K.C., J. W. Flavell, H. H. Fudger, Richard Brown, John N. Lake, Edward Gurney, A. E. Ames, W. J. Ferguson, C. J. Beale, C. A. Birge, H. P. Moore, Joseph Gibson, R. J. McLaughlin, Win. Johnston, C. W. Cate, John Torrance, J. P. Chipman, Dr. J. R. Inch, Dr. D. Allison, Charles Bell, Judge S. A. Chesley, J. A. M. Aikins, K.C., W. G. Hunt, J. W. Smith, R. W. Harris.

“(f) That the Committee on Union have power to fill any vacancies occurring after the rising of the General Conference.

“(c) That the General Conference order the payment of all necessary expenses of the work of the Committee on Union from the General Conference Fund.

“(d) That the General Conference, when it adjourns, adjourn to the call of the General Conference Special Committee, in case the matter of Union matures during the quadrennium.”

On behalf of the Congregations of Ontario and Quebec, and of Nova Scotia and New Brunswick, the Rev. T. B. [] presented their action, as follows:

“Having heard the reports of their Sub-Committees on Church Union, and having fully considered and discussed the matter at their respective Unions, passed the following resolutions:

“The Union of Ontario and Quebec, Resolved:

“(1) That we have heard with great interest and profound thankfulness the report of progress that has been presented to us by the Congregational Section of the Joint Committee.

“(2) We believe that any summary of Christian doctrine of the United Church should be simpler than the proposed statement, and should lay greater emphasis on Christian experience and conduct. At the same time we rejoice that so Catholic a statement should have been agreed upon, and welcome it as an important step towards the statement of faith to be incorporated in the basis of Union.

“(3) That in regard to the relation of the ministers of the Church to its confession we quite agree with the recommendation that the duty of enquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry, shall be laid upon the District Council, which corresponds to our Association, and as to the questions addressed to candidates for ordination we approve of those numbered (a) and (b), but as to those under (c), which specifically relate the minister to the doctrinal statement of the Church we would urge that they should be so framed as to make the determination of a man's soundness in the faith rest as closely as possible with the living Church. We would also take the ground that in order to the full recognition of the possibility of progress of thought, under the guidance of the Spirit of God, the most ample constitutional provision be made for welcoming and giving due consideration to any proposal for the revision of the standards of the Church.

“(4) That while accepting the report of the Sub-Committee on Polity as containing valuable suggestions, we recognize its preliminary and tentative character. Inasmuch as it is desirable that each of the negotiating Churches should bring into the United Church substantially that which has been distinctively its contribution to the progress of the Kingdom of Christ; inasmuch, also, as the special glory of the Congregational Churches has been the ideal of full responsibility and large Christian duty set before the members of the local church, we would urge that ample opportunity for the preservation of this ideal be guaranteed in the constitution of the United Church.”

“The Union of Nova Scotia and New Brunswick:

“Resolved, That we declare ourselves heartily in favour of the proposed union be-

tween the three branches of Christ's Church, the Methodist, Presbyterian and Congregational.'

"But we hope, as a result of the future action of the Joint Committee of the said bodies, that a simpler and more liberal expression of doctrine than that now under consideration may be settled upon, and that of Polity and Administration there may be preserved in the new organization the best elements of the three great systems."

The Rev. Dr. Sutherland submitted the following report of the Executive Committee of the Joint Committee on Church Union:

"Subsequent to the meeting of the Joint Committee in December last, some regret was expressed by sundry ministers and members of the negotiating Churches that the proposed scheme did not embrace other denominations besides the three who had hitherto taken part in the discussions. This fact, with other considerations, led the General Assembly of the Presbyterian Church, which met in the City of London, in June, 1906, to formulate a resolution requesting your Executive Committee to take some action in the premises. A meeting of the Executive was summoned accordingly to meet in Toronto, when the matter received careful and sympathetic consideration, and it was 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 further discussions, should they consider it advisable to do so. In accordance with that decision the following letter was sent:

"TORONTO August 1st, 1906.

"It is doubtless within your knowledge that during the past two years duly appointed representatives of the Presbyterian, Methodist and Congregational Churches of Canada have been conferring together as to the possibility of uniting the three bodies in one Christian communion. Two sessions of the Joint Union Committee have been held—the first in December, 1904, the second in December, 1905. At the first session, the proceedings consisted chiefly of free conversations touching important points that were likely to arise, which was followed by the appointment of certain sub-committees to consider particular aspects of the question. At the session held in December, 1905, the sub-committees reported, when it was found that a Statement of Doctrine had been formulated, and some progress had been made in regard to Polity, the Ministry, Administration, and Law as affecting questions of property in the event of Union. After a most harmonious session, lasting several days, the Joint Committee, consisting of over one hundred members, were practically unanimous in accepting the Statement of Doctrine, as containing nothing to which any of the negotiating Churches could object, and were equally unanimous in the opinion that nothing had yet shown itself that need prove an insuperable barrier to further negotiations for Union.

"Since the meeting of the Joint Union Committee in December last, sundry persons in the denominations above mentioned, have expressed an earnest wish that, if found practicable, the scope of the movement might be widened so as to include at least the Anglican and Baptist communions; and this trend of thought has been emphasized, so far as the Church of England is concerned, by the utterances of a distinguished prelate of that communion, in an address delivered before the General Assembly of the Presbyterian Church at its recent session in the city of London. That address, coupled with other weighty considerations, so impressed the Assembly that a resolution was adopted requesting the Executive of the Joint Union Committee to take action in the premises. The request was considered at a meeting of the Executive Committee held a short time ago, and it was unanimously resolved that a letter be addressed to the Archbishops and Bishops of the Church of England in Canada, and to the Chairmen of the various Baptist Unions assuring them that if they deem it desirable and practicable that their respective communions should participate in the discussion of a general union movement, any delegates who may be appointed with that end in view will be most cordially welcomed at the session of the Joint Union Committee to be held in Toronto in December next.

"We beg to assure you that it was not by design that the Anglican and Baptist Churches were not included in the first proposals, for the desire of those who initiated the movement is to see one Protestant Church in Canada; but although circumstances seemed to indicate the possibility of a union of three bodies—Presbyterian, Methodist and Congregational, there may have been a latent impression that the time was not ripe for a more comprehensive scheme. Nevertheless, if the Church you represent is willing to join in an earnest effort to reunite the now divided Protestant Christians of the Dominion, we shall rejoice greatly, and will extend to your delegates the heartiest welcome.

"We are sending under separate cover a copy of the proceedings of the Joint Union Committee at the two sessions above referred to, that you may know what has been done down to the present date. Should your Church decide to take part in future conferences it should be understood that the delegates who might be appointed are not committed in advance to what has already been done, though much of it would probably meet their approval.

"Any reply to this communication, addressed to the Rev. Dr. Sutherland, 33 Richmond Street West, Toronto, will be laid before the Executive of the Union Committee, and afterwards before the full Committee at its session in December next.

"Signed on behalf of the Executive Committee of the Joint Committee on Church Union.

"WM. PATRICK,
Chairman Presbyterian Committee.

"A. CARMAN,
Chairman Methodist Committee.

"HUGH PEDLEY,
Chairman Congregational Committee.

"A. SUTHERLAND.

"E. D. McLAREN.

"T. B. HYDE,

Joint Secretaries Union Committee.'

"In reply to the foregoing letters were received from eleven Bishops of the Church of England in Canada, and four from Chairmen or Presidents of Baptist Conventions in the following localities: The Maritime Provinces, Ontario and Quebec; Manitoba and the North-West, and British Columbia. We have also received a letter from the Rev. C. J. S. Bethune, Hon. Clerical Secretary of the General Synod of the Church of England in Canada, enclosing a copy of a Report of the Synod's Committee on Christian Union, and a copy of a paper on the attitude of the Anglican Church to other Protestant Communions, read by the Right Reverend James Carmichael, D.D., Coadjutor Bishop of Montreal, at the All American Conference of Bishops at Washington in 1903. All these letters and papers will be laid before you for such action as the circumstances call for.

"All of which is respectfully submitted."

On motion of Principle Gordon the Joint Committee expressed cordial approval of the action of the Executive.

The replies to the circular letter sent by the Executive were then read, and on motion it was agreed that a sub-committee be appointed to consider these communications and draft a suitable resolution regarding the same.

Reports were called for from the various Sub-Committees, and were presented on behalf of the Committee on Doctrine by the Rev. T. B. Hyde, and on behalf of the Committee on Polity by Prof. W. C. Murray.

The Committee took recess at 12 o'clock.

The Committee resumed at 2.30 p.m., the Rev. J. W. Pedley, B.A., in the chair.

After devotional services, the committee to report on the communications from the Anglican and Baptist Churches was appointed as follows:

Presbyterian.—Principal Patrick (Convener), Drs. Sedgwick, Herridge and R. Murray.

Methodist.—Drs. Burwash, Shaw, Carman and Allison.

Congregational.—Principal Hill and Rev. W. McIntosh.

The following reports of Sub-Committees were presented and laid on the table for future consideration:

On the Ministry, presented by Dr. Ross.

On Administration, presented by Dr. Somerville.

On Law, presented verbally by Mr. Rowell.

On motion of Principal Patrick, the Rev. Chancellor Burwash was requested to introduce the report of the Sub-Committee on Doctrine. The report was carefully considered, clause by clause, and discussion thereon continued until the hour of adjournment, 5.30. p.m.

The Joint Committee resumed at 8 o'clock, and after devotional exercises, the Statement of Doctrine was again taken up, and further discussed.

THURSDAY, December 13th, 1906.

The Joint Committee resumed at 10 o'clock, the Rev. J. W. Pedley, B.A., in the chair.

A hymn was sung and prayer offered.

The report of the Committee on Polity was presented, and after some discussion it was ordered that the report be recommitted for further consideration, the Committee to report at a later stage, or at some future meeting of the Joint Committee, as may be found practicable. It was further ordered, that the denominational committees have authority to add to the Committee on Polity in the following proportion: Six from the Presbyterian section, six from the Methodist, and three from the Congregational.

The report of the Sub-Committee on Correspondence with the Bishops of the Church of England in Canada, and the Chairmen or Presidents of the Baptist Unions, was presented by the Rev. Principal Patrick, and adopted as follows:

"Your Special Committee on Correspondence with the Church of England in Canada, and with the several Unions of Baptist Churches, respectfully suggest that the following be the deliverance of the Union Committee:

"The Committee receive with much gratification the cordial and brotherly answers returned by the representatives of the Church of England in Canada and of the Baptist Church to the invitation extended to them to enter into negotiations as to union with our three Churches, and in view of their answers, recommend that the following action be taken:

"1. That the Executive Committee be empowered to choose a Committee of fifteen to confer with any delegation that may be appointed by the Church of England on the question of union.

"2. That a Committee of seven be appointed to meet any representatives which the Maritime Union of Baptist Churches may choose to discuss the question of federal union. The Committee to consist of three Presbyterians, three Methodists, and one Congregationalist, to be chosen by the separate delegations at the close of this session.

"3. That the Union Committee empower the Executive to choose a Committee to

meet and confer with representatives appointed by the Baptist Union of Ontario and Quebec."

The Joint Committee resumed at 4 o'clock p.m. when the report of the Sub-Committee on the Ministry was presented and discussion on the same continued till the hour of adjournment.

The Committee resumed at 8 o'clock, and was opened with singing and prayer.

The allocation of certain new members of the Joint Committee to various sub-committees, and additional appointments to the same, were reported from the Denominational Committees, as follows:

I. *From the Methodist Section (new members):*

Rev. J. W. Cooley, W. P. McHaffie and Mr. John Torrance to the Committee on the Ministry.

Rev. Geo. W. Kerby, B.A., to the Committee on Doctrine.

Mr. C. J. Beale and Mr. J. W. Smith to the Committee on Administration.

Mr. Joseph Gibson and Mr. Wm. Johnson to the Committee on Polity.

Six additional members to the Committee on Polity, namely, Judge Chesley, Dr. Grundy, Dr. Shaw, N. W. Rewell, Dr. Stewart and Dr. Young.

On Committee to confer with the Maritime Union of the Baptist Church, Dr. Heartz, Dr. Paisley, Dr. Inch.

II. *From the Presbyterian Section:*

Additional members to the Committee on Polity, Rev. A. Falconer, D.D., Rev. J. H. Ratcliffe, D.D., Principle Gordon, Dr. Somerville, Dr. Battisby, Dr. Sedgwick, Judge Forbes.

To confer with Baptists of Maritime Provinces, Dr. McMillan, Dr. Smith, Dr. Robert Murray.

III. *From the Congregational Section:*

Additional to Sub-Committee on Polity, Revs. John Morton, Wm. McIntosh, J. K. Unsworth.

To confer with Baptists of the Maritime Provinces, Rev. W. S. Pritchard.

On motion it was resolved that the Joint Committee meet again on the second Wednesday in September, 1907, and remain in session till the following Tuesday evening if necessary.

On further motion it was decided that the joint meeting be held in Toronto, the particular church to be arranged for by the Executive Committee.

The report of the Sub-Committee on the Ministry was again taken up and discussion continued till the hour of adjournment.

It was agreed that all questions referring to the claims of superannuated ministers be referred in the first instance to the Committee on Administration.

Friday, December 14th, 1906.

The Joint Committee on Union resumed at 10 o'clock, the Rev. J. W. Pedley, B.A., presiding.

After devotional services the consideration of the report of the Sub-Committee on Doctrine was resumed. Some verbal and other changes were made, and after discussion the report, as amended was adopted as a whole. (See Reports of Sub-Committees, p. 1)

The Committee took recess at 12.30 o'clock.

The Joint Committee resumed at 2.30 o'clock, and was constituted in the usual manner by singing and prayer.

Permission was given to amend the minute respecting conference with the Baptist Union of the Maritime Provinces, to make it clear that conference is to be on the question of federal union as suggested in the letter to the Chairman of the Union.

The Executive Committee reported the following committees to confer with other denominations:—

To confer with representatives of the Church of England in Canada:

Presbyterian—Moderator of Assembly, Rev. A. Faleoner, D.D., (Convener), Principal Patrick, Principal Gordon, Dr. Herridge, Dr. Robert Campbell, Rev. J. A. Macdonald.

Methodist—Dr. Carman (Convener), Principal Sparling, Dr. Sutherland, Justice Maclaren, Principal Shaw, Dr. Huestis.

Congregational—Rev. Hugh Pedley, B.A., Rev. D. S. Hamilton, Rev. T. B. Hyde.

To confer with the Baptists of Ontario and Quebec, North-West, etc.:

Presbyterian—Professor Kilpatrick (Convener), Dr. E. D. McLaren, Dr. Lyle, Rev. W. J. Clark, Rev. W. A. J. Martin, W. B. McMurrich.

Methodist—Dr. Chown, Dr. Langford, Dr. Briggs, Dr. Ross, N. W. Rowell, R. Brown.

Congregational—Rev. J. K. Unsworth, W. T. Gunn, Mr. H. O'Hara.

The nominations were confirmed.

Consideration of the report of the Committee on the Ministry was resumed. In regard to clauses 12 (a) and 12 (b), the following was adopted:

That the question of the contents of the curriculum be deferred for further consideration, and the judgment of representatives of the various colleges solicited in regard to the same.

The clauses referring to the relation of a minister to the doctrines of the Church were read. After discussion, clause (1) was adopted and clause (2), (a), (b), (c), was deferred for future consideration.

For report as amended see Reports of Sub-Committees, No. 3.

The report of the Committee on Polity was read as a whole, and afterwards considered clause by clause. Discussion on the same continued till 5.30, when the Committee took recess.

The Joint Committee resumed at 7.30, and was opened with devotional services.

Consideration of the interim report of the Sub-Committee on Polity was resumed. Sundry amendments were discussed, and ultimately the report was adopted as a whole. (For report, as amended, see Reports of Sub-Committees, No. 2).

A hymn was sung and the Benediction pronounced, after which the Joint Committee adjourned to meet in the city of Toronto, on the second Wednesday in September, 1907.

The Reports of the various Sub-Committees as adopted by the Joint Committee are appended hereto, and the whole is published by authority of the Committee for the information of the Churches concerned.

A. SUTHERLAND,	} Joint Secretaries.
E. D. McLAREN,	
T. B. HYDE.	

REPORTS OF SUB-COMMITTEES.

I. REPORT OF THE SUB-COMMITTEE ON DOCTRINE.

We, the representatives of the Presbyterian Church in Canada, of the Methodist Church, and of the Congregational Churches in Canada, building upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, form 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 standards adopted by the Presbyterian Church in Canada, the doctrinal statement adopted by the Congregational Union of Ontario and Quebec in 1886, and in the Standards of Doctrine and Articles of Religion accepted by the Methodist Church, and commend them to the studious attention of the united Church, and present the accompanying report as a brief summary of this faith:

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

ARTICLE II.—*Of Revelation.*—We believe that God is revealed in part in nature, in history and in the heart of man; that He has made gracious and clearer revelations of Himself to men of God who spake as they were moved by the Holy Spirit; that He has fully and 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 as the word of God, the only infallible rule of faith and life, the Holy Scriptures of the Old Testament and New Testament, given by inspiration to be the faithful record of God's gracious revelations and the sure witness to Christ.

ARTICLE III.—*Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God embraces all events, so 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 parents, 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, we and 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 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 endeavour after a new obedience to God.

ARTICLE XI.—*Of Justification and Sonship.*—We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone, and that believers are adopted as sons of God, 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 the Law of God.*—We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. 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 XIV.—*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 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 XV.—*Of the Sacraments.*—We acknowledge Baptism and the Lord's Supper, the two sacraments instituted by Christ, to be of perpetual obligation as signs and seals

of the covenant ratified in His precious blood, and as a means of grace by which He doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in Him, and also 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 instituted by our Lord to signify and seal our union to Himself and our 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 receive, by the operation of the Holy Spirit, 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 XVI.—*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 Spirit of Christ, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVII.—*Of Church Order and Fellowship.*—We believe that the Lord Jesus Christ is the sole Head of the Church; 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, 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 XVIII.—*Of the Resurrection, the Last Judgment, 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 suffer eternal death, and the righteous shall abide in blessedness forever with God.

ARTICLE XIX.—*Of Christian Service and the Final Triumph.*—We believe that it is our duty, as servants and friends of Christ, 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, and declare unto them that God was in Christ reconciling the world unto Himself, that He will have all men to be saved and to 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 shall be made the kingdom of our God and of His Christ.

N. BURWASH, Chairman.
D. M. RAMSAY,
T. B. HYDE, Secretaries.

2. REPORT OF SUB-COMMITTEE ON POLITY.

The Sub-Committee on Polity, 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 such 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 endeavouring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in their 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 congregational freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

To this end the following recommendations are submitted as setting forth the leading principles to be recognized in framing the polity of the united Church.

I. THE CHURCH.

1. The members of the Church shall be the members of the uniting denominations, and such others as may hereafter become members of the united Church.

2. The unit of organization for the united Church shall be the pastoral charge, circuit or congregation.

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

(a) The Presbytery, District Meeting or Association.

(b) The Annual Conference, Synod or Union.

(c) The General Council, Conference or Assembly.

(These terms are not suggested as final names for the governing bodies or courts).

II. THE PASTORAL CHARGE OR CIRCUIT OR CONGREGATION.

A. Charges existing previous to the Union

4. In the management of their local affairs the various charges, circuits or congregations of the united denominations shall be entitled to continue the organization and practices enjoyed by them at the time of union, subject to the general 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 charges to be formed subsequent to the union may at any time be adopted by any charge, circuit or congregation existing at the time of union.

6. Any charge, circuit or congregation formed previous to the union shall be entitled to continue the practices of the denomination to which it belonged, with respect to membership, church ordinances, Sunday Schools and Young People's Societies, subject to

such modifications as may be made by the General Council, Conference or Assembly of the united Church.

7. Any property or funds owned by an individual church, charge, circuit or congregation at the time of the union, and vested in trustees for the benefit of that charge and not for the denomination of which that charge formed a part, shall not be affected by any legislation of the united Church without the consent of the charge for which property is held in trust.

B. Charges to be formed subsequent to the Union.

8. The liberty of the individual 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;

(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, and

(c) The hearty co-operation of the various individual charges, circuits or congregations in the general work of the united Church.

9. New charges shall be formed with the consent of the Presbytery, District Meeting or Association, 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. Missions may be organized as charges by Presbytery or District Meeting or Association of its own motion, or on the suggestion of the Missionary Superintendent or Pastor, under such regulations as the General Council, Conference or Assembly may pass.

Before sanctioning the formation of a new charge, the Presbytery, District Meeting or Association is required to hear and consider the representations of any charge that may be affected by the proposed action.

10. The members of a charge who are 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 communion. The children of such persons are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into communion.

Members, male and female, shall have the right to vote at all meetings of the church or congregation. Admission to membership shall be by the action of the minister and elders, leaders or deacons, and, where desired, by the action of the communicants also.

11. The members of a pastoral charge should meet annually, and more frequently if deemed advisable.

12. The minister (or ministers) and elders, deacons or leaders, and local preachers, shall have oversight of the spiritual interest of the charge or congregation. The management of its temporal and financial affairs shall be intrusted to a committee of stewards or managers. A joint committee or board, consisting of the foregoing and representatives of other departments of congregational work, shall meet quarterly, or as often as they deem advisable, for the consideration of matters of joint interest.

13. The elders, deacons or leaders, and local preachers, shall be chosen by the communicants, and shall hold office under the regulations to be passed by the General Council, Conference or Assembly.

14. It shall be the duty of the minister and elders, deacons or leaders and local preachers, to have the oversight of:

(1) The admission and demission of members.

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

(3) The dispensation of the sacraments.

- (4) The religious training of the young.
- (5) The order of public worship, including the service of praise.
- (6) The care of the poor, and the visiting of the sick. It shall also be their duty:
- (7) To receive and judge petitions, etc., from members.
- (8) To transmit petitions, appeals, etc., to Presbytery, District Meeting or Association.
- (9) To recommend suitable candidates for the ministry.

15. The stewards or managers shall be chosen by the congregation annually, and, wherever practicable, should be members in full communion. It shall be their duty to secure contributions for congregational purposes, and to disburse the moneys received for these purposes.

16. It shall be the duty of the joint committee or board:

- (1) To secure contributions for missionary and other general objects of the Church.
- (2) To select representatives of the charge to the Presbytery, District Meeting or Association.
- (3) To submit to the charge or congregation for their consideration reports on the life and work of the charge, including estimates of expenditure.
- (4) To attend to matters affecting the charge not assigned to any of the other bodies.

17. The property of the congregation is held by trustees appointed by the congregation, in a manner to be outlined in a model trust deed. This model deed should state that the property is held by the congregation as a congregation of the united Church, and such deed shall further provide that no property so held shall be sold, exchanged or in any manner encumbered unless the Presbytery, District Meeting or Association shall, at the instance of the trustees, have given it sanction, subject to an appeal, if desired, to the Annual Conference, Union or Synod.

III. THE PRESBYTERY, DISTRICT MEETING OR ASSOCIATION.

18. The Presbytery, District Meeting or Association shall consist of:

- (1) All ordained ministers within the bounds;
 - (a) Who are engaged in some department of church work; or
 - (b) Who have been regularly permitted to retire from active service, and continue to reside within the bounds of the Presbytery, District Meeting or Association with which they were connected at the time of their retirement; or
 - (c) Who have been placed on the roll by special enactment of the Annual Conference, Synod or Union.

(2) And elders, deacons, leaders or non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers engaged in any department of church work.

19. It shall be the duty of the Presbytery, District Meeting or Association

- (1) To have the oversight of the charges within its bounds, and review their records, and to form new charges.
- (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 superintend the education of students looking forward to the ministry, and to certify students to theological halls.

(5) To examine and recommend to the Annual Conference, Synod or Union, candidates for the ministry; and also to recommend the ordination of probationers for the ministry who have fulfilled the prescribed requirements.

(6) To induct or install pastors.

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

(8) To adopt measures for promoting the religious life of the charges within the bounds.

IV. THE ANNUAL CONFERENCE, SYNOD OR UNION.

20. The Annual Conference, Synod or Union shall consist of the ministers on the rolls of the Presbyteries, District Meetings or Associations within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen by the Presbyteries, District Meetings or Associations.

21. The Annual Conferences, Synods or Unions shall:

(1) Be subordinate to the General Council, Conference or Assembly.

(2) Meet every year.

(3) Have power to determine the number and boundaries and review the records of the Presbyteries or District Meetings or Associations within the bounds, and have oversight of them.

(4) Hear and decide appeals, subject to the privilege of appeal to the General Council, Conference or Assembly.

(5) Appoint annually a Settlement Committee.

(6) Receive candidates for the ministry, and examine and ordain probationers for the ministry who have fulfilled the prescribed requirements.

V. THE GENERAL COUNCIL, CONFERENCE OR ASSEMBLY.

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

23. The General Council, Conference or Assembly shall have full power:

(1) To determine the number and boundaries, and review the records of the Annual Conferences, Synods or Unions.

(2) To legislate on matters respecting the doctrine, worship, membership and government of the Church, subject to the condition 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, District Meetings, or Associations, or if advisable, of congregations.

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

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

(5) To dispose of appeals.

(6) To conduct the missionary operations of the Church.

(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 of the Church, and advance the Kingdom of Christ throughout the world.

J. J. MACLAREN, Chai: .:

W. C. MURRAY, Secretary.

3. REPORT OF THE SUB-COMMITTEE ON THE MINISTRY.

1. PASTORAL OFFICE, INCLUDING TERM OF SERVICE.

Recognizing the desirability of preserving the essence of both the settled pastorate and the itinerancy, this 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. It shall be the policy of the Church that every congregation shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a charge.

3. There shall be a Settlement Committee, consisting of ministers and laymen, appointed by each Synod or Conference annually, whose duty it shall be to consider all applications from ministers or charges for settlements within the section over which it has jurisdiction. The Settlement Committee shall meet annually, or at the call of the chair.

4. Ministers on their own application, and a pastoral charge through its governing body, may, at the end of any one year, seek a change of pastoral relation by application to the Settlement Committee. All applications must be in writing.

5. Any charge, on becoming vacant, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee.

6. In the event of a vacancy occurring at any time, and the congregation failing to make a call, the Settlement Committee shall be empowered to make an appointment to such vacancy for the current year, after consultation with the congregation or its governing board.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and 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 congregation or governing 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 congregation cannot be settled, the congregation or its governing board may place other names before the Settlement Committee.

8. There shall be also a committee for the transfer of ministers from one Synod or Conference to another, which may be composed of the presiding officer of the highest court of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several Synods or Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Synod or Conference to another, in harmony with the plan outlined in sections 3, 6, 7.

9. The minister in charge shall be the presiding officer of the governing body congregation within his pastoral charge.

2. TRAINING FOR THE MINISTRY.

10. On the subject of 'Training for the Ministry,' the committee recommends as follows: That the attainment of a B.A. degree, to be followed by three years in the study of theology, is desirable; but in cases where this is unattainable, that there be two alternative courses, constituted as follows, both starting from university matriculation:

(1) Three years at least in Arts, followed by three years in theology, and that before ordination, or contemporaneous with his college course, twelve months be spent in preaching.

(2) Two years preaching under the supervision of a body corresponding to a District Meeting or Presbytery, with appropriate studies, and four years of a mixed Arts and theological course in college.

(The consideration of the contents of the required curricula was deferred for further consideration, and the judgment of the representatives of the various colleges concerned is to be solicited as to the same).

11. The Supreme Court of the Church shall have power to authorize the ordaining of any person to the ministry if it shall see fit so to do.

12. (1) (The subject of the vested rights of ministers was referred back to the Committee).

(2) Candidates for the ministry who have entered on their course shall be allowed to complete it on the conditions which obtained when they began.

13. That no candidate be received for the ministry unless he has been first recommended by a body corresponding to a session, a quarterly board or a local church.

14. It is recommended that all questions relating to the claims of superannuated ministers be referred in the first instance to the Committee on Administration.

3. THE RELATION OF A MINISTER TO THE DOCTRINES OF THE CHURCH.

The Committee recommends:

1. That the duty of inquiry into the personal character, doctrinal beliefs and general fitness of candidates for the ministry shall be laid upon the Presbytery, District Meeting or Association.

(The remaining clauses of this section were deferred for further consideration).

W. PATRICK, Chairman.

J. S. ROSS, Secretary.

4. REPORT OF SUB-COMMITTEE ON ADMINISTRATION.

(1) MINISTERIAL SUPPORT.

After a free exchange of views on this topic, the Committee agreed to record its belief that in the working out of Union, the result should be the amalgamation of many congregations; and that the aim of the United Church should be to make the minimum salary at least \$1,000 per annum, with manse or parsonage.

(2) MISSIONS.

The Committee was agreed that the differences between these Churches in their management of Home Missions are quite capable of adjustment; and that no difficulty is likely to arise in the consolidation of the work in the foreign field, the three Churches being engaged in foreign work in different countries, or at least in different districts of a country, and their methods of administration in their foreign work being practically identical.

(3) BENEVOLENT FUNDS.

The discussion showed that the differences in the administration of these funds in the negotiating churches are so great that serious difficulty will be experienced in amalgamating them; but in view of the fact that serious difficulty was overcome in previous unions, the Committee is not without hope that a solution of the problem may be found that will conserve all vested rights without sacrificing the future usefulness of these funds.

(4) PUBLISHING INTERESTS.

While it was pointed out that the profits of the Methodist Book Room belong to the Superannuation Fund of that Church, the Committee discovered no serious difficulty in the way of the amalgamation of the publishing interests of the three Churches,

(5) COLLEGES.

The Committee felt that, while the number of educational institutions connected with the three Churches is greater than may be required by the United Church, the adjustment of this matter would probably involve no serious difficulty; and with a view to securing additional information, the Committee decided to ask permission to confer with the representatives of these educational institutions who are members of the Joint Committee.

It was resolved to recommend the General Committee to request the representatives of the Mission Boards, the representatives of the publishing interests, the representatives of the benevolent funds, and the representatives of the colleges under the care of the several Churches, to meet in their various localities and consider questions affecting the different interests involved, formulate their suggestions and send them forward to the Secretary of their sub-committee with a view to expediting the work of the Committee when it comes to deal with these questions in detail.

J. SOMERVILLE, Chairman.

E. D. McLAREN, Secretary.

The following is the report of the small committee appointed in December, 1905, to prepare a detailed statement of the various agencies of the negotiating Churches, and the methods followed in their administration.

MINISTERS.

The total number of ordained ministers is as follows:—Presbyterian, 1,506; Methodist, 1,790; Congregational, 105.

Of the ordained ministers of the Presbyterian Church 1,231 are in charge of settled congregations or mission fields, home and foreign; in the Methodist Church 1,400; and in the Congregational Church, 84.

In the Presbyterian Church 41 are engaged as professors, in connection with religious journalism, or have charges of various agencies of the Church. In the Methodist Church 52 are similarly occupied, and in the Congregational 4.

The number not now in active service in the Presbyterian Church is 234, in the Methodist 349, in the Congregational 17.

MINISTERIAL SALARIES.

The remuneration of home missionaries in the Presbyterian Church varies from \$650 to \$925, according to the domestic circumstances of the missionary, and the cost of living in the locality in which he is labouring. In augmented charges the salaries of married men range from \$800 and a manse to \$850 and a manse, according to the locality, the Augmentation Committee being authorized to go even beyond the latter figure where the cost of living may render a larger salary necessary.

The minimum stipend in self-sustaining congregations is \$800 per annum and a manse, which is an advance of \$50 upon the minimum that obtained previous to last year. The congregations that paid last year only \$750 and a manse, will require to increase their givings by \$50, or to ask for assistance from the Augmentation Committee.

No congregation was reported to the last General Assembly as contributing under \$750. The number contributing

Between \$750 and \$800	was	62
“ 850 “ 900	“	156
“ 1,000 “ 1,400	“	185
“ 1,500 “ 1,900	“	58
“ 2,000 “ 2,900	“	37
“ 3,000 “ 4,000	“	13
Above 4,000		4

In the self-supporting congregations of the Presbyterian Church some have manses and others not.

In the Methodist Church, in addition to the sums given below as paid for salary, the ministers receive, as a rule, a free furnished parsonage, costing from \$800 upward, and the people also pay horse keep, taxes, moving expenses and incidental expenses necessary to the work of the circuit. The appropriation for salary of a married man, under the Discipline, shall not be less than \$750 per annum, exclusive of the items above referred to. The appropriation for an ordained single minister shall not be less than \$450 per annum, exclusive of horse keep and necessary expenses for incidentals.

Members of the Eastern Conferences also receive a small allowance from a Children's Fund which is maintained in the Conferences.

The number of congregations reported to the last Annual Conferences as contributing under \$750 was 778. The number contributing

Between 750 and \$800	was	271
“ 850 “ 900	“	81
“ 1,000 “ 1,400	“	203
“ 1,500 “ 1,900	“	32
“ 2,000 “ 2,900	“	21
“ 3,000 “ 4,000	“	2

There are no reports as to the amounts paid for stipends by the congregations of the Congregational Church, but the salaries range from \$500 to \$3,000.

COLLEGES.

The colleges belonging to the Presbyterian Church are five in number.

1. PRESBYTERIAN COLLEGE, HALIFAX.

This college is a purely Theological Institution, having no Preparatory Department. It enjoys the services of four professors and one lecturer, the salaries of the professors being from \$2,000 to \$2,400. During the past ten years the attendance of students has ranged between 30 and 45. The endowment amounts to \$170,000. The college property consists of ten acres of land, and two college buildings valued at \$60,000. The annual revenue from congregational contributions is in the neighborhood of \$6,000.

2. PRESBYTERIAN COLLEGE, MONTREAL.

This institution has a literary course which some students are allowed to take in place of the regular university course before entering on the study of theology. The professors number four, and the lecturers 11. The salaries of the professors are from \$2,500 to \$3,000, and of the lecturers from \$100 to \$500. The students in preparation for theology number 15, and those engaged in the study of theology 20. The endowment amounts to \$261,000.

3. QUEEN'S UNIVERSITY, KINGSTON.

This institution has in active operation the three faculties, Medicine, Arts, and Theology. The number of professors is 42, with salaries ranging from \$1,200 to \$2,500, and the lecturers number six, with salaries ranging from \$160 to \$1,000. Both the professors and lecturers are appointed by the trustees. The number of students enrolled during the present session was 1,042 and in actual attendance 842. The endowment amounts to \$510,000.

4. KNOX COLLEGE, TORONTO.

This institution also confines itself exclusively to theological work, having no literary course. The number of professors is six, the salary of each being \$2,500. The theological students in attendance during the past session numbered 61. The amount of the endowment is \$364,000.

5. MANITOBA COLLEGE, WINNIPEG.

There are two departments in this institution, the Arts and the Theological. The College is affiliated with the University of Manitoba, which gives instruction in the higher departments of Natural Science and Mathematics, the remaining subjects of the Arts course being taught in the college. The number of professors in Manitoba College, including the principal, is five, and there is one vacancy which is likely to be filled within a few months. The number of lecturers is five, of whom three give their whole time to the college and two give part of their time. Salaries range from \$200 to \$3,250. The number of students in the preparatory department is 196, in the theological department, 35. The amount of endowment is \$142,000.

6. OTTAWA LADIES' COLLEGE.

This college is the property of the Presbyterian Church in Canada. It is governed by a board of trustees, fifteen in number, appointed by the General Assembly. Its curriculum embraces academic courses covering matriculation work, and special courses of an aesthetic and practical nature. The attendance (1905) was sixty-two boarders and eighty day and special pupils.

The colleges under the direction of the Methodist Church are as follows:

1. METHODIST COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

The members of the Board of Governors are appointed by the Annual Conference. Number of students enrolled and in attendance, 450. Means of support: Government grants, fees of scholars. Children of all ages are admitted, and carried forward to matriculation in London University and for the Rhodes Scholarship.

2. MOUNT ALLISON UNIVERSITY, SACKVILLE.

Has full university powers and maintains complete and efficient faculties in Arts and Theology, and prepares students for entrance on the third year of the course of Applied Science in McGill University. Honor courses are provided in Classics, Mathematics, Science, Philosophy and in English Language and Literature. Is affiliated with the University of McGill in Applied Science and Medicine, and in Law with Dalhousie Law School. Professors and lecturers in Arts, 10; Theology, 3, and Applied Science, 4; or 13 individuals in all. Registered students in Arts, full course, 110; partial courses, 70, and Science, 25, and Theology, 15.

3. MOUNT ALLISON LADIES' COLLEGE.

Is the property of the Church and is governed by a Board of Regents appointed by the General Conference. It employs 22 professors, with total registration for 1905-06 of 330. It is supported entirely by fees from students, and maintains a Conservatory of Music, School of Domestic Science and a Museum of Fine Arts. Provides eight courses of study such as are common in first-class institutions of the sort.

4. SACKVILLE ACADEMY.

The ownership of Sackville Academy is also vested in the Methodist Church. The majority of the Board of Regents are appointed by the Church. It has an average of 125 students enrolled and in attendance, of whom 45 are boarders, the remainder coming from the town and vicinity. The work done embraces the preparation of the student for matriculation in Arts, Medicine, Dentistry, etc. It is self-sustaining through the fees of students and price of boarding.

5. WESLEYAN THEOLOGICAL COLLEGE.

This college is a connexional institution; employs four professors, one tutor and one instructor in Vocal Music. Students enrolled, 69; in attendance, 46. It offers three different curricula in Theology apart from work done in Arts in McGill University. Students are aided by loans from the Educational Fund of the Methodist Church and several have charge of small churches in or near the city.

6. STANSTEAD WESLEYAN COLLEGE.

Is a connexional institution, whose Board is appointed by the General Conference, doing a similar work to that done in the Academy at Sackville, New Brunswick.

7. ALBERT COLLEGE, BELLEVILLE.

Number of students enrolled 1901-02, 302. Prepares candidates for the ministry, for matriculation, and has departments as follows: Music, Commercial, Fine Arts, Elocution, Physical Culture and Domestic Science. It is open to both sexes, who attend in about equal numbers.

8. ALMA COLLEGE, ST. THOMAS.

This school provides thorough training in preparatory studies and has diploma courses, including the university matriculation, music, fine art, elocution, physical culture, domestic science and commercial course. It employs 20 professors and teachers and had 138 students enrolled in 1901-02.

9. VICTORIA UNIVERSITY, TORONTO.

The college is the property of the Methodist Church and is managed by a Board of Regents, 34 in number; 24 appointed by the General Conference, eight elected by the graduates in Arts, Divinity, Law and Medicine, and two ex-officio, namely, the General Superintendent and the President of the College. Number of students enrolled in 1906 was 344. It employs in all 17 professors and lecturers and does full college work in Arts for the University of Toronto, full course in Divinity for B.D., and for orders in the Methodist Church.

10. WESLEY COLLEGE, WINNIPEG.

No particulars have been furnished, but in general it does the same kind of work as Manitoba College of the Presbyterian Church in Winnipeg.

11. ALBERT COLLEGE, EDMONTON.

Is the youngest educational institution of the Church and may be described as doing somewhat similar work to Albert College, Pelleville. No particulars are to hand.

12. COLUMBIAN COLLEGE, NEW WESTMINSTER, B.C.

This college is under the direct control of the General Conference of the Methodist Church, which appoints the Board of Governors and owns the property. The faculty consists of nine professors and two instructors. Students enrolled in 1905-06, 180, between the ages of 12 and 35, about equally divided between the sexes. Number of residents, 68. The work done in the college consists of (a) Public school work, advanced grade. (b) High school work to matriculation, and all grades of teachers' certificates. (c) General course for degree of B.A., Toronto University examinations and curriculum. (d) Honour University work in Department of Honour Moderns to degree of B.A. (e) Commercial course. (f) Course in Music (Piano, Toronto Conservatory, primary and junior examinations). (g) Course for probationers in the Methodist Church, and for degrees of S.T.L. and B.D.

THE CONGREGATIONAL COLLEGE OF CANADA.

The Congregational College of Canada is in affiliation with McGill University. There are four professors. Appointments are made by the Board of Governors. There are 17 students enrolled and attending. There are three courses of study.

- (a) Four years at University and three in the college, seven years.
- (b) The same course, but they overlap, five years.
- (c) Short course, three years.

Arrangements are made for special courses of lectures during the sessions by prominent men.

EDUCATIONAL SOCIETY OF THE METHODIST CHURCH.

The objects of this Society are to assist in maintaining the connexional universities, colleges and theological institutions, to defray the expenses of the examination of candidates for the ministry, and to aid such candidates in obtaining a suitable education. Its income is derived from subscriptions and collections taken up in all the churches and preaching places as directed by the Financial District Meeting. The income is divided amongst several of the educational institutions upon a percentage basis fixed by the General Conference, and is also used as a loan fund for students, and to pay salaries of officers, etc. The income of the Society for the year 1902 was over \$25,000.

SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

In both these departments the work in each congregation is under the direction of the governing body of the local church; the unity of the work throughout the Methodist and Presbyterian Churches being preserved by the supervision exercised by committees appointed by the superior courts of these churches; these committees coming into touch with the workers in individual congregations through committees of the lower courts of the churches.

PUBLICATIONS.

The official organ of the Presbyterian Church is the *Presbyterian Record*, published monthly in the city of Montreal.

The official publications of the Methodist Church are the *Guardian* and the *Wesleyan*, published weekly in Toronto and Halifax, and the *Methodist Magazine and Review*, published monthly in Toronto.

The recognized paper of the Congregational Church is the *Canadian Congregationalist*, published weekly in Toronto.

In the three churches there are other periodicals controlled by private interests, but devoted to the dissemination of Church news and the advancement of religion. There are also periodicals issued by the Women's Missionary Boards of the different churches.

SUNDAY SCHOOL PAPERS, ETC.

A series of Sunday School papers and lesson helps is published under the authority of the Presbyterian and Methodist Churches. There are also papers in each of these churches devoted to the work of young people.

MISSIONS.

The mission work of the Presbyterian Church is carried on in three departments, known respectively as Home Missions, Foreign Missions and French Evangelization. There is a fourth committee called the Augmentation Committee, but its work is really home mission work in its final stages.

The work corresponding to the above in the Methodist Church is vested in a single committee, and all the contributions for missions go into a common fund.

In the Congregational Church the missionary work is divided between the Canadian Congregational Foreign Missionary Society and the Home Missionary Society, the latter which plants churches, and augments salaries in weak congregations.

WOMEN'S MISSIONARY SOCIETY.

The women of the Presbyterian Church are organized for mission work in two Societies, one of which is auxiliary to the Foreign Mission and the other to the Home Mission Committee.

In the Methodist Church there is only one Society for the whole Dominion, whose purpose is the evangelization of heathen women and children and the prosecution of mission work among non-English-speaking people in our own land. This Society works in harmony with the General Missionary Society of the Methodist Church.

In the Congregational Church there are two Societies, called the Canadian Congregational Women's Board of Missions, and the Woman's Board of Missions of Nova Scotia and New Brunswick.

SUPPORT OF THE AGED AND INFIRM MINISTERS AND OF MINISTERS' WIDOWS
AND ORPHANS.

In the Presbyterian Church an Aged and Infirm Ministers' Fund is maintained. The rates payable by ministers who connect themselves with this fund vary according to age, ranging from \$5.60 at the age of 25 to \$20 at the age of 55. The annuities paid are based on the number of years of service, the amount allowed after 10 years being \$75; for each additional year after 10 up to 30, \$10; and for each additional year after 30 up to 40, \$12.50. Ministers who have paid no rates receive one-third of the amount they would have been entitled to had they connected themselves with the fund. A minister who is only partially disabled may receive one-half the annuity that would have been due him in the event of complete disablement. The number of ministers at present receiving annuities is 109, and the total endowment amounts to \$229,335.

In the Presbyterian Church there is also a Widows' and Orphans' Fund. The rates for ministers joining this fund are \$8 per annum for those under 35 years of age, \$10 between 35 and 40, and \$12 between 40 and 50. The annuity payable to a widow is \$150, with \$20 additional for one child, \$36 for two children, \$50 for three, and \$10 for each additional child. No child over eighteen receives an annuity. The number of widows drawing annuities is 133 and of children 39. The revenue of both these committees is derived partly from the invested capital and partly from annual congregational collections.

The funds for the above purposes in the Methodist Church are under two Boards of Management. In the Western Conference, including Toronto, London, Hamilton, Bay of Quinte, Montreal, Manitoba and the North-West, British Columbia and Japan Conferences, it is called the Superannuation Fund of the Methodist Church. The sources of income for the Superannuation Fund consist of interest on invested capital, appropriations from the Book and Publishing House, annual subscription of ministers and probationers for the ministry, contributions from circuits and domestic missions, and payments by or on behalf of ministers who are not in the regular pastorate in lieu of circuit contributions. The annual subscription of each minister and probationer in the active service of the Church consists of a percentage of his salary ranging from 3.1 per cent. to 4 per cent. upon salaries ranging from \$501 to the highest limit, but in no case shall the subscription be less than \$15 per annum. The scale of annuities runs from \$18 per year for four years' service up to \$258 for 29 years of service, with the proviso that for 30 years or upwards of service \$9 shall be paid for each such year.

Widows of ministers, being members of the Methodist Church, receive two-thirds of the amount their husbands would have received and for the same term of years. Each child of a deceased minister, if such child was born after its father was received into full connection with the Conference, receives an annuity of \$20 up to 16 years of age. Annuities may be commuted in accordance with certain regulations found in the Discipline. The payment of annuities shall continue after superannuation during the term of the natural life of the beneficiary, providing he has rendered 23 years of service to the Church. If he has rendered less than 23 years, he shall receive payments from the fund for as many years as he has rendered effective service.

SUPERNUMERARY FUNDS.

The Superannuation Ministers' and Ministers' Widows' Fund of the Methodist Church performs the same functions for the brethren of the Eastern Conferences, their widows and orphaned children, as are performed by the Superannuation Fund for the Western Conferences with some important differences in its regulations, too numerous to specify.

The provident funds of the Congregational Church are voluntary, and are divided into Widows' and Orphans' Branch and the Retiring Ministers' Branch.

ASSEMBLY SYNOD PRESBYTERY CONFERENCE AND UNION FUNDS.

In the Presbyterian Church all congregations are required to contribute to the Assembly, Synod and Presbytery Funds according to their numerical and financial strength. These funds are used for the purpose of meeting the expenses connected with the different Courts of the Church respectively.

In the Methodist Church the General Conference Fund provides for the salary, office and travelling expenses of the General Superintendent, expenses of Standing Committees and Boards of General Conference not otherwise provided for, travelling expenses of delegates to General Conference and other expenses incident to the meeting and work of the General Conference. It is apportioned amongst the several circuits and missions of the Church.

The Contingent Fund, which is also used for the purpose of relieving cases of special affliction and defraying extraordinary expenses incurred in the services of the Church, pays the expenses of the Annual Conference. The governing body of the local church is supposed to make an allowance to cover travelling expenses to District Meeting.

CHURCH, MANSE AND PARSONAGE BUILDING FUND.

In the Presbyterian Church, in addition to the fund that was established some years ago for the purpose of assisting mission fields and weak congregations in the erection of churches and manses in the North-West, and whose capital is about \$34,000, two similar funds have lately been established to aid in church and manse building in the mission fields and augmented charges in New Ontario.

In the Methodist Church Social Unions exist, having as a branch of their work church extension in the more needy neighborhoods of our cities. There is also a "Church and Parsonage Aid Fund" of the Methodist Church, exclusive of the Nova Scotia Conference, which is allowed to manage its own fund for this purpose. It makes loans at low rates of interest. It receives legacies and donations, and under careful regulation carries on a system of loans. The capital at present is about \$26,000.

TEMPERANCE, PROHIBITION AND MORAL REFORM.

The General Conference at its last session established a new Department with the above title. The Board of Management consists of the General Superintendent of the Church, the General Secretary and Treasurer of the Board and other members divided into groups representing the different sections of the Dominion and Newfoundland. In case of emergency all these groups may be gathered together for consultation and united action. Under ordinary conditions the representatives of the Ontario Conferences have all the powers of the Board. The Board is vested with the general oversight of our Temperance, Prohibition and Moral Reform work throughout the Church, and has authority to make representations to Governments, Legislatures and Parliament, in harmony with the declared principles and policy of the General Conference on all these matters, and has power to arrange for the publication and circulation of suitable literature. The revenue of the Board consists of annual collections taken on each circuit and mission of the Church. This means of support has been found quite sufficient to meet all financial demands. The declared policy of the Conference covers all questions that may arise under the general head of Christian Citizenship, and the purpose of the Department is to interpret the laws of the Kingdom of God into the social and civic life of the people and to promote the observance of temperance.

THE METHODIST BOOK ROOM.

The Methodist Book Room, situated in Toronto, and having branches in Montreal and Halifax, is the property of the Methodist Church. Its net capital is now about \$450,000. The profits for the quadrennium from 1899 to 1902 were \$84,891.02. Of this amount \$43,500 was appropriated to the Superannuation Fund. The eastern section of the Book Committee, which deals with the business done at Halifax, where the Wesleyan is published, also carries on a profitable business.

DEACONESS WORK.

A branch of work not undertaken by either of the other churches now negotiating a basis of union, but which is undertaken by the Methodist Church, has headquarters in Toronto in the building known as the Deaconess Home and Training School. Its workers, numbering 33, are distributed from Winnipeg to St. John's, Nfld., carrying relief, good cheer and spiritual counsel into the homes of thousands of people. The Board owns property worth more than \$40,000. The training school prepares students for all kinds of helpful Christian work. The course of study consists of the departments of Bible Study, History and Doctrine, Applied Christianity, Elementary Medicine and Aesthetics; and the students receive instruction from 34 lecturers and tutors, besides enjoying the privileges of the Lillian Massey School of Domestic Science.

