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Genesis, Development and Progress of the United Church of Canada

Dougald K. McColl

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GENESIS, DEVELOPMENT AND PROGRESS

OF

THE UNITED CHURCH OF CANADA

A dissertation presented as partial requirement
for The Degree of Master of Arts

Presented

by

Dougald K. McColl

Butler University
College of Religion

May

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Genesis, Development and Progress

of

The United Church of Canada.

Introduction

There is an almost universal demand in Christendom for a union of churches, which will, in some way, give stability and visibility to the unity of all Christians. Throughout the world there are new movements toward unity. In England, Scotland, United States and Canada, in fact in the majority of countries where the reform faith is the strongest, there is a tendency to accentuate the things that unite. We find this also to be true in the different youth movements. The feeling is general that the body of Christ, which is His Church, has been too greatly divided. However respectable the historical origins of the divisions of Christendom may have been, the time is now ripe for fusing the insight, the knowledge and the understanding that the separate churches of protestantism have gained, into one comprehensive Christian witness. About us, especially so in the small community and the foreign field, we see the weakness of division.

Exclusiveness of separate denominational bodies, pride, and prestige must crumble when the church clothes itself with the Christlike humility. A great step has been taken toward this in the uniting of three churches in Canada. The union of these churches, as many are under the impression, was not one that came into being on the spur of the moment. Foundations were laid in the unifying of Canada; actual negotiations leading up to the consummation of Church Union began some twenty-six years earlier than 1925. Indirectly, before this time steps were taken in making the Presbyterian, Methodist and Congregational Churches themselves united.

We will find that in further study, each of these churches might be termed, "A Made in Canada Church". The Canadians from the first have led the world in Church Union. The union of the Burghers and Anti-Burghers in 1817 was years ahead of their union in Scotland. The union of the British Wesleyan and the Methodist Episcopal in 1820 has not been brought about as yet in any other place, though they do co-operate in many mission fields. The union of the Free and United Presbyterians in Canada in 1861 was not brought about

in Scotland until forty years later. The union of the Free Presbyterians and the Church of Scotland, which took place in Canada in 1875 has been but recently planned in Scotland. Nowhere else in the world are there three such churches as the Presbyterian, Methodist and Congregational Churches, containing so varied and many divisions of the Church of Jesus; now united. It is a church which meets the needs of Canada, and if it meets the needs of Canada, why not the needs of the whole world?

The movement to unite these churches in Canada is not an isolated event. It is a step, a great step, but obviously not the final step in an age long and world-wide movement that began with our Lord's prayer for unity: "That they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me". (John 17:21 Am. Rev.). This was primarily a prayer for spiritual unity, but also for such a visible unity of His followers as should be a testimony to the world of His divine mission.

To a warring, weary and divided world, this glorious ideal of a great spiritual fellowship, in

which Jew and Gentile, Greek and Barbarian, bond and free, male and female, should be all one in Christ Jesus, came as the dawning of a new day of hope for all mankind. The early church and the church through all ages has passionately clung to it. They set themselves to the working out of the ideal, and naturally, as the only world-wide unity of their day was the Roman Empire with an emperor at Rome, the church growing within the empire and recognizing it as the most powerful nation of the world, also set up its union in the form of an autocracy. We must remember that Rome dominated everything at this time. She stood for imperialism or centralizing of power in the church. The reverence given in different places to the Mother Church and the older missionaries led to bishopric of a district; and the next step, led by the theologian Irenaeus, was to set a bishop over the bishops, both to express and preserve the unity of the churches.

It was but a natural conclusion that the bishop of Rome, the senior city of the empire, in which dwelt the civil autocrat, claimed and obtained the ecclesiastical autocracy, and the papacy was fully

established. It seems inevitable, be it in state or church, autocracy attempts to force all people to think and act alike. Unity had been obtained, but spiritual freedom had been lost. Emperor Constantine, during his reign, after he had acquired possessions in the West, found that there was no unity among the churches of the East and the West. A great division had broken out led by two young theologians, Athanasius and Arius. Constantine felt that to have civil unity he must also have religious unity. He called a general council inviting representatives from about eighteen hundred churches from both the East and the West. Over three hundred religious leaders met at Niceae and there they formed the Nicene Creed of 325, which when revised in 381 became the orthodox doctrine and law of the church. When theologians think freely it often means trouble; thus many other theological doctrines were advocated and there followed general council meetings for the purpose of condemning these heresies. The Council of ^Ephesus was called in 431, when Nestorius, Apollonarius and Pelagius were condemned; the Council

the Council of Chalcedon in 451, when Eutychus was condemned; the Council of Constantinople II. in 552; the Council of Constantinople III. in 680; the Council of Niceae II. in 787 etc. The form in which unity had been sought was a mistake.

Where the spirit of the Lord is found, there we find a desire for freedom and unity. Therefore in later years, began that great series of divisions in the Church of Christ, which in different forms, strove for two great ends: "Freedom of Faith" and "Freedom of Worship". The Mother Church resisted and strove to maintain its unity. Finally, through fire, sword and exile, Christians in various lands and in numerous divisions of the church secured liberty and could worship God as they thought the spirit led them; in this no one dared hinder. Then again there came to the front that faith in Christian Unity and the longing to give it expression, to which the church subconsciously, even in its darkest hours and its many divisions, had always clung.

In the churches which won their liberty there began a striving to give expression to their need for unity in a new form; a democracy in which there

should be room for a freedom of faith and worship. This found expression in many forms of voluntary undenominational and interdenominational co-operation. The Westminster Confession itself was framed as a basis of union which was to unite the Churches of England, Scotland and Ireland.

Church union is now world wide. The movement for union in Canada is not alone. In the United States there have^{ve} already been many unions, and others are now under consideration. In Australia there has been much progress toward union on the part of different bodies. In the south of India and in the south of China there already is a United Church. The Christians of different countries are gradually setting their faces toward National United Churches. Requests from different places have been received by the United Church of Canada for their Basis of Union, that they might be helped in organizing their churches on a united basis. The United Church of Canada is only sharing in a great rising tide flowing in over the entire world.

For the first time in the history of the world, Congregationalism, Methodism and Presbyterianism have come together in one great Church of Christ.

It is not the intention of the writer to give an academic critical survey of the United Church of Canada. In the foregoing remarks I have endeavoured to show that Christian Union has ever been in the hearts of Christian peoples the world over, and that the United Church of Canada is an answer to the needs of the three negotiating Churches. The present union, however, is simply a step among many steps which will be taken in the future to bring about a United Christendom.

The writer sincerely hopes that this dissertation will be an inspiration to the reader, and that in his work he has done no injustice to this great movement.

Five when the silver hills were rising in the mountains and in the crevices of the everlasting hills, were stored away gold, silver, copper, lead and iron. Then there followed days when the land was warm, when there were great tropical storms; giant trees were dropped into water and pressed into peat, which was crushed into coal by later formations. So, in the beginning, God created Canada and laid by stores of plenty for the use of man in the centuries to come.

A great land lay waiting, while in other lands

engines rose and fell in one little land across the sea.

CHAPTER 1.

EARLY SETTLERS IN CANADA.

"In the beginning God created heaven and earth". Through the mists of past ages we receive pictures of God working mightily through countless milleniums. The mountains are lifted up; they are cast into the midst of the sea. In one place He manifests His power in storm and earthquake; in another place He speaks through the still small voice. Pictures roll by as on the wings of the clouds. First we see that far day of fire when the molten rocks were cooling. In the substances and in the crevices of the everlasting hills, were stored away gold, silver, copper, lead and iron. Then there followed days when the land was warm, when there were great tropical swamps; giant trees were dropped into water and pressed into peat, which was crushed into coal by later formations. So, in the beginning, God created Canada and laid by stores of plenty for the use of man in the centuries to come.

A great land lay waiting, while in other lands empires rose and fell. In one little land across the sea,

walked those blessed feet that were nailed to the bitter cross. The Lord Jesus had come and gone. Races and centuries passed, 'till men seeking westward a continent they knew, discovered a continent they knew not." The flags of three great countries came to wave together, until finally, the standards of France and Spain passed away and in the north we have the Dominion of Canada covering an area of 3,750,000 square miles and directly south waves the stars and stripes, the flag of another strong nation that came into being.

Old Welsh songs tell of one, who about the year 1000 A.D. found far to the west, land which was named "Markland"; this is supposed to have been Nova Scotia. The first discoverers of ^{whom} which we have clear records were the Cabots, who discovered the coasts of Labrador in 1497 under Charter of Henry VII. Thus, the English flag was the first to fly on Canadian soil. They were given a reward of ten ^{pounds} ~~lbs.~~ sterling for discovering Canada. Nothing was done, however, to follow up the discovery because the land did not offer to Henry VII immediate returns.

In the year 1534 two small vessels under

Jacques Cartier found their way into the Gulf of St. Lawrence and at Gaspe erected a huge wooden cross claiming the country for the King of France.

Surprising are the pictures we might uncover were we to have the time to trace the European side of Canada through camp and court, and to trace great changes on this side of the water back to their sources.

In the French Regime, may be seen the hand of God. It well has been said, that when the new world was discovered, God tried out three great nations, Spain, France and England to see if they were worthy to be put in trust of the new realms. Spain was tried, but to-day, of all her vast conquests, has not one foot of soil in the western hemisphere. France with her great territory, at one time stretching from Acadia to Louisiana and how far west no one knew, to-day has two small rocky isles in the Gulf of St. Lawrence: ^a place for the spreading of fish nets. Now England is on trial; her end has not yet come. Will she, as France, reject the great opportunity now before her?

We are indebted ^{to the early settlers} for the foundations laid by them.
the early settlers. The early settlers in every

country learn through their sufferings and sacrifices to overcome its difficulties and dangers. In Canada the winter climate and the hostile savage were the two great foes. Many noble lives were lost in the mastering of these two. ^{Had} ~~Were we to have~~ the time we would find a fascinating story in the hardships and sacrifices of Jacques Cartier and his men, of La Roches and his colony of convicts, of Pontgraves fur trading post, of Samuel De Champlain and his soldiers, of De-Monts and his settlers, etc.

Against the dark background of the history of the Catholic Church of the same age in Europe, stands the shining example of many of its early Canadian Missionaries. We may differ from them in doctrine and methods, but we are inspired by the heroic efforts and often martyr deaths of these brave men, whose one purpose in coming to Canada was the salvation of souls. Such men as Paul De Chomey, Sieur de Maisonneuve, Father Vimont, Father Le Maitre, Father Vignal, Madame de la Peltrie and her little group of consecrated women, Jean Nance, Marguerite Bourgeois, etc. These men and women, along with numerous others who ought to be mentioned, time and

time again risked their lives in their efforts to help their charges.

We owe much to the energy and courage of the early explorers and settlers, who with scanty equipment, in the face of unknown perils and suffering great hardships, opened up the whole middle and west of the continent; Men like Louis Joliet, La Salle, Count Frontenac and little fourteen year old Madeline. Many more gallant names shine on the pages of the French Regime, but corrupt officials were also present. They hindered the work of the settlement and the end came.

The causes leading to the downfall of New France, rests not only externally in the growing opposition of the English Colonies, but chiefly, perhaps, in the very life and constitution of New France itself.

The French Government withheld self government from the men on the ground, Allowed monopoly of trade under one company or another, refusing the settlers liberty to trade. Disputes had to be referred for settlement back to France, complaints going back on one ship and the verdict not being returned until the following year.

The church, as soon as it had a foothold, care-
arrived. The Loyalists came also into western towns-

fully excluded the Huguenots and disciplined those who showed a tendency for liberty of thought. The Trading Company, the Church, and the Autocratic Government continually quarreled, and this spirit of division penetrated the whole life.

France failed. The story of the surprise attack by General Wolfe at Quebec is well known.

While the ruins of the French Regime crumbled away, there rose out of them the Roman Catholic Church whose organization remained, and which under an Alien Government became the rallying centre of the French Canadian race.

To Acadia first of all, came the colonists from Massachusettes, who took the places of the dispossessed Acadians. Thus came into Canada the Pilgrim Grandsons, direct descendants of the Pilgrim Fathers.

Then there followed the great United Empire ^{wave} of Loyalist immigration; the tide of those who believed in a United Empire, and left the United States after the revolution. In 1783 there came to St. John, twenty ships loaded with three thousand settlers, and before the fall twelve hundred more arrived. The Loyalists came also into eastern town-

ships and on over into Ontario. With them came many loyal "Pennsylvania Dutch". There came many British and Scotch soldiers. On the breaking up of the Scotch Clan system by the British Government, many came to Canada.

Their first homes were one room log huts, built in a clearing in the forest. Their clothes were home spun. Picture Canada in 1800: here a furrow, here a trail, a path, here a cabin, here a hamlet, here a town, there a city. What a tale might be written were all the details given of the hardships bravely endured. Most of the tide of immigration into Canada the first hundred years was of British stock.

The century of preparation gave time for the development of the great forces which, through storm and stress, brought to the Dominion a united national life. Whatever differences separated English, Scotch, Irish and Welsh in the Homeland faded away in the mutual experiences and loneliness of the new land. Here they stood, shoulder to shoulder, welded together by ties that could not be broken.

A plan of federal union all over Canada shall

CHAPTER 11.

Unifying Canadian National Life.

All during the nineteenth century Canada grew slowly. To the south the United States grew rapidly, from a nation of about five million inhabitants in 1800, to one of the greatest nations in the world of over one hundred million people by 1900. The far-sundered Canadian settlements; the provinces differing in their interests, all needed to be brought together. To build a great nation demands unity of purpose and effort from sea to sea so that every joint will work co-operatively.

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A plan of federal union all over Canada finally

came to a head in the conference of "The Fathers of Confederation". The Act finally passed and took effect in Ontario, Quebec, Nova Scotia and New Brunswick on July 1st., 1867. Newfoundland stayed out of the union. Confederation was the result of a desire for unity; it brought the peoples of the provinces together and produced a constantly growing knowledge of each others needs and possibilities.

Closely associated with the Confederation, and in fact, a condition of its fulfilment, ^{the demand} was that railroads should be built connecting the Maritime Provinces on the east and British Columbia on the west with the central provinces. Quick connection and intercourse was necessary to mutual understanding and co-operation. In 1850 Canada had only about fifty miles of railroads. In 1885 the last spike was driven on the Canadian Pacific, making a great transcontinental line, thus promoting unity and assisting in co-operation.

The settling of the North West, without the usual Indian wars, undoubtedly was due to three forces: The Hudson Bay Company, North West Mounted Police, and the early Missionaries. The spirit of

the North West Mounted Police is known the world over.

Side by side with the growth of national unity in Canada went on a conflict which was to ensure that their unity should be built on foundations of freedom, free state, free church, and free schools; that men would have equal responsibility in government, equal opportunity for education, and religious freedom.

At first the governors of the provinces appointed from England had full authority. The Executive Councils appointed by the Governor shared the responsibility. Later in answer to popular demand the people were allowed to elect assemblies which had little authority. All the officials were appointed by the Colonial Office in England; their salaries were paid by funds raised in the colonies. England had a lesson in connection with the United States, so Lord Durham was sent out to investigate conditions. He recommended the granting of responsible government. The struggle continued until 1850 when full responsible government was definitely obtained; thus Canada's national

political life was crowned.

Growth of Secular Union and Co-operation.

The Church of England was established as a State Church in Nova Scotia in 1758 and continued so until 1881, though it was subject to certain limitations. The New England Colonists, who came to settle in Acadia, were largely Congregationalists and demanded full civil and religious liberty, this was granted. In Ontario there was no law by which religious bodies other than the Anglicans could secure a foot of land on which to build chapels and parsonages. Their ministers were not allowed to solemnize marriages.

In Ontario bitter fights raged around the "Clergy Reserves". The government had set aside one-seventh of the crown lands of the province for the support of a "Protestant Clergy". These were all claimed by the Anglican Church. Finally, all the uncultivated lands were devoted to educational purposes. The fight was hard while it lasted, but now the churches face the future side by side; none having any special

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rights or privileges; all free from alliances with State,^{27d} able to voluntarily co-operate in the work of the Kingdom of Jesus Christ.

From the very first days of British occupation, the foundations of Protestant churches were laid in church union. The pioneers of Canada found themselves drawn together by the spiritual needs of the scattered settlements, by the intermingling of different churches in each small settlement, and also by the fact that the grounds of difference, which existed between them in old lands, were not present in the new.

The first Presbytery, held in what is now the Dominion of Canada, convened in Halifax in 1770 and consisted of two ministers of the Associate Secession Church of Scotland and two Congregational ministers from New England. These four ordained a minister for the Dutch Reformed Church.

The first Presbytery in Ontario was also a Union Presbytery. There were in Eastern Ontario three ministers of the Associate Secession Church of Scotland and one missionary sent out by the London Missionary Society. They felt the need of

an organization, so they determined to organize themselves into an Independent United Presbytery to which all ministers of good standing and training were invited. Thus they formed in 1818 "The Presbytery of the Canadas" later known as "The United Presbytery", for Presbyterian Church Pioneers in Canada.

Among the settlers of New England, invited by Governor Lawrence to occupy the lands of the displaced Acadians, were many Presbyterians. Sending back to New England for a minister they received the Rev. James Lyon who came to Nova Scotia in 1764. Two years later the first Presbyterian Minister came from Scotland to make his home in Canada.

Congregations were scattered and it seemed almost impossible to obtain ministers. The Dutch Reformed Church near Lunenburg, Nova Scotia, after unsuccessfully trying for sixteen years to obtain a minister, decided to ordain one of their own members. In the Old Dissenters Church, a Presbytery was formed consisting of two Presbyterian ministers and two Congregational ministers. In 1770 they ordained Mr. Comingoe, who was the first minister to

be ordained in Canada. here, so after twenty years

The first regular Presbytery was organized in 1786. In Quebec the first Presbyterian Church met in a room in the Jesuit College under Rev. George Henry in the year 1765. Rev. John Bethune, coming to Glengary, Ontario, was the first Presbyterian minister in Canada. After waiting nearly forty years the Scotch Presbyterians of the Selkirk Colony at Red River were rejoiced to hear that a minister was on his way to live with them; thus in 1751 the Rev. James Black became the pioneer of the West. In British Columbia Presbyterianism began under Rev. John Hall in 1861.

The early Scotch settlers in Nova Scotia, of about 1770, brought their church divisions with them. As a consequence, there was organized in 1786, "The Burgher Presbytery of Truro", and in 1795 "The Anti Burgher Presbytery of Pictou". The only three differences between these two were in Scotland and would have no bearing whatever ^{upon} ~~en~~ their new life. At first, in Canada, this ancient division and prejudice persisted, hence the two Presbyteries; Burgher and Anti-Burgher, were organized. They soon found that, the things which in Scotland had divided

them, did not exist here, so after twenty years of negotiation they united. In 1817 the Presbyteries, Burgher and Anti Burgher, along with three ministers of the Church of Scotland and two of the Congregational ministers, united in "The Synod of the Presbyterian Church of Nova Scotia".

The first Methodist Union followed close in Upper and Lower Canada in 1820. Into these two provinces had flowed two streams of Methodism; the Methodist Episcopal from the United States and the British Wesleyan direct from England. In order to do away with the overlapping rivalry which had sprung up, it was decided that there should be provincial union; all the Methodists in Lower Canada were to unite under the British Wesleyan and all the Methodists of Upper Canada to unite under the Methodist Episcopal. Each church in the future was to limit its activities to the province allotted to it.

as "The United Presbytery Synod of Upper Canada". In 1840 the United Presbytery of Upper Canada and the Synod of the Presbyterian Church in connection with the Church of Scotland, formed a Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. A small split occurred in 1844

CHAPTER IV.

Unions Forming Three United Churches.

Perhaps of the three; Presbyterian, Methodist and Congregational Churches in Canada, we might term the Presbyterian Church as formed in 1875, as the most united of all. It is the result of nine different unions. There was first the union of 1817 when the Burgher Presbytery of Truro, the Anti Burgher Presbytery of Pictou, three Church of Scotland ministers and two Congregational ministers formed a union known as "The Synod of the (United) Presbyterian Church of Nova Scotia". The second union occurred the following year in 1818 with the uniting of the Presbytery of ^{The} Canadas and the absorbing of the Dutch Reformed Presbytery in Ontario, which had originated there in 1795. This union was known as "The United Presbytery Synod of Upper Canada". In 1840 the United Presbytery of Upper Canada and the Synod of the Presbyterian Church in connection with the Church of Scotland, formed a Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. A small split occurred in 1844

from the Synod of the Presbyterian Church of Canada; and in 1850 they united with the Independent Presbytery of Niagra which had originated in 1801. They called themselves "The Synod of (Free) Presbyterian Church of Canada". In 1860, the Synod of (United) Presbyterian Church of Nova Scotia formally united. In 1861 the Synod of the (Free) Presbyterian Church of Canada which had absorbed "The Associated Church of North America", that had^d originated in 1822 and which became the Presbytery of Stanford, united along with the United Presbyterian Church of Canada in connection with the United Presbyterian Church of Scotland; and they formed the "Synod of the Canada Presbyterian Church". In 1868 we have the union of "The Synod of New Brunswick in connection with the Church of Scotland" and "The Synod of the Church of Scotland in Nova Scotia and Prince Edward Island". In 1875 we have the union of "The Synod of the Presbyterian Church in Canada in connection with the Church of Scotland", "The Synod of the Canada Presbyterian Church", "The Synod of the Presbyterian Church of the lower provinces of British North America", and

" The Synod of the New Brunswick, Nova Scotia and Prince Edward Island Presbyterian Churches in connection with the Church of Scotland", forming the "Presbyterian Church in Canada", which continued until 1925.

In addition to these nine unions we have seven absorptions of formerly independent bodies which included such churches as The Dutch Reformed Presbytery and the Protestant Dissenters Chapel of 1749 which became St. Matthews Presbyterian Church. One cannot help but puzzle over the similar names of the different bodies, whose names were once dear, whose differences were considered vital, but whose very meanings are now forgotten in the happy reunion of 1875 which continued until the bigger union in 1925.

There were two streams of Congregational immigration into Canada: One from the New England States into the Maritime Provinces, and one direct from England. The first formed " The Congregational Union of Nova Scotia and New Brunswick", and the second, "The Congregational Union of Ontario and Quebec". These two were united in " The Congregational

Union of Canada" in 1906. In 1907 "The Ontario Conference of the United Brethren in Christ" united with them.

Next to the Presbyterian Church comes the Methodist Church with eight unions which included; "The Primitive Methodist Church", which had organized in 1829, "The British Wesleyans", which originated in 1814, "The Conference of the Wesleyan Methodist Church in Canada", "The Methodist Episcopal Church", "The Independent Canada Conference of the Methodist Episcopal Church", "The Protestant Methodist of Eastern Canada", "The Canada Conference of the Methodist New Connexion", "The Canadian Wesleyan Methodist New Connexion", "Wesleyan Conference of Eastern British North America", "The Methodist Episcopal Church in Canada"; all uniting after several smaller unions in the year 1884, forming the "Methodist Church".

Taken together, the three United Churches, the Presbyterian, Methodist and Congregational, included nineteen unions of over forty different bodies. So we see that the pioneers in Canada believed in church union and practiced their beliefs. They were

CHAPTER V.

practical idealists, realizing such unions as were practical at the time and ever looking for larger unions yet to come.

By reading carefully the last chapter one sees how in Canada the ideal of union has been working as a leaven for a hundred years, and that here it was possible, as perhaps nowhere else, to build a union on the work the church is called to do, rather than on theological compromises and philosophical deductions.

The Congregational Church is represented in all English speaking countries, and ministers to over eight million people. It is distinguished from other systems by its Congregational sovereignty in that the individual congregation is the unit of control. Other churches, however, as the Baptist, Disciples of Christ, are also Congregational in their government.

The movement arose as one of the phases of the Reformation which so greatly disturbed the Europe during the fifteenth century and led to the refashioning of society. During the Scholastic period, theologians used reason as their supreme guide and held that the science of Theology was the highest of sciences. The great scholar Abelard taught in his philosophy that reason, truth, and religion were harmonious.

CHAPTER V.

In the religious upheaval in England, attempts were made to retain Congregationalism and its Contribution to The United Church of Canada. Many, impelled by the desire to revive evangelical religion according to the teaching of

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In the religious upheaval in England, attempts were made to facilitate the passage from Catholicism by retaining many of the practices and beliefs of that faith. Many, impelled by the desire to revive evangelical religion according to the teaching of the New Testament, which John Wycliffe had translated, advocated drastic changes and pleaded for a total separation in government, and worship from Rome. So in the interests of free spiritual life and in loyalty to God and His truth, there arose during the reign of Queen Elizabeth the independent movement; this became known as the Congregational Church.

In the second year of the reign of Elizabeth the Acts of Supremacy and Uniformity were passed. The Act of Supremacy put supreme ecclesiastical authority into the hands of the Queen. The Act of Uniformity made unlawful all departures from the church as established by law. Meetings, for the purpose of preaching to meet the spiritual needs of the people, were held. At first these were not objected to, but later the Queen took measures to have these meetings suppressed, and the people were driven to the necessity of holding their meetings

in secret. They met in the eastern counties, many coming to London. Among these meetings was one held in Plumber's Hall, London, June 19th 1567. The place was raided, and of the hundred persons present twenty four men and seven women were sent to prison for a year. The prisoners described themselves as "Privy Church of London", and as "A poor congregation whom God hath separated from the Church of England and from the mingled and false worshipping therein". Dr. R. W. Dale characterizes this church as the "First regularly constituted English Congregational Church of which any record or tradition remains". There is little known however of its constitution, save that it regarded itself as separate from the Church of England and had a pastor and a deacon. It is not known if its organization was voluntary or necessitated by imprisonment of some of its members. However, Dr. H. M. Dexter and many other congregational scholars give the honor of the first Congregational Church, to be the one founded a few years later by Browne in the City of Norwich. Elizabeth, for political reasons, had offered safety to protestant refugees from France and the

Netherlands. They settled in the eastern counties, many coming to Norwich and its vicinity. They were allowed special religious privileges. Many of the native Englishmen shared in the larger religious freedom accorded their neighbors. Here in the year 1580, came Robert Browne and Robert Harrison and organized a church. Of all the leaders of the different reform movements, Browne is the most unattractive. ^{He was a} Weak personality, a plain, insignificant sort of fellow, always in trouble, and could not even get along with his friends. He was a man of great intellectual powers, but exceptionally nervous. Browne had been trained at Cambridge for the ministry of the Established Church, but early lost the "Bishop's Seal", which licensed him to preach. Browne thought the Established Church corrupt, with little spirituality in it. He thought the church should consist of a select group, and that those who were not good enough should be excommunicated. Browne suffered much from his enemies and finally fled to Holland. While in Holland he published many fine pamphlets, one especially, which still is noteworthy, called "Start on your way without tarrying for any". In his Pamphlets he so defended the principles of

of Congregationalism so as to influence its entire future. Browne returned to England and because of his persecutors, finally returned to the Established Church where he was given a charge until he was cast into prison for debt. There he died at the age of eighty-three years.

When we think of the Reform leaders we cannot help but think of Browne whose writings made such an impression on his readers that a few years after his death it was reported on the floor of the House of Commons that there were twenty thousand "Brownists in England".

Queen Elizabeth was intolerant of these Congregationalists, and many suffered martyrdom. Something of the spirit of these martyrs may be seen in the declaration which one, by the name of Penry, made to his judges: "If my blood were an ocean sea and every drop thereof was life to me, I would give them all, by the help of the Lord, for the maintenance of the same, my confession".

John Robinson was the most widely known and probably the most beloved among the leaders of the early Congregationalists. He was connected with the

Gainsborough and Scrooby Churches, which after repeated persecutions found refuge in Holland, settling at Leyden with Robinson as their pastor. Here a little band of exiles lived in peace, thrived by their industry, and won the respect of the community by their honesty.

They could not forget they were Englishmen, so when James came to the throne, they wished to return to England and enjoy the freedom of their religion. Their petition was denied. Finally they resolved to make a new home for themselves in one of England's new colonies overseas. After much trouble they received a charter from one of the companies to form a new colony.

The journey was hazardous, so it was agreed that half the colony should go first and if the adventure proved a success the other half would follow. The first party was led by David Brewster, going by canal boats to Delfshaven, where they embarked on the Speedwell and later joined the Mayflower. They became known as ^{the} Pilgrim Fathers who settled at Plymouth in the land which became known as New England. The Congregational Church became established in

Massachusetts, Connecticut and New Haven, increasing all the time in numbers and influence, and giving special care to education. In 1630 they founded Harvard University and in 1701, Yale University. Mr. Robinson remained with those who were left behind. He hoped soon to follow with the remainder of the Leyden Church, but that hope was denied him, for in March 1625, he passed over the Jordan of death. His body was laid at rest beneath the pavement of the great church of St. Peter.

Entering Canada were two waves of Congregationalism. The one from the Congregationalists of the United States; the other from the Congregationalists of England.

The Congregationalists were the second of the Protestant Churches to organize in Canada. "The Cotton Mathers Church" was built in Halifax between 1750 and 1760. Following the expulsion of the Acadians in 1755 there came from ^{the} New England Colonies a great many Congregationalists. Many of them were grandsons of the Mayflower. To them is given the credit for the first Protestant Church in New Brunswick.

In Newfoundland, according to records, there

had been a direct attempt at settlement by the Congregationalists of England as early as 1597. One ship on which they sailed was wrecked, another captured by the French, and eventually they found their way back to England where they joined the exiles of Amsterdam, who later became the "Pilgrim Fathers" of the Mayflower voyage to New England in 1620. In later years some of their number went to Newfoundland and there were traces of little Congregational Churches about 1645 and 1660. However, the Congregational Church of St. John, ^{the oldest in existence,} dates back only to 1775. In 1801 the first church was established in Quebec. In 1804 the first Sunday School in Canada was started. In 1839 the first Theological Seminary in Ontario and Quebec was formed under Dr. Lillis, at Dundas. It moved to Toronto and then to Montreal. Records show that one professor taught his students Latin, Greek, Hebrew, Mental and Moral Philosophy, Logic, Rhetoric, Theology, Church History, Biblical Criticism and Interpretation, Homiletics and Pastoral Theology. All this time he was pastor in charge of a church.

Perhaps Congregationalism's greatest contribution to The United Church, not mentioning its missionaries, preachers, evangelists, educators and reformers, is its spirituality, its insistence on Christian Freedom, and its catholicity.

Historic Congregationalism emphasizes, the things of the spirit, on loyalty to God, and His Truth as revealed in Jesus Christ. It believes in the Living God; that God not only was, but is, and is as near to his people to-day as ever in ages past. Dale declared "The ultimate principle of Protestantism to be direct access of God to the soul of every man, and the right of every man to direct access to God." The principle, Congregationalists would apply not only to the individual man, but to the fellowship of believers which they call a church. It was to do this that they separated from the State Church of Queen Elizabeth's day. They did not believe that the true Church of Christ was composed of whole parishes, but of the worthiest of men and women covenanted together to seek, to know, and to do God's will.

They sought a pure Church in which to realize

and maintain the standard of church membership. It is a difficult standard to maintain in this imperfect world of ours, yet it is only in so far as it is maintained that God can have access to the soul of His Church, or that His Church can hear and obey His voice. No church can lower this standard without consequent loss of spiritual power.

Springing up from its spirituality was its insistence on Christian Freedom. They, like the Anabaptists, argued for a free church. They believed in the living God and in the believers' privilege of direct communion with Him; consequently they refused to be bound by the laws of man and to impose their laws upon others. In this complete separation of church ^{and State}, however, they have been a little inconsistent, for the first thing they did on coming to America was to unite Church and State.

Congregationalism holds that the God who spoke to their fathers still speaks, and His children may hear and know His voice. This faith finds expression in the covenants of the earliest Congregational Churches. The Church at Gainsborough founded in 1602 covenanted "to walk together in all God's ways known or to be known to us". The Salem Church founded

in 1629 covenanted " In the presence of God to walk together in all His ways according as He is pleased to reveal Himself to us in His blessed word of truth". These churches believed that God would reveal to them His will as they walked with Him in the way.

The same The Savoy Declaration, issued a few years later after the Westminster Confession in 1658, referring to the differences between Presbyterians and Congregationalists, says they are "differences between fellow servants" and that "neither has any authority to impose opinions on the other". No possibility of tyranny.

The Congregational people were at one time known as Separatists. It was not because they loved separation, but because others tried to compel them, by legal force, and by acts of uniformity to worship ^{in a way} contrary to what they believed to be the will of God. Considering the intolerance they received at the hands of their fellow Englishmen it is a wonder they did not become prematurely embittered against other denominations.

One of the characteristics of Congregationalism is its catholicity of spirit. We see it in the operations of the London Missionary Society, in the American Board of Commissioners for Foreign Missions, in its Theological have adhered to Calvinistic standards, though never have

Seminaries, in organizations which will come among their workers and in all earnest Christian men who will work with their fellow Christians. They are ever ready to enter into fellowship with all who truly love the Lord, Jesus Christ. Should not men who owe allegiance to the same Lord work together in unity?

We must mention a word concerning Congregational Sovereignty. In all important policies of the church the congregation has the last word and no authority goes beyond it. This has been a tremendous bulwark of freedom allowing no possibility of tyranny.

Congregationalism has had a long and varied history, passing through considerable changes. (1) There was the feeling that local self government should not be allowed to stand in the way of a closer union among different churches. In accordance with this, councils were formed to advise on matters of common concern, as, the ordination of ministers and extreme cases of discipline. The Congregational Union of England and Wales was formed in 1832 and in 1865 the first national councils of the Congregational Church in the United States of America met. The International Council of these churches is now held periodically. (2) The doctrinal applications have adhered to Calvinistic Standards, though never have

they made any confessional formula binding. They as a body are willing to welcome the newer views that modern biblical criticism and science have made on modern theological thought.

Methodism and its Contribution to
the United Church of Canada.

Methodism first appeared in the eighteenth century during a period when rationalism and free thought was prevalent, and among the clergy there was a spiritual deadness. On the continent the religious revival of the Moravians had started and the fires of Count Zinzendorf's zeal rapidly spread.

Unlike Puritanism the Methodist Church did not grow out of some general movement, but it came out of the deep religious experience and heroic labors of a single man, John Wesley, who was born in 1703 at the rectory of Epworth. Later in life, during this period, he did a great deal for the religious life of England. At Oxford, where he was a fellow of Lincoln College, he organized a small group of young men into a Prayer Meeting Society, for the practice of religion and the reading of spiritual books. His brother Charles

and George White. CHAPTER VI. members of this organization. They lived by rule; consequently the students admired them Methodists.

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and George Whitefield were members of this organization. They lived by rule; consequently the students nicknamed them Methodists.

Wesley was much impressed by some Moravians with whom he came in contact. He sought their society and obtained much spiritual assistance. The great change came into his life on May 29th 1738 in London. He described it as the following:-

" In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's Preface to the Romans about a quarter before nine. While he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warm. I felt that I did trust in Christ, and Christ alone, for salvation; and an assurance was given me that he had taken away my sins forevermore. I then testified openly to all there what I now first felt."

Whitefield also passed through a similar experience. Crowds flocked to his ministrations; to hear his persuasive oratory. Wesley soon joined Whitefield and was listened to by vast sympathetic audiences. They held great open air meetings, perhaps the greatest ever held

in any land. Wesley aroused the enmity of the clergy of the Church of England, and for the most part was excluded from their pulpits; but crowds flocked to every place where it was known he was to preach. The

people he attracted were mostly the working class, and sometimes the crowd he was speaking to numbered as high as thirty thousand people. Wesley was a hard working man rising by four o'clock and often commencing to preach as early as five o'clock in the morning.

Converts were quickly organized into a society for prayer and good works. Classes were formed and presided over by elders, and a little later lay preachers were sent out. The whole country was divided into circuits, and under the leadership of Wesley, a United Society was formed. At the death of Wesley there were 136,622 members of the different societies throughout the world. In 1911 at the Ecumenical Conference held in Toronto, Ontario, it was estimated that there were belonging to the different branches of Methodism a total of about thirty two millions members.

In the matter of doctrine Wesley was not Calvinistic, but Arminian with a great coloring of Augustinian Theology. He offered in the name of Jesus

Christ a free, full, and present salvation to every sinner. He required of all who accepted membership the duty of striving after an entire satisfaction.

In Church government the societies were largely under the authority and direction of Wesley himself; but as time advanced there arose the need of distributing the responsibility of government, and the conference of one hundred was formed. Since the death of Wesley many modifications have taken place in the internal rule of the societies; all in the direction of a more complete representation of all elements within the church. Years later, 1780, a local preacher, Mr. Tuffy,

Through all the years of growth the Methodist Churches have remained faithful to the principles of the founder and have made their chief concern, personal religion. In Ontario, in 1786 Major George Neal,

The contribution that Methodism has made to the United Church may be partly inferred from its progress during the last century and a half. It is impossible to relate in any detail the history of the rise and progress of Methodism in British North America in but a portion of one chapter. The most that can be done is to point to a few outstanding features, making the

settling near Prescott on the St. Lawrence, 1787

development of the Methodist Church during the mentioned period, that made a contribution to the present United Church of Canada.

One is greatly impressed with the important place of the laymen in the development of the church. Into Cumberland County, Nova Scotia, in 1772 came a number of Yorkshire Methodists. A young man still in his teens began to preach up and down the country side in Nova Scotia. He won many converts, and in 1786 the first conference was organized. In 1765 Lawrence Caughlan, a layman, introduced Methodism to Newfoundland. Fifteen years later, 1780, a local preacher, Mr. Tuffy, a missionary of the 44th regiment brought the message of Methodism to Lower Canada. Philip Embury together with Paul and Barbara Heck planted in 1778 the denomination in Ontario. In 1786 Major George Neal, inspired by the spiritual needs of the people began to preach in the district of Niagra. Persecuted Protestants, who had removed to Ireland from the Rhine Valley in Germany and there joined the Methodists, came to New York where they helped to organize the first Methodist Society in the United States. After the revolution many of them joined the Loyalists, and coming to Canada and settling near Prescott on the St. Lawrence, they

organized in 1791 a Methodist Church. The first Methodist Church to be built in Ontario was in 1792, at the Hudson Bay, by William Lossie. It was not until the first quarter of the nineteenth century that the Wesleyan Church sent missionaries to Lower Canada. During this period the laymen were prominent. Although Methodism believed in ordained ministers as essential to the well being and good order of the church they certainly did not think of the clergy as the church. No priesthood was recognized except the priesthood of the believers. The door of the ministry was opened or closed by the congregation, for the minister, in ordaining, acted by "The authority of the church". It was held that the church did not belong to the ministry but the ministry to the church, When it was necessary for the minister to act alone, as in ^{the} giving of sacraments, it was clearly understood that he did so ~~for~~ as the representative of the church and not because there was any mystical authority connected with his office. Distinctions between ministers and laymen were observed only when necessary. The Methodist Church has therefore brought into the United Church, a group of men and women thoroughly loyal to the ministry, but who are bound by no ecclesiastical traditions.

Through the entire history of Methodism we have revealed the value of personal testimony to the saving grace of God. Of late the form of witness-bearing has largely disappeared but in theory the importance of personal testimony has not been done away with. Its power of soul winning was great. Of course it is realized that the reality of Divine indwelling cannot help but be strengthened by the addition of this group of people who believe in "Confession of the mouth unto salvation".

In Methodism we have a record of missionary zeal and progress. During the year of the first Canadian Conference in 1824, the first missionary society was formed. The church was composed mostly of poor people. Their congregations were small and their places of worship were in whatever buildings happened to be most available. The denomination enjoyed no civil or ecclesiastical privileges. Their missionary society starting with but three missionaries, developed quite rapidly to the place where it maintained hundreds of missionaries and supported them even to the most remote parts of the earth. The Methodists, in common with their sister churches, bring to the United Church, an

intelligent and determined purpose to obey the Master's great commission, to carry the glad tidings wherever man dwells.

Following the organization of 1828, steps were taken for the education of the youth under it's charge. The people, we must remember, were poor and lived in a country where the struggle for existence was severe. Yet they set themselves to the task of raising \$50,000 to found an Academy where a liberal and sound education might be obtained. From this determination there resulted in 1841, Upper Canada Academy, the first nonconformist institution in the British Colonies to receive a Royal Charter. The first president was Egerton Ryerson, whose persistent effort helped to bring about its birth. As far as Academic degrees ~~was~~ concerned these pathfinders were not educated, but they thoroughly studied their bibles and their influence did much toward making a United Methodist Church. They had a love for learning, coupled with a remarkable evangelistic zeal. They escaped the effects of cold intellectualism. Methodism, in retaining this love for learning in harmony with their evangelistic zeal, undoubtedly will, in this respect, through their influence make an important

contribution to the United Church of Canada.

One outstanding feature of Canadian Methodism that must not be overlooked was its unfaltering opposition to State control of either church or school of learning. Led by E. Ryerson, Methodism opposed an Established Church; and ^{used its} ~~using their~~ influence for free churches and schools, Canadian churches owe much to ^{the Methodists} ~~their~~ controversy over The Established Church. Now, due to their influence, no political authority dares to state or dictate what a church shall believe, or to hamper in the exercise of Christian liberty. Methodism is answerable in their doctrines, church polity, etc. to no authority save Jesus Christ.

John Wesley, from the first, set himself aside for the redemption of the social order. His theology, regardless of what we think it may have lacked, helped to create an atmosphere in which right living became easier and was the friend of great causes looking toward the betterment of mankind.

Methodism has also been loyal to church union. First it closed up divisions in its own rank and then stood ready for many years to co-operate or to unite

With other Christian bodies of similar aims and doctrines.

It did not plead for organic union for the sake of denominational advantage. It held the conviction that by surrendering denominational preferences, by entering into new fellowships; by ^{en} dying itself, it would more fully serve the purposes of the Founder of the Christian Church. At all times it sought to interpret and obey the will of God. It feels that in the consummation, the church will accomplish a higher purpose.

Methodism's contribution to the United Church is not what is peculiar to it alone, but what is common to all three Churches. Methodism, Congregationalism, and Presbyterianism, had grown so near to each other that they all realized that in a co-operative fellowship, each could do a better work for Christ than as separate societies. The writer sincerely hopes that the time will come when one Holy, catholic Church will function as the body of Him who is its head.

Faith, which is the standard of all English speaking Presbyterian Churches. Calvinism was associated in the minds of men with predestination, but it also emphasized the necessity of personal righteousness. Calvin's whole theology clusters around the sovereignty of God.

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his age. Mary Queen of Scots was intent upon winning

back Presbyterianism and its Contribution

to the United Church of Canada. of the Church,

he saved Scotland and struck a blow for the liberty

of the people. Unmovable in resolve, keen in debate, kind

of heart, and burning with zeal for the salvation of

life spread over many parts of Europe and America,

including upward to one hundred million adherents and

associated in its beginning with two great men, John

Calvin and John Knox.

John Calvin has often been misrepresented and
abused. He was the greatest theologian of the

reformation, and few men have exercised so beneficial

an influence as he. The name of Calvin is united with

a system of theology which prevailed for many years

among the leaders of the Church of England, while it

also found expression in the Westminster Confession of

Faith, which is the standard of all English speaking

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John Knox was one of the most remarkable men of his age. Mary Queen of Scots was intent upon winning back the people to the Catholic fold. By Knox's bold sermons and his opposition to the designs of the Queen, he saved Scotland and struck a blow for the liberty of the people. Unmovable in resolve, keen in debate, kind of heart, and burning with zeal for the salvation of his countrymen, Knox has remained a hero for Scotland.

To these two men, in conference at Geneva, we are indebted for the distinctive form which this church assumed and which briefly we shall regard under the following two heads:

System of Government

This is perhaps the most distinctive feature of the church, ^{and the one} from whence it derives its name. Rule rests with the Presbyters or Elders. Two guiding principles aided those who formed this constitution. It was first deemed necessary to guard the rights of the people so that they should be free to elect their own spiritual leaders, and retain a definite part in the temporal and spiritual affairs of the congregation. The second purpose was to break up the monarchial rule of the papacy, where the rights of ordinary clergy were

subordinated to the arbitrary will of Rome. The church was then representative in form and grew out of the conviction that the church was a self-governing community with the privilege of electing officers and passing judgment on all great issues.

This representative feature is apparent in three directions: First, each congregation has the right to elect its own Elders, whose duty it is to decide on the spiritual problems of its own community in the name of the congregation. These Elders act as spokesmen of the people. Second, the minister, as a deciding officer, is set apart for the special care of the spiritual wants. He is to break the Bread of Life, to administer the Sacraments, and to direct the teaching and officers of the church; but his ordination does not confer on him any unique priestly office that would be inconsistent with the priesthood of all believers. In the final decision of all great questions the vote of one is equal in value to the vote of any other member of the congregation. Third, the courts of the church are adapted for the expression of the will of the people. Every member can appeal to the session of his congregation, and, if he desires, can carry his case to the

higher courts which give protection to every member.

This system is but the logical outcome of the doctrine of the church as a fellowship of all believers and not a confederation of officials. It is hard to imagine a more workable system by which a community can guide itself.

The general form of government of the Presbyterian Church has been embodied in the Polity of the United Church of Canada, and under these enlarged conditions will continue to develop a deep love for freedom and a resourcefulness of character.

System of Doctrine

The Presbyterian Church has adhered to the Calvinistic Theology. However, many of the different branches have modified their confessions in the direction of a softening of the emphasis on the doctrine of divine election. Professor Curtis of Edinburgh writes, "It may be added that recent changes in the theory and standards of Calvinism, have, for the most part, been in the direction of a tacit compromise with Arminianism." The five main characteristics of Calvinism might be summed up briefly under the following heads:

1. Divine Sovereignty

this expanding 2. Doctrine of election Watsonlike

calibre as James 3. Rule of Elders Findlay, J.G.

Hardman and J.A. 4. Puritanism as an ethic

Another 5. Intellectualism ation of the Canadian

Presbyter Presbyterianism in Canada is not old, and until
recently has been dependent upon overseas Presbyterianism.

The history of the Presbyterian Church in Canada is
mainly the story of the Canada-wide expansion of the
form of religion which was national in Scotland. In the
process of organization, however, it changed many of
its Scottish characteristics to Canadian. We shall first
note the zealous labor of the missionaries.

present One hundred and forty years ago James McGregor,
a capable young minister, was sent by the Anti-Burgher
Synod of Scotland to Nova Scotia. For forty four years
he traversed the Maritime Provinces, building churches
and visiting the people. Robert McDonald, sent by the
Futch Reformed Church of America, about the beginning
of the nineteenth century, worked in the woods of Upper
Canada. John Black, seventy five years ago, became
the evangelist of the Red River district. James Nisbet
was founder of Prince Albert and missionary to the
indians on the plains. The problem of administering

this expanding work attracted men of statesmanlike calibre as James Robertson, Allen Findlay, J.C. Herdman and J.A. Carmichael.

Another phase of the formation of the Canadian Presbyterian Church has been the training, from her own sons, of able ministers of the Gospel. In 1827 Thomas McCulloch began theological classes in Pictou Academy, the parent school of the Presbyterian college at Halifax. In 1872, when the "Presbyterian Church in Canada" was formed, there were five schools for the training of the ministry. Soon after, the Manitoba College added a theological department, and in the present century there have arisen three new western colleges.

The colleges acted as nurseries for both religion and education. The students were used as much as possible in home missions. A century ago in Nova Scotia theological students attended classes only six weeks out of a year, but the progress in religious education has been a match for higher education in general. The church has been able to produce trained ministers in sufficient numbers, but they have not had the opportunity of producing the concentration and specialization which

are a part of the necessary qualifications of a theological chair and for her teachers she has been largely indebted to the Old Country. The Separate Churches developed theological training on sound basis; the United Church must now provide training not only for the ministry but also for her teachers. In Nova Scotia theological instruction developed early, and a transition to a native ministry in the Maritime Provinces was a generation earlier than anywhere else. In 1875 the church in Ontario and Quebec was largely manned by British-born ministers. In the process of replacing these by native born ministers, a more sympathetic understanding of conditions among the people ^{was} brought about.

A third notable phase and tendency in Canadian Presbyterianism, has been that of ecclesiastical union. The parent bodies of the Presbyterian Churches in Canada were divided when settlements began. The reasons for the division of this movement in Scotland lay primarily in an unnatural connection. The duty of seeking union was emphasized by leaders, and as the causes of division have been removed the tendency has been to restore national union. These causes never existed in

with the division of ecclesiastical church government and

Canada, and the divisions themselves gradually disappeared. In 1861 only two important divisions of the Presbyterian Church remained in Canada and by 1868 only two in the Maritime Provinces. In each of these regions the smaller of these groups was directly connected with the Church of Scotland, while the larger was independent; made up of free and united Presbyterian elements. In 1875 these four bodies came together forming the Presbyterian Church of Canada.

The success of unification led the Presbyterian Church in Canada to seek a larger union. Their founders looked forward to a National Church. Union leaders from 1875 have but carried on the work which the recognized leaders and founders hoped for. Controversy over union gradually is fading away, as men more clearly realize that it is not revolutionary for a Presbyterian who knows the things that were vital to the fathers of the church.

Each of the uniting churches will doubtless make some contribution to the United Church in its pulpit and worship traditions, its institutions and methods of training, and its emphasis on religious life. Perhaps the Presbyterians will impress the Congregationalists with the dignity of conciliar church government and

restrain part of the enthusiasm and energy that is characteristic of Methodism. However this cannot be thought of as the future contribution. It will be well for each church to escape some of its peculiarities, but the greatest gain lies in having a part in removing the reproach of sectarian Protestantism; in extending and enriching the fellowship of Christ's followers. The act of these churches entering union causes them to place first, that which is Christian, and not that which is denominational.

The United Church of Canada will receive from the tradition of Presbyterianism high standards in ministerial training and a belief that government is as necessary to the Church as to the State.

The movement for Church Union in Canada is in reality the child of two different tendencies: First, Protestantism has always included many catholic spirits who feel the divided body of Christ to be an intolerable calamity. Second, the great growing North West had to

CHAPTER VIII.

Early Plans looking forward to Union.

(including up to year 1914)

The spirit of fellowship, distinctive of

Canadian life, found expression in the political union

of Canada in 1867. The completion of the Canadian

Pacific Railway advertised the opportunities of the

Great North West and prepared the way for an influx

of settlers. The flood of immigrants kept flowing on,

ever increasing in volume. Missionaries were hard pressed

to keep abreast of their work. Their supporters in the

East were showing signs of strain when suggestions of

co-operation with other churches came to them. The

new nationalism of United Canada was stirring in the

blood of the nation, and in the missionary churches the

embers of enthusiasm and idealism burst into flame.

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protestant churches and instructed a committee to

promote this end by first negotiating with the

be supplied with missionaries and their needs. The supporters of this great mission field back in the East found^d it an almost impossible task to grow as fast as the new settlements. They were laboring under a severe strain; each denomination trying to compete with whatever other sects happened to be in their community. Protestantism fosters standards of business men and highly regards efficiency and economy. Hence, the Union Movement on the part of many was considered seriously as an efficient project.

From 1817 to the early part of the present generation there has been a succession of unions within various branches of the Christian Church. In 1875 the four sections of the Presbyterian Church then existing, united under the name of "The Presbyterian Church in Canada". In 1884 the four sections of Methodism united, forming "The Methodist Church". In 1874 the desire for fellowship and closer church relationship was expressed by the Congregational Union of Ontario and Quebec in a resolution favoring union with other churches.

The Methodist Church at its first General Conference (1884) committed itself to the Union of protestant churches and instructed a committee to promote this end by first negotiating with the

Evangelical, Presbyterian, and Anglican Churches. The way for union gradually began to open. In 1885 the Ontario Provincial Synod of the Church of England invited the Methodist and Presbyterian Churches to confer on church union, and arranged for a conference the following year. In 1886 the Methodist General Conference appointed a committee "to confer with a committee of the Provincial Synod of the Church of England on the union of Protestant Churches". The Presbyterian Assembly made a similar response in 1888 and a joint committee met in April 1889. This committee reported to the various Assemblies in 1890 and was reappointed. However, there was little progress made toward union with the Anglican Church.

In 1893 Principal Grant, lecturing to his divinity class in Queens University said "Gentlemen, you and I are not responsible for the existing divisions of Christendom but I beg you not to accept ordination until you are convinced that should you by word or deed perpetuate those divisions by one unnecessary day, you will have been unworthy of your ordination". Shortly after this a small group met at the home of Dr. A. C. Courtice, then a Methodist Pastor at Kingston, Ontario

Journal of the Methodist General Conference 1886, Page 101.

Journal of the Methodist General Conference, 1886, P.109.

The group included Dr. Grant and Principal King of Manitoba, and as a result the following Methodist General Conference (1894) adopted a resolution asking for a Federal Court which would leave the internal economy and polity of each church unchanged, "Whereas the General Conference has already affirmed its willingness to negotiate with other Protestant churches on the question of union; and whereas the needs of the missionary work at home and abroad call forcibly, more so than ever, for economy, for mutual recognition of sister churches, and for co-operation.

1. It is desirable, in the judgment of this conference to establish a Federal Court composed of representatives of the negotiating churches.

2. Such court, when established, shall not have power to deal with questions of creed or discipline, or with any question vitally effecting the independence of the negotiating churches.

3. The functions of this court shall be to consult and act with the representatives of other churches, with a view to co-operation and economy in regard to dependent charges within their territory."

These developments deepened a sense of the hindrances to the work of the Christian Church through overlapping and unseemingly waste of men and money, and resulted in various forms of co-operation.

The actual negotiations leading up to consumation of church union began in 1899. At the request of the Presbyterian Home Mission Committee, the General Assembly of the Presbyterian Church appointed a small committee to meet with the representatives from other Evangelical Churches; having power to enter into an arrangement with them to bring about a more satisfactory state of affairs on the Home Missions Fields. This action was communicated to the authorities of the Methodist Church, who appointed a similar committee. These two committees met three different times and at the General Conference of the Methodist Church, in Autumn of 1902; ^tThe challenge given by the Presbyterian Church in 1899 was accepted by the Methodist General Conference, which declared that in its opinion the time was opportune for a definite movement of concentrating attention on, and aiming at the organic union of the Presbyterian Church, the Congregational Church and the Methodist Church. It also resolved it would facilitate the formulation of a basis of union, and educate the people interested into that deeper spirit of unity on which the successful consummation of such movements ultimately depends. A committee was appointed to report

in courteous informal terms, but did not appoint

at the next General Conference. This resolution was submitted to the General Assembly of the Presbyterian Church at its annual meeting held at Vancouver in June 1903, where it was referred to the committee on correspondence with other churches. This committee met on the twenty first day of April 1904, in conference with the committee of the Methodist and Congregational Churches. The finding was to the effect that organic union was both desirable and practicable and this was duly reported to the General Assembly of the Presbyterian Church at its meeting in June; to the Congregational Union of Nova Scotia and New Brunswick, and to the Congregational Union of Ontario and Quebec in the months of July and June respectively. Committees were appointed by these two churches to confer on the subject of Church Union with the committee previously appointed by the Methodist Church. A friendly letter was sent to the Church of England in Canada, and to the Baptist Churches, explaining the decisions reached by the joint union committee, and extending cordial invitations to them to send delegates to participate in the further discussion of Church Union. These churches replied in courteous fraternal terms, but did not appoint

committees to participate in the negotiations.

The Conveners of the committee appointed were: Presbyterian, Rev. Principal Caven D.D.; Methodist, Rev. A. Carman D.D.; Congregationalist, Rev. Hugh Pedley. It was decided that the first joint meeting of the three denominational committees should be held in Knox Church Toronto, on Wednesday December 21, 1904. Previous to that date, however, death stopped the hands of one of the sculptors when Rev. Principal Caven was laid to rest; his place on the Presbyterian section being filled by the vice-convener, the Rev. Dr. Warden, who presided over the deliberations of the first conference of the three committees. At this conference the joint committee was subdivided into five sub-groups charged with consideration of all questions bearing upon the following subjects: doctrine, polity, the ministry, administration, and law. Uppermost in the minds of all was the question "Is organic union feasible and desirable"? Each committee prepared a list of recommendations for the consideration of the joint committee. 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.

Presbyterianism. However, under the able leadership

When the joint committee met for the second conference in December 1905, the convenership of the Presbyterian section was again made vacant through death, and the vice-convenor Principal Patrick, was called upon to fill the place of the late Dr. Warden, who but one year before had been called upon to fill the place of Principal Caven. The Rev. Dr. Carman presided over the deliberations of the second conference. The center of interest at this conference rested with the committee on doctrine; there could be no organic union. There were many points of division and many votes taken, but not once did all the members of one denomination array themselves ^{on} ~~to~~ one side.

The joint committee met for the third time in September 1906. The convener of the Congregational section, Rev. Hugh Pedley, at that time being in England, the Rev. J. W. Pedley was called to fill his place. At this conference difficulties with polity began to emerge, and there seemed to be the feeling on the part of some that the question of church government should be left until union had been accomplished. On the one side were the traditions of independency; on the other, centralizing tendencies of Episcopacy, and between those, that of Presbyterianism. However, under the able leadership

by the joint committee on church union - 1902- P. 2 and 7.

of Dr. Carman order and harmony were secured.

The fourth meeting of the joint committee was held in December of 1907, under the chairmanship of Rev. Principal Patrick, when the problems of the ministry came to the forefront. After many hours of discussion Dr. Patrick announced that it had been agreed that the pastorate should be without limit, and that every pastor should be assigned a charge.

The fifth conference was held in December of 1908 and was presided over by Rev. Dr. Carman. In the discussions on administration no serious difficulties were met, it being generally recognized that financial issues should not bring division. Until the end, the questions of law were not troublesome. After five years of patient discussion and careful examination the first basis of union was fully framed.

We will be better able to understand the feeling existing among the members of the joint committee by quoting in full one of the last acts and resolutions passed by it, on the night of Friday December 11th 1908.

"This joint committee of church union, representing the Presbyterian, Methodist and

The United Church of Canada Basis of Union, as agreed upon by the joint committee on church union- 1922- P. 6 and 7.

and Congregational Churches, in closing this 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, and in the solutions 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 interest 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 they will be improved.

'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 as yet been found practical they hope, that such an event ^{as} of negotiation ~~is~~ ^{is} a

The United Church of Canada. Basis of Union, as agreed upon by the joint committee on church union -1922-P.6-7

still more comprehensive union may in the future be realized.

'The joint committee regard their work as now substantially completed. They recommend it to the Great Head of the Church for His blessing, and to these portions of His Church which they represent with the 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."

The General Assembly of the Presbyterian Church in 1909, upon receiving 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 receives the report and learns with gratification that the joint committee on union has, after five years inquiry and discussion, arrived at the conclusion that in their judgment the organic union of the three negotiating churches is practical". They also agreed that as the joint committee were of the conviction that voting on the question of union should

take place simultaneously in the three negotiating churches, and as the General Conference of the Methodist Church would not take place until September 1910, they would not seek the judgment of the church at large until after that date. They requested, however, that copies of the report be sent to the Presbyteries, Sessions, and Congregations in order that they might be prepared to deal with it when the time for disposal should arrive. In 1910 the General Assembly adopted the following resolution: " The Assembly declares its 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 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 approval and 476 non-approval.

The assembly then sent the whole question down to Sessions and Congregations for their judgment.

The General Conference of the Methodist Church in 1910 declared approval of the documents as agreed upon by the joint committee as a basis of union on which Presbyterian, Methodist, and Congregational Churches may unite. It further directed the General Conference Special Committee to send the documents to the direct meeting for consideration, and adoption or rejection. The result of the vote by conferences was that eleven conferences voted approval and one non-approval.

The Congregational Union of 1909, after reviewing the steps taken decided that organic union is both desirable and practical, and whether that organic union on the basis prepared by the joint committee must be decided by the votes of the churches. They recommended that the documents be sent to the churches for consideration.

The vote of the elders, officials and members was as follows:

Presbyterian: In answer to the question, "Are you in favor of organic union with the Methodist and

Figures taken from the Manual of the United Church of Canada P.9.

negotiating bodies have had an opportunity of hearing
 Congregational Churches?, 6,245 of the 9,675 elders
 voted for and 2,475 against; of 287,944 communicants,
 106,755 voted for and 48,278 against; of the adherents,
 37,175 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;
 77,933 communicants voted for and 27,197 against;
 27,756 adherents voted for, and 10,316 against.

The Methodist vote concerned ^{the} basis only: Of
 29,280 officials 23,475 voted for, and 3,869 against;
 Of 293,967 members 18 years of age or 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.

Congregationalists: Of 10,689 members ^{7,234} ~~2,925~~
^{2,933}
 voted for, and ~~7,254~~ against.

Subsequent to these Plebiscites the supreme
 courts of the respective churches adopted the
 following resolutions:

The Congregational Union, whose membership had
 voted some months previous to the other churches,
 stated, "We consider the action 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 Methodist General Conference Special Committee declared, "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 the organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise to proceed immediately 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 other negotiating churches". (Minutes, 1912, P.45 and 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 negotiating churches, with the view of setting before our people final presentation of the question for their judgment". (Appendices to Minutes 1913. P.302.)

In 1914 the Assembly invited the Congregational and Methodist Churches to meet in a joint committee with its own union committee, to consider and prepare an amended basis that might be submitted to the Assembly of 1915. (Minutes, 1914, P.41.)

During this time the Congregational Union had reappointed its union committee year by year. In 1914 the General Conference of the Methodist Church, in response to the invitation of the Presbyterian Assembly of 1914, reappointed its union committee. These committees met in joint conference in Toronto on the 16th and 17th of December 1914. They 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 Committee on church union.

3.The name to be given to the united church and the names to be given to the courts and officials.

4.The legal aspect of the whole question of church union.

5.Other matters, in preparation of the final recommendation regarding church union to be presented to the courts of the negotiating churches.

Upon these various subjects conclusions were reached which were embodied in the amended Basis of Union. The final resolution of the joint committee in closing was their desire to give thanks to God for the guidance of His spirit in their deliberations.

taken by the Presbyterian Assembly, it expressed itself through the committee as being prepared to continue its policy of patiently waiting until further action should be taken by the Presbyterian Church, holding themselves in readiness to take all necessary constitutional and legal steps when these should be called for.

During 1917 and 1918 there was no special meeting

taken under the terms of Article III of the Basis of

co-operation.

CHAPTER IX.

In 1920 the emphasis was again placed on the necessity of Further Developments (from 1914 to June 10, 1925-inclusive) slackening of endeavor during this uncertain period.

In 1921 joy was expressed over the action of the Congregational Church, in June 1915, through its union committee expressed their approval of the amended basis as submitted; also its gratification that the negotiations so long pending had been advanced to another stage and expressed the hope that there would be no unnecessary delay in bringing the proposed union to a successful consummation.

In June, 1916, after hearing of the action taken by the Presbyterian Assembly, it expressed itself through the committee as being prepared to continue its policy of patiently waiting until further action should be taken by the Presbyterian Church, holding themselves in readiness to take all necessary constitutional and legal steps when these should be called for.

During 1917 and 1918 there was no special action taken other than to agree to continue all forms of

co-operation.

In 1920 the emphasis was again placed on the necessity of patiently waiting, urging continued co-operation and guarding against any weakening or slackening of endeavor during this uncertain period.

In 1921 joy was expressed over the action of the Presbyterian Assembly in its vote to consummate the union, and their committee was instructed to take such action as might be necessary to bring corporate union into effect as soon as possible.

In June 1922 the Congregational Union of Canada approved the report of its church union committee, which included the action taken by the joint committee in 1921; also the report of its own work in preparing the necessary data concerning the denominational corporations for the law and legislation committee. The attitude of this committee may be seen by quoting the conclusion of their report. "Your committee cannot forbear expressing the very earnest hope that there will be no unnecessary delay in bringing these prolonged negotiations to a definite and fruitful consummation; that the union of these historic denominations is to be regarded as the ultimate goal of the Christian Unity Movement, now so strongly

setting in. We do not believe, but we are convinced, that its realization will be a wonderful testimony and a marvellous help in dealing with the pregnant religious situation in Canada. As for the Congregational Churches, they have made no light sacrifices in order that this plan of union might be brought to maturity.

We would deplore any further delay as detrimental to our own work, and as an injury to the larger interests of the Christian Church in the Dominion. Surely, now is the time for definite policy and prompt and vigorous action".

In accordance with the Constitution of the Congregational Union of Canada, which is a voluntary association without legislative authority, the draft legislation for the Dominion and Provincial Legislatures and Trusts of Model Deed, as prepared by the joint committee were submitted to the different Congregational incorporated societies and funds; and to the individual churches, to secure their approval. The result was formal approval by all the incorporated societies and funds, and by a large majority of the churches.

In June 1923 the Congregational Union of Canada, approved the draft of the proposed legislation, and

appointed their committee with the power to act in conjunction with the committees of the sister churches in procuring such legislation and taking such action as should be necessary to consummate the union in, "The United Church of Canada". In regard to the congregations which had not voted approval, arrangements were made for visitation and further presentation of the matter. Forty representatives of the first General Council of the United Church of Canada were also selected.

The Methodist Church in 1918 received and confirmed the action of the committee on church union in December 1914, especially concerning the name to be given the united church. They reappointed their committee with the instructions to do all in their power to bring about church union at the earliest possible time. It was also given authority to call the General Conference in special session if necessary.

The General Conference of the Methodist Church in 1922 adopted the following resolutions: " That the General Conference has considered the proposed Act of the Parliament of Canada to incorporate the United Church of Canada, and the proposed legislation of the several legislatures, of the Provinces of Canada,

submitted to it by the joint committee on church union!.

" That this General Conference hereby approves the principles, and in general, the form of the said proposed Acts!.

" That a committee of forty be appointed by this General Conference to act for and on behalf of the Methodist Church to procure the enactment of the said proposed acts of the Parliament of Canada and the legislatures of the Provinces of Canada; also the legislatures of the colonies and countries outside of Canada, having jurisdiction over any of the property of the negotiating churches, as such committee may deem necessary or requisite in order to effectuate and consummate the union of the Presbyterian, Methodist and Congregational Churches of Canada, in accordance with the provisions of the Basis of Union and the general principles contained in said proposed Acts."

"That the said committee have full power and authority for and on behalf of the Methodist Church to consider and deal with any proposals made by or on behalf of any of the negotiating churches or any committee thereof, or otherwise with respect to the said legislation; to make or concur in any changes

or amendments to the said proposed Acts that they in their discretion may deem advisable in order to carry into effect the provisions of the Basis of Union and the general principle as contained in the said proposed Acts; and with the representatives of other negotiating churches to settle and determine the final form of any such legislation, and generally to do all such acts and things as the said committee may deem expedient to procure whatever legislation may in their opinion be necessary or requisite to effectuate and consummate the said union, pursuant to the provisions of the Basis of Union and the principles contained in the said proposed Acts." The General Conference also elected in the same year five ministers and seventy five members to act as members of the First Council of the United Church of Canada.

The Special Committee of the General Conference in July 1923, adopted the following resolutions: " That this General Conference Special Committee of Forty on Church Union undertake whatever it may deem necessary in the promotion of church union: That we hereby authorize the raising of a special fund during this

Assembly Minutes 1915. P. 43.

conference year to meet the expenses incurred in connection with the consummation of church union.

Presbyterian Church. In 1910 the Assembly at Kingston arrived at the following conclusion: "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, and that this resolution be sent therewith. The Assembly also directs 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."

In 1916, at Winnipeg the results of the vote on the question of union stood as follows:-

Presbyteries Approving.....	53
Disapproving.....	13
Ties.....	3
Irrelevant returns..	2
Rejected.....	1
No returns from.....	4
	<hr/> 76

Sessions For.....7,066
 Against.....3,822

after Communicants For..... 106,534
 Against... 69,913
 Adherents For..... 36,942
 Against..... 20,004
 Pastoral Charges for... 1,331
 Mission Fields Against... 494.

By a vote of 406 for, and 90 against, the Assembly expressed its finding as follows: "That in accordance with its recommendations this General Assembly of the Presbyterian Church in Canada does now resolve to unite with the Methodist and Congregational Churches to constitute 'The United Church of Canada' on the Basis of Union approved by the General Assembly of 1915, and by the majority of Presbyteries since consulted under the Barrier Act".

They also appointed a committee to carry out the policy of the Assembly and to act with the committees of the other two churches in taking such steps as necessary for making application for Dominion and Provincial Legislatures and also for such legislation as may be necessary to secure the conveyance of property to the United Church. This committee was not to report until the first year

after the close of the war. Provision was also to be made to conserve the property rights of all congregations that determined by a majority vote of the communicants not to enter the United Church.

In 1917, in Montreal, the Assembly again considered the question of union. The Assembly expressed the wish that there be no disunion among the membership of their own church, and urged that propagandism be discontinued on both sides and that a spirit of prayer be cultivated; that during the period until after the close of the war there be no controversy.

In June 1921, at Toronto, the question of union was again considered, when the following decision was reached: " That whereas the General Assembly of the Presbyterian Church in Canada has already by a large majority expressed itself in favor of organic union with the Methodist and Congregational Churches of Canada; that whereas two appeals to the members and adherents of the Presbyterian Church in Canada have resulted in a similar way; that whereas during the time when by general agreement the matter of union was not discussed, nothing has occurred to change the mind of the church but rather to confirm and strengthen its

previous decision, therefore be it resolved : that
this General Assembly take such steps as may be deemed
best to consummate organic union with the above named
churches as expeditely as possible; that the Assembly
instruct its boards, committees, courts and congregations
to carry out the largest possible measure of co-operation
with similar bodies of other negotiating churches,
particularly in the education of candidates for the
ministry, church publications, missions, social service
work; that the Assembly guarantees to continue the rights
of ministers in good standing in our church to such of
our ministers as serve in united congregations in
affiliation with one or other of the negotiating churches
and such of our ministers as may hereafter be called to
serve in Independent Union congregations only when
their settlement is approved by the Presbytery within
whose bounds the Independent Union Church is situated".

In 1922 the committee on church union in
reporting progress at the General Assembly in Winnipeg,
stated that the committee had unanimously decided:
"That the ablest legal counsel possible be
obtained; they to consider and report fully upon the legal
steps involved in the proposed union."

Assembly Minutes 1921. 29 & 50
Assembly Minutes 1922. Appendices P.509-511.

2. "That all documents bearing on the proposed union (including the resolution of the Presbyterian union committee, Dec. 15th, 1914, conserving the rights of individual congregations) be submitted to the above named council for their consideration and that they be asked to report to the committee all the steps necessary to consummate the proposed union; submitting therewith copies of all proposed bills to be submitted to the Parliament of Canada and the several legislatures".

As a result of the adoption of this resolution, Mr. W. N. Tilley, K.C. and Mr. R.S. Cassels, K.C. were retained as counsel for the Presbyterian Church. The Assembly adopted the report of the committee; it also passed the following recommendations: "That the committee be continued and report to the next Assembly" (Assembly Minutes 1922. P. 30.)

In 1923 at the meeting of the General Assembly in Port Arthur, the committee on union submitted the following recommendations:

1. "That the General Assembly hereby determines to proceed forthwith to the consummation of union with the Methodist and Congregational Churches of Canada, upon the terms of the draft bills herewith presented, which

are hereby approved in principle and general as to form as necessary to give legal effect to said Union, and to furnish the United Church with legal authority requisite to corporate action, and as by said bills provided".

(a) "That as to matters of form and detail, the General Assembly recommends to the committee to be appointed as hereafter mentioned, the favorable consideration of the changes set out in the memorandum, showing proposed changes in draft legislation submitted by the Legal Sub-committee, after consultation with council, attached hereto and certified by the hands of the Secretary".

2. "That the General Assembly appoint a committee on church union to act for and on behalf of the Presbyterian Church in Canada, in co-operation with similar committees from other negotiating churches, with the authority to put the bills in final shape and to procure the enactment of the proposed Acts of Parliament of Canada; of the legislatures of the Provinces of Canada, and of such other legislatures of the colonies and countries outside of Canada as may be necessary to consummate the said Union".

3." That the General Assembly provide for the appointment of one hundred and fifty members to represent our Church in the first General Council of the United Church of Canada."

4." That the General Assembly instruct its committees in co-operation with similar committees from negotiating churches to inform the membership of the churches of its action now taken, the time and methods to be decided upon by the committee in charge, and to take such further steps in preparation for the consummation of union as will secure the fullest measure of spiritual benefit for an event so momentous in the religious history of this Dominion."

5. " That the General Assembly require Presbyteries to furnish a description of the tenure by which all Congregational property is held, so that a list may be given of the properties held under schedule D."

The above five recommendations were adopted by a vote of 427 to 129.

The joint committee on church union met October 21st, 1921, in Metropolitan Methodist Church, Toronto. Brief statements were made by representatives of each of the negotiating churches concerning their present attitude

Reed and Provincial Legislation relating to the

United Church of Canada", These drafts were carefully toward the consummation of union. A representative of the General Council of local union churches traced the development of the union church Movement in Western Canada, and assured the joint committee that "The local union churches are ready to merge into the United Church of Canada as soon as the contemplated union is effected". At the above meeting of the joint committee, a standing committee on law and legislation was appointed to consider and report on the legislation necessary to give effect to the union of the negotiating churches. An invitation was also extended to the General Council of local union churches to send their representatives as corresponding members to future meetings of the committee. The session was closed with their deep gratitude to almighty God for their truly Christian spirit that characterized all its discussions.

The eighth conference of the joint committee on church union met again in Toronto in the Metropolitan Church September 22nd, 1922. The committee, presented a draft of the proposed "Dominion Act Incorporating the United Church of Canada", with "Trusts of Model Deed" and "Provincial Legislation relating to the

United Church of Canada". These drafts were carefully considered and certain amendments made. Instruction was then given that the draft bills be "sent forward to the General Assembly of the Presbyterian Church, the General Conference of the Methodist Church and the Congregational Union". The request was made that action be taken and committees appointed with the power to put the legislation into final form. This meeting also decided that the General Council of the United Church be composed of three hundred and fifty members; one hundred and fifty by the General Assembly of the Presbyterian Church, one hundred and fifty by the General Conference of the Methodist Church, forty by the Congregational Union, and ten by the Council of the Union Churches of Western Canada.

The ninth meeting of the joint committee on church union met in the Metropolitan Methodist Church in Toronto, September 1923. At this meeting the death of the Rev. Hugh Pedley D.D., Chairman of the Congregational committee on church union was reported. Reports were received from negotiating churches, stating that the proposed legislation had been approved in general; that committees on church union had been appointed, and that provision

had been made for the election of the members of the First General Council of the United Church. A committee on literature, information and public meetings was appointed. A committee on finance was appointed, and the money needed to be supplied as follows: Presbyterian Church 45%, Methodist Church 45% and the Congregational Church 10%.

In 1924 the necessary legislation was enacted by the Parliament of Canada. The Federal United Church Act declared that " The Presbyterian, Methodist and Congregational Churches of Canada, by their free and independent action, through their governing bodies and in accordance with their respective constitutions, without loss of their identity had merged into United Church of Canada".

The congregations had the right to decide by majority vote not to enter the union. Those which voted non-concurrence retained their congregational property, and provision was made through the appointment of a federal commission by which they would receive their equitable share of the general property of the church to which they formerly belonged. In certain provinces, commissions were appointed for the adjustment of

The Manual of the United Church of Canada. P.11.

Record of Proceedings of the First General Council of the United Church of Canada, 1925. Pages 265-271.

extreme hardships in relation to congregational property on the part of minorities.

On June 10th 1925, the union of the three churches was solemnly consummated in the Arena, Toronto, in the presence of more than eight thousand members of the Church. The Basis of Union was formally signed by the chief officers of the supreme courts of the uniting churches. This historic act was followed by prayer, constituting the First General Council of the United Church of Canada. The commissioners and the assembled church members participated in the sacrament of the Lord's Supper and in the service of hallowing and consummating, as three streams of Christian life flowed together and formed the United Church.

Greetings were received from:-

1. The Congregational Union of England and Wales.
2. The National Council of the Congregational Churches of the United States.
3. The Congregational Union of South Africa.
4. The Congregational Union of Australia
5. Methodist Church of Australia.
6. Methodist Church in Ireland.
7. Primitive Methodist Conference of Great Britain.
8. Methodist Episcopal Church of United States.
9. Church of Scotland.
10. Shantung Christian University.
11. Presbyterians of England.
12. United Free Church of Scotland.

13. Presbyterian Church in Ireland.
14. Presbyterian Church, United States.
15. Wesleyan Methodist Church of Great Britain and Ireland.
16. Methodist Episcopal Church, South, of the United States.
17. United Methodist Church of Great Britain.
18. Eglise Nationale Protestanti De Geneve.
19. The General Synod of the Reformed Church in America.
20. The Reformed Church in the United States.
21. Presbyterian Church, North, United States.
22. Presbyterian Church of New Zealand.
23. Presbyterian Church of South America.
24. Presbyterian Church of Jamaica.
25. National Christian Council of China.
26. Presbytery of Maliva, India.
27. Schweizerischer Evangelischer Kärshenbund.
28. Trinidad Mission Council.
29. Canadian Presbyterian Mission, Central Africa.
30. South India United Church.
31. The Canadian Presbyterian Mission, Honan, China.
32. West China Womans Missionary Society of the Canadian Methodist Church.
33. Canadian Methodist Mission Council, Szechwan, China.
34. General Conference, Japan Methodist Church.
35. Japan National Christian Council.
36. United Church in India, North.
37. Canadian Methodist Mission Council, Japan.
38. Korea Mission of the Presbyterian Church in Canada.
39. The Mission Council of the Presbyterian Church in Canada, North Formosa.
40. The South China Mission of the Presbyterian Church in Canada.
41. Methodist Preachers Meeting of Southern California.
42. Garrett Biblical Institute.

From the above greetings we see the interest taken by the Christian people throughout large portions of the world in the United Church of Canada.

Under the Federal Act all congregations of the three churches, except those in Manitoba and New Brunswick, had the right to vote by either ballot or resolution. Of the 174 Congregational Churches in Canada, all but seven entered the Union. The total number of Methodist Churches in Canada is 4,797, and all entered the Union. In the Presbyterian Church there are, in all, 4,509, preaching places, of these there were 667 voted non-concurrence.

The approximate strength of the United Church at the time of union was:

Congregational Churches.....	174	
Methodist Churches.....	4797	
Presbyterian Churches.....	4509	
		9480
Less Non-concurring Churches.....		674
		8806

Membership:

Congregational.....	12,220	
Methodist.....	414,047	
Presbyterian.....	266,111	
Total Membership of United Church		692,838

Ministers entering the United Church:

Congregational.....	85	
Methodist.....	2065	
Presbyterian.....	2037	
Non-Concurring Approx. 368....	1669	
		3,819

Figures taken from Record of Proceedings of the First General Conference 1925. P.75

CHAPTER II.

Missionaries entering the United Church:

Congregational.....	24	
Methodist.....	310	
Presbyterian.....	<u>314</u>	648

The following is the Doctrine of the Unity of Union as prepared by the Joint Committee of the Presbyterian Church in Canada, the Methodist Church and the Congregational Church of Canada, and approved by the Supreme Courts of these Churches. This is to be found in the Year Book of the United Church of Canada, 1928 Pages 399-404:

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, Methodist and 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 foundations laid by the apostles and prophets. Jesus Christ Himself being the chief corner stone. We affirm our belief in the

CHAPTER X.

The Doctrines of the United Church
of Canada.

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Methodist and Congregational branches of the Church
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among us. In doing so we build upon the foundations 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 Methodist Church and by the Congregational Union of Ontario and Quebec. 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 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 of Christ's.

ARTICLE III. " Of the Divine Purpose- We believe that the eternal, wise and 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 this providence he makes all things work

to-gether 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, to meet for fellowship with Him, free and able to choose between good and evil, and responsible to His Maker and Lord."

ARTICLE V- Of Sin and 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, 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 in 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 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."

in Him and have communion with their Lord and with one another. We receive it as the will of Christ that His church on earth should exist as a visible and sacred brotherhood, consisting of those

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 believers 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, as becomes His beloved children, giving Him the honor and praise due 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 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 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, 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 into 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 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.

ARTICLE XVII- " Of Christian Service and the Final Triumph

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 on the name of the Lord Jesus."

ARTICLE XIX- " 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 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."

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CHAPTER XI.

Home and Foreign Missions of the
United Church of Canada.

When Canada is looking back with pride
over the steady growth toward nationhood since
1867, may she also remember that the Christian
Church has made equal progress during these years.

What is now "The United Church of Canada"
was, at that time, broken into many fragments and
the foreign and home mission enterprise was
very limited in its extent and influence. The
formation of the new settlements, created new
demands and as already noted the magnitude of the
task confronting the mission workers, aided much in
breaking down sectarian barriers. The home missionary
problems, which confronted Canadian Churches one
hundred years ago, were very simple when compared
to what they are to-day. A hundred years ago there
were only three races in Canada to whom they could
serve, the Angle-Saxon settlers, the Indians and the
French. To-day there are sixty-eight nationalists

who speak one hundred and ten different dialects, represented in the population of Canada. Many of these races have segregated into large colonies and represent a problem in bringing to them the message of the Gospel.

The enterprises of the Board of Home Missions of the United Church are of the most varied characters. An attempt is made to fill up that which is lacking in the religious life of any community. The Gospel is preached in more than twenty different languages, not taking into account the various Indian Dialects. The Home Missioner labors everywhere on behalf of all kinds of people, as he feels the greatest menace to the nation is spiritual illiteracy. They are often highly trained ministers and settlement workers touching all phases of life. They labor among lumber men, live with the lonely peoples of the frontier and follow employees in the construction camps. Chaplains meet ships at Halifax, St. John, Quebec and Montreal. The names of newcomers are forwarded through the Home Mission Office to the minister nearest the destination of the new arrival.

Within the bounds of the Conference of British

"In 1927, 158,884 new settlers arrived in Canada. Of these 47,340 were reported through the Home Mission office to various places in Canada".

In 1867 records show that the total number of missions served by all branches now included in "The United Church" was 327. In 1927 this number has grown to 1518 charges, missions and institutions serving 4105 preaching stations and by 1928 to 1571^{charges}, not including hospitals, school homes and other institutions under the W.M.S.

As a result of Church Union large numbers of churches situated in the same district have united their forces and formed strong congregations. The Home Mission Board have profited by these amalgamations. For instance in a Presbytery of the London Conference two aid-receiving congregations united and formed a strong self sustaining charge, saving the mission funds \$1,000 per year. During the last two years, 375 fields were removed from the list of Home Mission Board due to rearrangements, amalgamations or having become self supporting. During this same period 285^{new} fields were added to their list.

Within the bounds of the Conference of British Columbia there are 146 aid-receiving charges with

447 preaching stations extending to Dawson City in ^{the} Yukon. The difficulty under which their labor is carried on is seen in the Cariboo Presbytery, where the average parish in the Presbytery is 100 miles long and the missionary often covers this whole distance on Sunday, preaching four times. Alberta's resources are varied and include agriculture, coal, timber, fish, fur, salt, tar and oil. Each industry attacks a type of character peculiar to itself. In addition there are colonies of non-Anglo-Saxon both in town and country. This all adds to the missionary problem.

In Saskatchewan, in the Northern Conference there are one hundred and twenty nine missions, in the Southern Conference there are one hundred and twenty six aid-receiving mission fields.

And so the home missionaries work throughout the entire ^{area} of Canada. In the Maritime Provinces there are 372 charges including 1,100 preaching stations, of these 300 are aid-receiving. In Newfoundland there are 70 aid-receiving fields which include 250 preaching stations.

Out of the 104,894 Indians in Canada, the

United Church bears responsibility for about 18,000. Among these, sixty evangelistic missions have been established. In addition to the evangelistic work of the missionaries, the United Church directs forty-five day schools and thirteen residential schools. The aggregate cost of the educational, medical and missionary work among the Indians is \$ 520,000 per year, of this the government pays \$355,000 and the church \$165,000.

A large number of Russians who are descended from German colonists to Russia have made their way to Canada. Among these German people the United Church maintains twenty six preaching stations.

In Canada there are about 500,000 Ukrainian people. A large number of these people have been organized into congregations of the United Church.

British Columbia represents 6,000 miles of coast-line. The Home Mission Board supports six boats that are constantly visiting the little groups of lonely isolated families on this great stretch of water front. These parishes include, hunters, trappers, miners, loggers, lumbermen and fishermen. Among these

thousands of people are found, Canadians, Europeans, Chinese, Japanese and Indians who can only be reached by boat.

The United Church of Canada maintains missions in eight fields in non-Christian lands.

In West Africa, at Angola, The United Church maintains twenty-five missionaries, of which ten are supported by the Women's Board. There are three central stations under the care of the United Church of Canada. They are, Chisamba, Camundongo and Dondi. Besides these central stations there are over one hundred out-stations. The central stations and out-stations represent a membership of 2,283 and 2,083 catechumens.

In West China, the missions under the United Church have been much effected by the Anti-British outbreak of 1925 and the writer has been unable to find statistic as to the number of missions, or the membership of their work there. They do, however, maintain 139 missionaries and have missions at Chungchow, Fowchow, Chungking and Luchow, all of which are on the Yangtze River.

In Honan, the northern part of China, at the

request of the British minister, in April of 1927 all the missionaries (about 70 in all) evacuated the field. This was not due to hostility shown by the people of North Honan to the missionaries, but to the growing power of the communist element in the nationalist party, who, in their rapid conquests, were practising great cruelty, and showing a bitter anti-foreign spirit. Honan continues to be ravaged by the contending armies, and there is no immediate prospect of any return to the field.

In Shanghai, the missionary work of the United Church of Canada continues unchecked, despite the nation-wide disturbance caused by the civil war.

In South China, the United Church of Canada maintains work in the districts of Heung, Shaan, Hok Shaan and San Vi, each district has a population of about 500,000. The missionaries were forced to leave in March of 1927, but only had to remain away for about two weeks, ^{but} ~~and~~ the whole work has been impaired.

In the Korean Mission Field, the United Church maintains work in five cities which ^{ie} ~~lay~~ on the east and north-east coast of Korea and which with their

surrounding constituencies have a population of about 2,048,000 people. Thirty years ago when this mission was founded there was a staff of four men, to-day (1928) there is a staff of sixteen married men and seventeen single women and a total native staff of 358 workers. In these five districts there are 558 points in which the Gospel is preached, 105 of them organized congregations.

The territory occupied by the Japan Mission extends from sea to sea, including the capital and six provinces and having a population of approximately 5,000,000. There are ten central stations and about one hundred out stations. Perhaps the greatest problem the missionaries have to fight ^{here} is social vice.

In Central India at the close of the year 1927, there was reported, fifteen central stations and thirty two out-stations served by eighty seven foreign missionaries and three hundred and sixty-five Indians, engaged in evangelistic, educational, industrial and medical work.

The Trinidad Mission, which was founded in the year of Confederation (1867) was the first of existing missions under the care of the United Church of Canada

At the close of the year 1927 there were on the staff seven married men, two single men and five single ladies.

The foreign Mission Board reports that the United Church of Canada has established relationships and service with representatives of all the major races and more important land divisions of the non-Christian world. There is no overlapping and no unseemly rivalry among the uniting churches in the foreign field. The Home and Foreign Mission task of the United Church of Canada constitutes a worthy opportunity for effective service in the Kingdom of the Lord Jesus Christ.

The material for the foregoing chapter may be found in the following:

"First General Council of the United Church of Canada, 1925, Pages 105-130."

"The New Outlook. June 10th, 1925. Pages 18-20"

"The United Church of Canada Year Book, 1926 Pages 316-343"

"The United Church of Canada Year Book, 1927 Pages 96-127."

"The Third General Council of the United Church of Canada, 1928. Pages 182-235".

CONCLUSION.

The United Church of Canada has been in existence for three years and a half. The United Church is not merely an amalgamation, but is a real union of spirit. At no meeting of church court, board or united congregation, has there been a division of the house along strictly denominational lines. With great ease, grace and freedom, Methodist Churches have called former Presbyterian ministers, and former Presbyterian pulpits have been supplied by former Methodist and Congregational ministers. Ancient Loyalties have lost their power in a deeper loyalty, which aims to give undivided witness to Christ's Body which is His Church.

Into this United Church entered all the congregations of the Methodist Church, practically all the Congregational Churches and eighty-three percent of the congregations, comprising seventy percent of the membership of the Presbyterian Church in Canada, all the missionary staffs of the three uniting churches, numbering 655, with the exception of 17 Presbyterian Foreign Missionaries, all the Professors, except two, from the Theological Seminaries, all editors and officials

with two Presbyterian exceptions.

Within one year of the consummation of Union, the United Church of Canada had consolidated twenty six boards and committees of the three uniting Churches into six boards; three denominational papers into one weekly paper, "The New Outlook;" three missionary papers into one, "United Church Record and Missionary Review;" three women's Missionary papers into one, "The Missionary Monthly;" and had merged fifteen Theological Colleges into eight. All the publishing interests of the three churches had been united under one Board of Publications. Twelve separate treasurers' departments had been united into one Treasury Department.

From the above paragraph we see that the gain has been enormous. The overhead expenses have been, in many cases, cut in two. In hundreds of cases the Home Mission Board has been entirely relieved of the necessity of paying two grants in a single community, where none is needed now because of being strengthened through consolidation. During the first two years, 410 churches were consolidated into just half that number, and for the most part, have formed strong self-sustaining community churches.

The writer has endeavoured to give a thorough discussion of the phases of the United Church that he has had the time to deal with. Time and space will not permit the discussion of the internal organization of the United Church of Canada as, polity, administration or ministry. It perhaps will be valuable in this conclusion to review a few miscellaneous matters.

There are 3,695 ordained ministers and missionaries in the United Church of Canada. Of these 2,682 are employed in the active pastorate; 593 are retired or superannuated. These ministers hold over three thousand degrees, granted by recognized universities and theological colleges within the British Empire. The United Church upholds an educated ministry.

There are nearly 5,000 students enrolled in the colleges and universities of the United Church, of whom almost 500 are looking forward to the Christian ministry. There are almost twenty graduates in Arts and Theology pursuing post-graduate studies in the United States and Europe, and twelve graduates are in post-graduate work in Canadian Universities and Theological Colleges.

The following are the Arts and Theological

Colleges of the United Church:

1. Pine Hill Divinity Hall
2. Mount Allison University
3. The United Theological College, Montreal
4. Union Theological College and Victoria University Faculty of Theology.
5. Manitoba College, Winnipeg
6. Wesley College, Winnipeg
7. St. Andrews College, Saskatoon
8. St. Stephen's College, Edmonton, Alberta.
9. Union College, British Columbia

Junior Colleges and Secondary Schools:

1. United Church College, St. Johns, Newfoundland
2. Mount Allison's Ladies' College
3. Mount Allison's Academy
4. Stanstead College
5. Ottawa Ladies' College
6. Alberta College, Belleville
7. Ontario Ladies' College, Whitby
8. Alma College, St. Thomas
9. Regina College
10. Moose Jaw College
11. Mount Royal College, Calgary
12. Alberta College, Edmonton
13. Columbian College, New Westminster
14. The United Church Training School, Toronto.

These Colleges and Universities represent in land \$1,144,517 ; in buildings \$6,569,722 ; in endowments \$5,514,953. ^{and} Total assets \$13,469,709.

Membership of the church shows an increase each year since union. During the year 1927, 19,820 were added to the church; the reported membership standing at 629,549 with no returns from 319 charges.

The United Church of Canada, Third General Assembly 1928, P.138.

The Sunday School enrolment for the year 1927 showed 659,000 scholars- 68,000 teachers- 6,300 sunday schools, of which three hundred were organized in the same year.

The congregations own property, exclusive of the general property of the church, amounting to more than seventy-eight million dollars. The general property of the church, which includes colleges, endowments and property held abroad amounts to more than twenty million dollars. The total amount paid by congregations for all purposes during the year of 1927, was in excess of fifteen million dollars.

Between the year 1925 and 1927, the building of churches and sunday schools, throughout the entire United Church, represents an outlay in excess of \$4,750,000.

A recital of the above miscellaneous figures is impressive, but the Church's chief assets are not in stone or money. Any equipment that the church has are but outward and visible signs of the inward spirituality. The United Church was born of a spirit of unselfishness, she has dared greatly for the Kingdom of God in Canada and the world. May there be in her preaching, a ringing

note of conviction, a winsomeness that is as irresistible as the spirit of God, a fellowship that prays, hopes and believes. She must carry her share of the world's burden of sorrow and pain, to do this she must believe in a love that never, no, never fails.

The writer can think of no more fitting concluding words, or expression of the prayer in his heart for the days to come than the words of Longfellow's "The Building of the Ship".

"Sail on, O Union, strong and great,
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate,
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, each sail, each rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope,
Fear not each sudden sound and shock
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale,
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee- are all with thee."

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 18. Studies in Paul's Epistle to the Ephesians, issued by the Moderators of the General Council, with the co-operation of a committee-1925.
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19. A Statement concerning ordination to the Ministry in the Presbyterian Church in Canada, the Methodist Church, the Congregational Churches of Canada and the United Church of Canada, by the Executive Committee of the General Council-1926.
 20. The Inaugural Service of the United Church of Canada-1925
 21. Analysis of votes on Church Union and numerical strength of the United Church of Canada, as prepared by the joint committee on Church Union.
 22. Two years Progress in the United Church of Canada, R.J. Wilson D.D. Secretary of Bureau of Literature and Information of the United Church of Canada-1928
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