

REV. DR. CARRY: I think I may say for the whole Church of England—I say it for myself—it is impossible for churchmen to abandon the Nicene Creed—an absolute impossibility; because, though the articles may be expressed in the Confession of Faith—and nobody admires more the doctrine of the Trinity in the Confession of Faith than I do myself; I can subscribe to it heartily—in many sermons I use it—but the Nicene Creed, and the recitation of it in our churches and congregations is indispensable, I say, as an indication of the continuous life of the Church and of the faith of the Church. We do not want to separate ourselves from ancient Christianity by any new symbols. We retain the symbol, and I hope and trust it will be retained as long as the Church of God lasts.

REV. DR. SEDGWICK: That is purely a matter of detail. I think we in the Presbyterian Church are perfectly willing to take the Apostles' and the Nicene Creeds as a basis of a further confession of the truth. I do not take it that that is the sense in which these creeds are put forward; they are put forward more in the sense that they are the confession of the Church in its undivided state, before the Church was divided into east and west, or anything else. If you put those forward as your confession of faith you would be very inconsistent, for you have not simply those creeds as the profession of your faith, but you have also the Articles of Religion which deal with matters that are not dealt with in those creeds, or if dealt with, it is only by implication. I think you would be very inconsistent in saying that the united church is to have no other symbol than these creeds, because you yourselves in the Thirty-nine Articles, to which I suppose you assent, if you give your assent in no stronger way than the creeds, you yourselves confess that more is needed than those creeds. I always understood that the Thirty-nine Articles were a part of what you wish us to understand you professed. I am quite sure we are willing to take those symbols as a foundation; but I doubt if we consider they are a sufficient confession of our faith, and I don't know that you wish us to agree.

REV. DR. D. G. SUTHERLAND: The Apostles' Creed is to be found in the ritual of baptism in the Methodist Church, with one single omission, and that I suppose has been omitted because it has been often in our judgment misinterpreted and misapplied. I don't think the brethren ought to go away with the idea that we do not receive the doctrines taught in the Nicene Creed. For myself I accept them fully, and believe the majority of the Methodist ministers do. We have not that creed in any ritual or any formula that we may make use of. The doctrines which express them are embodied in other forms. But what I object to here is asking us to pronounce that those two creeds should form part of the basis of union. I don't think we have got far enough for that.

If we simply express our harmony with the teaching of these creeds, that should be sufficient, without any reference to them as a basis of union.

REV. J. LANGTRY: I think we have got all we ought to expect in the expression of general concurrence. We do not want to put any one to a definite statement of their faith here. Nobody is authorized to do it. I think it would be well to stop here.

DR. CAVEN asked Provost Body if the Church of England put these creeds in the same position as the Thirty-nine Articles—that is, whether they are symbolical in the same sense and to the same extent.

REV. PROVOST BODY: That was not a matter that came before our delegation, therefore I can only speak for myself. In my own judgment as an individual there is the widest possible difference between the position of the creeds and the position of the Thirty-nine Articles. We have taken the creeds from the universal church of Christ, but the creeds deal with the faith proper—that is, the faith concerning God, the Father, Son and Holy Ghost. The Thirty-nine Articles were drawn up at a critical period in the history of the Church for the purpose of securing a certain uniformity in teaching, and they have that distinct history, and I don't think that any member of the Church of England places the Thirty-nine Articles in the same symbolical position as the creed.

REV. DR. CAVEN: The members of the Church of England will see that, from the Presbyterian point of view, that question is entirely relevant, because, of course, Presbyterians of this country have no symbolical book except the Confession of Faith. Even the Catechisms, Larger and Shorter, while we use them under authority for the instruction of young persons, are not placed exactly in the same category as the Confession of Faith. That, from our point of view, makes it very natural that we should enquire into this matter. Of course we Presbyterians subscribe to the Confession of Faith. It is our Confession in the fullest sense of the expression, and, as has been already said, embodies all that is contained in the Nicene Creed, and also in the Chalcedon Creed.

REV. G. C. MCKENZIE: A candidate for baptism is only asked to express what he believes in the Apostles' Creed, which we believe to be only a little further enlargement of "Believe in the Lord Jesus Christ and thou shalt be saved." We never dream of putting the 39 articles before that man and telling him he must believe in those before he can be saved or baptized into the Church; but if that man comes and asks for instruction in what the Church teaches upon these points touched upon in those 39 articles, we refer him to those as the Church's authoritative interpretation upon those points. The 39 articles are made binding on the clergymen of the Church of