

gation entitled to all Church privileges are those who, upon profession of faith in Christ and obedience to Him, have been received by the Session into full communion." (Sec. 199). The duty of the Session in regard to applicants for admission to full communion is thus dealt with in the same book (Sec. 13): "The application" [*i.e.* to be received into full communion] "is then reported to the Session, and, when satisfied of the applicant's knowledge of Divine truth and of his Christian character and deportment, the Session receives him in such manner as may be deemed for edification."

Usage, I presume, varies very much. What is practically aimed at is assent to the "fundamentals" of the Christian faith. But what *are* the "fundamentals?" What is included under "faith in Christ, and obedience to Him?" For example, is it imperative that a candidate for admission to full communion in the Church should believe in the doctrine of the Trinity as traditionally set forth in the Nicene or the Athanasian Creed, or in the Westminster Confession? or that he should believe in the theory of the Atonement that prevails in the Church? or in the opinions handed down from the fathers concerning future punishment? To each of these questions I advisedly answer, No. I cite such questions as these boldly, rather than questions about the six days of creation, or about predestination, or final perseverance, because the former are the questions about which thoughtful men are troubled now-a-days.

Is it of no consequence, then, what a man believes about the points referred to? May he think what he pleases? Far from it. It is of great moment that he should think truly, under the guidance of the Spirit of