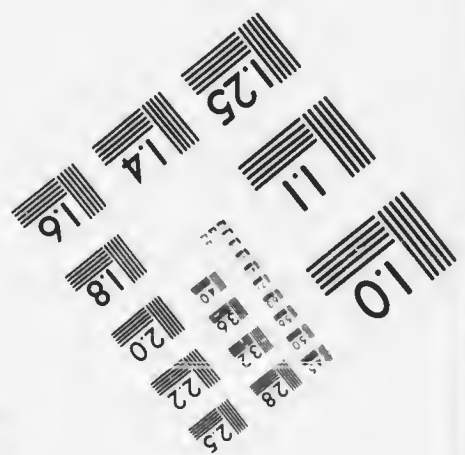
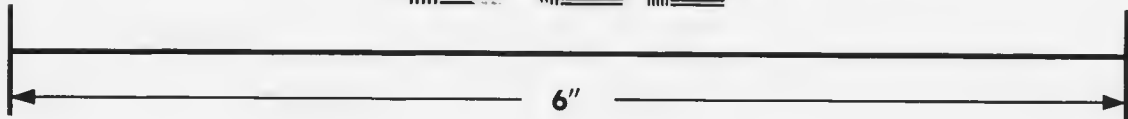
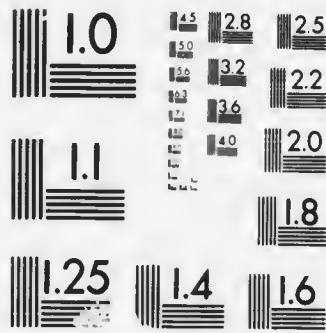


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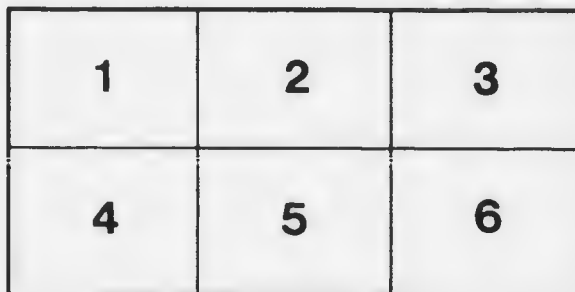
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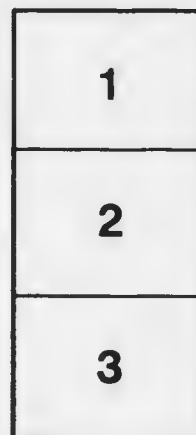
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REPORT

OF THE

CONFERENCE ON CHRISTIAN UNITY

HELD IN THE CITY OF TORONTO

April 24th and 25th, 1889

BETWEEN DELEGATES APPOINTED BY THE SUPERIOR COURTS OF THE ANGLICAN,
PRESBYTERIAN AND METHODIST CHURCHES.

TORONTO:

PRINTED BY C. BLACKETT ROBINSON, 5 JORDAN STREET.

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CONFERENCE ON UNION.

OFFICIAL MINUTES.

LECTURE ROOM, ASSOCIATION HALL,
Toronto, 24th April, 1889.

The Committees of the Anglican, Methodist and Presbyterian Churches, appointed by their respective bodies to consider the possibility of union between them, held a joint meeting this evening at eight o'clock.

On motion of the Rev. Dr. McMullen, Moderator of the General Assembly of the Presbyterian Church, seconded by the Rev. Dr. Williams, General Superintendent of the Methodist Church, the Right Reverend the Bishop of Toronto was called to the chair.

The meeting was constituted with devotional exercises, the chairman offering prayer, and being assisted by the Rev. Dr. Ryckman, Rev. Dr. Moore, and the Rev. Dr. Williams.

Short addresses were then delivered by the Right Reverend the Bishop of Huron, Rev. Dr. Sutherland and the Rev. Principal Caven.

It was agreed by the Conference that the meetings should be private, and not open to the general public, no reporters being allowed to be present, but that a report of the meeting should be prepared for the press by three secretaries—one to be chosen from each of the churches represented.

It was further agreed that an official report of the Conference should be preserved, to be taken by the Secretary of His Lordship the Bishop of Toronto and supervised by the said secretaries, and which should be the joint property of the bodies represented.

The following were then appointed joint secretaries in terms of the resolution adopted, namely, the Rev. John Pearson, Rev. Dr. E. B. Ryckman and Mr. W. B. McMurrich.

Mr. W. B. McMurrich was appointed the General Secretary of the Conference.

The roll of names was called, the following answering to their names as present :

ANGLICAN CHURCH—Right Reverend the Bishop of Toronto, Right Reverend the Bishop of Huron, Right Reverend the Bishop of Niagara, Rev. Canon Caswall, Venerable Archdeacon Roe, Rev. Dr. Carry, Rev. J. Pearson, Rev. A. J. Broughall, Rev. J. Langtry, Rev. Septimus Jones, Venerable Archdeacon

Boddy, Venerable Archdeacon Dixon, Rev. W. J. Mackenzie, Rev. Canon Sutherland, Rev. E. P. Crawford, Rev. A. Spencer, Rev. J. W. Burke, Rev. Provost Body, Very Rev. Dean Carmichael, Rev. Canon Richardson, Rev. G. C. Mackenzie, Rev. Dr. Mockridge, Mr. Clarkson Jones, Mr. W. Ince, Mr. R. Bayly, Mr. A. H. Dymond, Mr. V. Cronyn, Mr. Geo. Elliott, Hon. Judge Macdonald, Mr. R. T. Walkem.

METHODIST CHURCH—Rev. Dr. A. Carman, Rev. Dr. J. A. Williams, Rev. Dr. E. B. Ryckman, Rev. Dr. E. B. Harper, Rev. Dr. N. Burwash, Rev. Dr. E. H. Dewart, Rev. Dr. A. Sutherland, Rev. Dr. W. I. Shaw, Rev. Dr. D. G. Sutherland, Rev. Dr. J. Gardiner, Rev. Wm. McDonagh, Rev. Dr. C. Stewart, Hon. J. C. Aikins, Judge Jones.

PRESBYTERIAN CHURCH—Rev. Dr. Reid, Rev. Dr. Maclaren, Rev. Dr. Laing, Rev. Dr. Cochrane, Rev. Dr. McMullen, Moderator of the General Assembly; Rev. Dr. Froudford, Rev. Dr. Moore, Rev. Principal Caven, Rev. Thomas Sidgwick, Mr. George Rutherford, Mr. L. W. Johnston, Hon. D. C. Fraser, Dr. Fraser, Mr. W. B. McMurrich.

His Lordship the Bishop of Toronto opened the proceedings by giving an historical account of the movement, and indicated some of the points that might be taken up and considered.

On motion duly made and seconded, the Rev. Mr. Langtry was asked to address the conference, and before he proceeded to do so the Bishop of Toronto, on the suggestion of members, gave an outline of the matters discussed by the members of the Committee of the Anglican Church.

The discussion that ensued on "Corporate Unity" was taken part in by the Rev. J. Langtry and Rev. C. Stewart.

On motion made and seconded, the following members were appointed a committee to prepare a list of subjects for discussion at the different sessions, and report the length of time to be given to their discussion, viz., the Rev. Septimus Jones, Rev. Principal Caven, Rev. Dr. Carman, Hon. Judge Macdonald, Hon. J. C. Aikins and Mr. W. B. McMurrich.

The Conference adjourned to meet at 10 a.m. tomorrow.

LECTURE ROOM, ASSOCIATION HALL.

Toronto, 25th April, 1889.

The joint committee resumed its sittings at ten o'clock.

On motion of Rev. Septimus Jones, seconded by Hon. J. C. Aikins, the Rev. Dr. McMullen was called to the chair.

The Conference was constituted with devotional exercises, the Scriptures being read by Rev. Dr. Sutherland, and prayer offered by Rev. Dr. Cochrane.

Rev. Septimus Jones presented the report of the special committee appointed in terms of the resolution passed at the last meeting, which was adopted, as follows:—

REPORT.

“Your committee appointed to prepare and submit an order of proceedings for this Conference, beg to recommend as follows:—

“1. That the Conference close on this day, the 25th April.

“2. That we meet from 10 a.m. to 12.30 p.m.; from 2.30 p.m. to 6 p.m., and from 8 p.m. to 10 p.m., and that the chairman be chosen in rotation from the several delegations.

“3. Having carefully considered the list of subjects suggested for discussion by this Conference:

“(a) Corporate Union.

“(b) Amount of unity in doctrine, worship and modes of action between the three bodies.

“(c) The Holy Scriptures.

“(d) The Creeds.

“(e) The conditions of administration of the Sacraments.

“(f) The Historic Episcopate.

“We would respectfully and unanimously submit that in our best judgments the objects of our gathering will be more effectually furthered by, after disposing of the subject of ‘Corporate Unity,’ taking up, in the first instance, the second topic proposed, namely, ‘The amount of unity in doctrine, worship and modes of action between the three bodies.’

“The publication of these points of agreement will have the effect of turning the minds of the church to this matter and of fostering a desire for unity, and also of strengthening their faith in the ultimate accomplishment of a unity according to the mind of Christ. In the gradual growth of this desire and of this faith our hope of a happy ultimate issue must under God mainly depend.

“Such precious truths may need long and patient cultivation, and will be best promoted by waiting continually upon God while we obediently follow the leadings of His hand.

“We would further recommend that each of the

sessions be opened with reading of the Holy Scriptures and prayer, and would further suggest that speakers be heard from each delegation in rotation.”

The Conference then proceeded with the inquiry into the question of “Corporate Unity,” the following members taking part therein:—Rev. Dr. Cochrane, Rev. Dr. Dewart, Rev. Provost Body, Rev. Principal Caven, Rev. Dr. Sutherland, Rev. Dr. Proudfoot, Rev. Dr. Mockridge, Rev. Dr. Williams, Very Rev. Dean Carmichael, Rev. Dr. Laing, Ven. Archdeacon Roe, Mr. Elliott, Rev. Dr. Carman.

The Conference then took up the consideration of the question of “The amount of unity in doctrine, worship and modes of action between the three bodies.” The subject was introduced by a paper read by Very Rev. Dean Carmichael.

The Conference adjourned at 12.30.

LECTURE ROOM, ASSOCIATION HALL,

25th April, 1889.

The Joint Committee resumed its sitting at 2.30 p.m.

On motion of Rev. Septimus Jones, seconded by Rev. Principal Caven, the Rev. Dr. Carman was called to the chair.

The Conference was constituted with devotional exercises, the Rev. Dr. Dewart reading a portion of Holy Scripture and the Rev. Dr. MacLaren offering prayer.

The enquiry into the second topic under the consideration of the Conference when it adjourned, was resumed.

The discussion was participated in by the following members:—Rev. Dr. Laing, Rev. Dr. Reid, Rev. Dr. Carry, Rev. D. G. Sutherland, Rev. Principal Caven, Rev. Mr. Mackenzie, Rev. Dr. McLaren, Rev. Septimus Jones, Rev. Dr. Ryckman, Rev. Dr. Sutherland.

The secretaries were appointed a Finance Committee to settle all claims against the Conference for use of room and reporting proceedings.

On motion of Rev. Provost Body, seconded by Rev. Dr. Sutherland, it was resolved, That the secretaries be requested to send to the Toronto papers such a full outline of the proceedings as they shall think desirable.

The Conference then took up the consideration of the third topic, “The Holy Scriptures,” and a very valuable paper was read in this connection by the Right Rev. the Bishop of Huron. The discussion was participated in by the Rev. Principal Caven, Rev. Dr. Gardiner, Rev. Dr. Laing, Rev. Provost Body, Very Rev. Dean Carmichael, Rev. Mr. Caswall.

The Conference then took up the consideration of the fourth topic, “The Creeds.” The subject was introduced by the Rev. Provost Body.

The Conference then adjourned at six o'clock.

LECTURE ROOM, ASSOCIATION HALL,
25th April, 1889.

The Joint Committee resumed its session at eight p.m. On motion of Rev. Dr. Carman, seconded by Rev. Professor McLaren, the Right Rev. the Bishop of Niagara was called to the chair.

The Conference was constituted with devotional exercise, the Rev. E. P. Crawford reading a portion of the Holy Scriptures, the Rev. Dr. Reid engaging in prayer.

The Conference then proceeded with the enquiry into the fourth topic, "The Creeds," the following taking part: His Honour Judge Jones, Rev. Dr. McLaren, Rev. Thomas Sedgwick, Rev. Prof. McLaren, Rev. D. G. Sutherland, Rev. Principal Caven, Rev. W. J. Mackenzie, Rev. Dr. Proudfoot, Mr. Dymond, Rev. Dr. Sutherland.

Owing to the non-arrival of the paper of the Rev. E. P. Crawford, who was to have introduced the next topic, "The Conditions of Administration of the Sacraments," the same was passed over.

The Conference then proceeded with the enquiry into the sixth topic, "The Historic Episcopate." This subject was introduced by the Rev. Dr. Carry. Owing to the lateness of the hour, no discussion on the paper took place.

Moved by Rev. Dr. Moore, seconded by Mr. W. Ince, and resolved, That the secretaries be authorized to prepare a careful statement of the proceedings of this Conference, and that this be printed under the authority of this Conference for the use of the members exclusively, and this statement should contain all the papers discussed and minutes relative to it.

It was agreed that the paper of the Rev. Dr. Carry should not be published in the newspaper report.

Moved by Rev. S. Jones, seconded by Rev. Dr. Caven, That we desire to record our devout thankfulness to Almighty God that we have been led thus to assemble together, and we would acknowledge the pleasure and profit which we have derived from intercourse and communion with one another, and being convinced that such meetings tend powerfully to promote and visibly develop the spirit of Christian union, we trust that similar conferences may continue to be held from time to time, and we undertake to recommend to our several churches the appointment of delegations for that purpose.

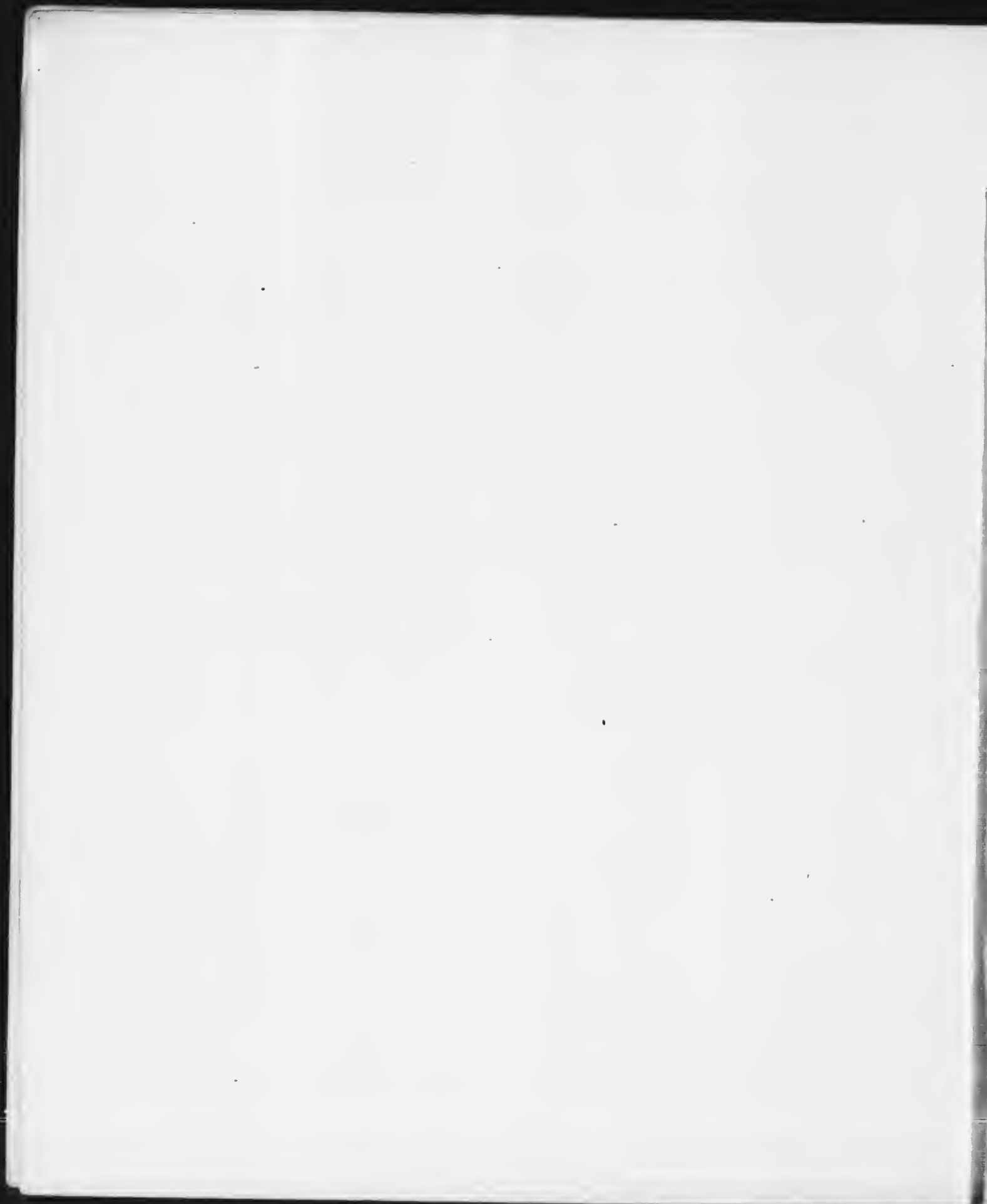
Moved by Rev. Prof. McLaren, seconded by Rev. Dr. Sutherland, That the cordial thanks of this Conference are due and are hereby tendered to the secretaries for their faithful and valuable services.

After a few remarks from the Rev. J. Langtry and the Right Rev. the Bishop of Huron,

Dean Carmichael moved, seconded by Judge Jones, That the thanks of this Conference be tendered to the Right Rev. the Bishop of Toronto, the Rev. Dr. McMullen, Rev. Dr. Carman and the Right Rev. the Bishop of Niagara for their services in presiding over the various sessions of the Conference.

After parting words from Rev. Principal Caven and Rev. Dr. Williams the Doxology was sung and the Conference closed with the Benediction pronounced by the chairman.

W. BARCLAY McMURRICH,
General Secretary.



PROCEEDINGS
OF THE
CONFERENCE OF COMMITTEES
OF THE
CHURCH OF ENGLAND AND PRESBYTERIAN AND METHODIST CHURCHES
ON THE
SUBJECT OF UNITY.

The Conference began its first session on the evening of 24th April, 1889, at eight o'clock.

On motion of Rev. W. T. McMullen, D.D., moderator of the General Assembly of the Presbyterian Church, seconded by Rev. Dr. Williams, general superintendent of the Methodist Church, the Bishop of Toronto was called to the chair.

His Lordship the Bishop then led in prayer. Rev. Dr. Byckman read 1 Cor. xiii., and Rev. Dr. Moore and Rev. Dr. Williams followed with prayer.

It was then decided that the Conference would be well begun by an address from a representative of each Church upon the spirit in which the Conference should meet together.

The Bishop of Huron began by saying, My lord, and brethren in Christ, I cannot but feel that in order to grasp the importance and deep value of the present gathering, we are to take it out of the human and place it in the divine sphere; not to look upon it as a gathering brought about by this body or by that; not by the accidents of life, nor even by the desires of so many earnest Christian men—but rather as a movement of the Holy Ghost, leading us in His own quiet, gentle way—leading us to the advancement of God's glory and the building up of the kingdom of His dear Son. Let us look upon it as something of God, (He is the potter and we are the clay), that He has brought us together, that it is His work, that He is the mighty mover of us all.

I would also say, in the next place, let us remember that all power, as well as all goodness, dwells in Him, and that there are no limits to His grace. We are straitened in ourselves, but we are not straitened in Him. I can kneel down and say, "Lord, Thou knowest; not I, but Thou canst make the path through the deep waters; Lord, lead us," and He will accomplish that which we desire.

I would say, in the next place, let us remember that the Lord Jesus Christ is Himself wrapt up in this movement. His glory must be dearer to Him than it is to us. We see through a glass darkly, but His eyes do behold what is best, and I can imagine that blessed One in our midst as He was when He met the disciples after His resurrection, and said, "Peace be unto you." Now, if that dear, blessed One were corporally present, how would our dissensions go! How we would press up to Him, and say, like Thomas, "My Lord and my God." As we were drawn to Him, we would become one. We would seek at his hands the solution of every difficulty, and in His presence become one again. The secret of all unity is a growing nearness to the Lord Jesus Christ. As the radii come nearer to the centre they are nearer each other, and it is just as we are nearest Christ that we love each other most, and bear most each other's burdens. Churches that are far from Christ can never be near each other, but just as the whole corporate body comes near the living Christ, it comes near in its integral parts to the whole and to each other.

I would say, too, let us remember that the Lord Jesus gave as His dying prayer that we all might be one. That is before us. It is before us, and has been before the Church for hundreds of weary, weary years. It is before us now. What we want to do is to become one—not in some distant or abstract sense—but really one, corporally one, one with a oneness that the world may see, that we may present our unity in Christ as a tangible, outward, actual fact, cognizable by the world which knows not our Lord.

And let us remember that it is His prayer. If it is His prayer, it is His desire. If it is His desire, it is the mode in which He will act. If it is the mode in which He will act, it must be attainable. And if it is attainable, it is clearly and evidently before us.

Let us remember that Christ has prayed that we might be one, and when He spoke of the unity He explained, "Even as Thou, Father, art in me and I in Thee." Could any unity be more clear and indivisible than this? and it is this unity that we wish to see. It is this unity which we wish to have felt.

And, to conclude, the Holy Ghost has His mission, and among the many works of the Holy Spirit is to testify of Jesus Christ. And that Holy Spirit is with us. His working is with us. I am not going to touch upon those questions which are about to arise. I will merely conclude with this, that the Holy Ghost is seeking as He ever has sought to advance the glory of the Redeemer, and in advancing the glory of the Redeemer He must and ever will be willing to promote this great work of creating unity amongst the various sections of the Church of Christ. Let us pray, let us work, but above all let us believe that it will be accomplished.

REV. DR. SUTHERLAND said: I am sure that we all feel deeply impressed with the sole unity and the importance of this gathering, a gathering which in its composition and its purpose has scarcely a parallel in the history of the Christian Church, and I think we may regard it as an indication of that growing spirit of unity and brotherly regard which is being manifested in the Christian world. It has not been an uncommon thing in the past to formulate excuses, if not reasons, for divisions amongst Christians, which perhaps the deepest dictates of conscience could not very well justify, but I think we have all seen that in recent times there has been a growing disposition to look at this matter more in the light of the Master's teaching and less in the light of human expediency. I think we must all have felt this, that within the memory of men now living the attitude of different Christian bodies has changed, and has changed for the better. I suppose most of us can remember a time when it would not be speaking too strongly to say that the attitude of various Christian bodies towards each other was almost one of antagonism. That gave place to a spirit of general toleration. I think to-day that it is deepening into a feeling of mutual appreciation, and that there is a disposition rather to find in how many things we agree than in how many things we differ. I am sure we all feel the force of the words spoken by the Bishop of Huron, and if this movement be of man it will of course come to nought, and the sooner it comes to nought the better if it is really of man, but if it comes of God then we cannot but feel how grave are our responsibilities and how deep is the solemnity of this hour. I feel persuaded personally that this Conference, if it be conducted with the brotherly spirit with which it has begun, must result in good to the cause of the Church of Christ at large. Just how far we can advance few of us know as yet. Perhaps no one is quite prepared

with definite proposals. I feel that if we can exchange discussion of this matter there will be a growth of the spirit without which no union would be of any good. If we can promote that spirit we shall have accomplished a great deal. I feel that this is the spirit with which we have come together here, and I may assure this Conference on the part of the body I represent that we are prepared to maintain a prayerful attitude that the Holy Spirit may guide us, and prepared to follow the leadings of God's providence in whatever direction those leadings may be, and I join you and all the other members of this Conference in the prayer that a stronger bond may exist between us than when we came together.

REV. PRINCIPAL CAVEN said: It is not necessary that I should say anything more than express my very hearty assent to the words that have been used by the Bishop of Huron and by Dr. Sutherland. Of course, if any one thinks that the divided state is better than unity, he would take very little interest in this movement. Of course, there are men who say this, and we have often heard the expression used of various regiments and departments of service in an army all united to constitute the army, and making that army more efficient than if it were one body. I venture to think this is a false conception of the Christian Church, and that no one who has entered very thoroughly into the words of our Lord's intercessory prayer would be satisfied with such a condition of the Church. Whether it would be on the whole better that the entire Christian Church all over the world should be closely united in government so as to constitute, in a very direct sense, an Ecumenical Church, is a question I do not need to answer; but I am sure of this, that it is not the right thing, it is unseemly and improper, that we should have had organizations of Christians on the same territory all pretending to represent the Church of Christ. I do not desire to commit any member to my own view, but the conviction I express is very deeply engraven on my own mind. Therefore, I think it is a wise and proper thing to seek after unity in the Church of Christ, and I cannot doubt that the spirit of our blessed Lord, the spirit of love and concord, has prompted this movement. The movement was commenced by the Church of England, but the response which has come from the Methodist Church and Presbyterian Church, has not been tardy, and it has been entirely cordial. I think the Bishop of Huron has struck the keynote of our proceedings; that he has not only spoken as one should do in a devotional meeting, but that he has really pointed out the way we should really consider this question of union if any progress is to attend it. Our union must be founded on Christ. It would be very unfortunate, I venture to say, if, at this our first meeting, a controversial spirit should be in the ascendant. We are all

perfectly aware that there are matters in which we have not been accustomed to think alike, and in which we have all been interested, and no doubt, as upright men, we would wish to confer upon them before our meetings close, but, I think, we should first of all have the attitude of love rather than that of controversy. I know that in engaging in controversy the intellect is aroused, and the argumentative faculty is aroused, but I am sure that we are in no position to conduct the argument unless we imbibe the spirit of Christ. I think if we go forward in the spirit of Christ, the spirit of love, we shall attain good results. If we go forward in this way it will be an historical occasion of great importance. The union of the Methodist Churches, and the union of the Presbyterian Churches have been reached without any great difficulties of doctrine or government, but this is a larger and more serious but not less blessed enterprize that we have undertaken, and I trust that every one of us, by God's grace, will be enabled to deal courteously with each other, and to bring some contribution of love and the spirit of Christ to the consideration of this great question.

It was agreed by the Conference that the meetings should be private and not open to the general public, no reporters being allowed to be present, but that a report of the meetings should be prepared for the press by three secretaries, one to be chosen from each of the Churches represented.

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Mr. W. B. McMurrich was appointed the general secretary of the Conference.

The roll of members was called, the following answering to their names as being present:—

ANGLICAN CHURCH.—Right Rev. the Bishop of Toronto, Right Rev. the Bishop of Huron, Right Rev. the Bishop of Niagara, Rev. Canon Caswall, Ven. Archdeacon Roe, Rev. Dr. Carry, Rev. J. Pearson, Rev. A. J. Broughall, Rev. J. Langtry, Rev. Septimus Jones, Ven. Archdeacon Boddy, Ven. Archdeacon Dixon, Rev. W. J. Mackenzie, Rev. Canon Sutherland, Rev. E. P. Crawford, Rev. A. Spencer, Rev. J. W. Burke, Rev. Provost Body, Very Rev. Dean Carmichael, Rev. Canon Richardson, Rev. G. C. Mackenzie, Rev. Dr. Mockridge, Mr. Clarkson Jones, Mr. W. Ince, Mr. R. Bayly, Mr. A. H. Dymond, Mr. V. Cronyn, Mr. George Elliott, Hon. Judge Macdonald, Mr. R. T. Walkem.

METHODIST CHURCH.—Rev. Dr. A. Carman, Rev. Dr. J. A. Williams, Rev. Dr. E. B. Ryekman, Rev. Dr. E. B. Harper, Rev. Dr. N. Burwash, Rev. Dr. E. H. Dewart, Rev. Dr. Sutherland, Rev. Dr. W. I. Shaw, Rev. Dr. D. G. Sutherland, Rev. Dr. J. Gardiner, Rev. Wm. McDonagh, Rev. Dr. C. Stewart, Hon. J. C. Aikins, Judge Jones.

PRESBYTERIAN CHURCH.—Rev. Dr. Reid, Rev. Dr. McLaren, Rev. Dr. Laing, Rev. Dr. Cochrane, Rev. Dr. McMullen, moderator of General Assembly, Rev. Dr. Proudfoot, Rev. Dr. Moore, Rev. Principal Caven, Rev. Thomas Sedgwick, Mr. George Rutherford, Mr. L. W. Johnston, Hon. D. C. Fraser, Dr. Fraser, Mr. W. B. McMurrich.

His Lordship the BISHOP OF TORONTO:—I feel a deep sense of the importance of the gathering here to-night. We may say that this gathering is one of those epoch-marking events which must always be considered as of the utmost consequence. I feel not only the responsibility, but the privilege and honour, of presiding over the first session of this Conference. I believe that it is not simply a movement that has been initiated by man's wit or device, but that it is a distinct leading of God's Spirit. There have been indications for some years of a drawing together of Christian people, and of a sense of shame and regret that those who profess the same name and worship the same Lord, and are upheld by the same faith, should so long have stood apart from one another. It is not necessary for me—in fact, it would be infringing too much upon the valuable time of the Conference—to enter at any length upon the history of the rise of this movement. It would be difficult to trace the beginning of it, as it is always difficult to trace the beginning of any great movement, but the first actual traceable step taken leading to our gathering here to-night was by a resolution passed at the last Provincial Synod of the Church of England in Canada at Montreal in 1886. The resolution was:—

“That a Committee of this House be appointed to confer with similar Committees appointed to represent other Christian bodies for the purpose of ascertaining whether there is any possibility of honourable union with such bodies, and that the Lower House of this Synod be invited to appoint a Committee to act jointly with the Committee of this House.”

A Committee was appointed whose names have been read out by the Secretary, and they held one or two meetings which have eventuated in this very important and promising Conference to-night. I need only in the briefest terms refer to the action which was taken by the great Conference of Bishops which was held last summer at Lambeth. A special Committee was appointed by the Conference to report upon this question of unity. It appeared that similar resolutions to that which had been passed by the Canadian

Church at the Provincial Synod had been approved of in the United States, and by several diocesan synods in Canada and Australia. These were all presented to the Committee of Bishops and, on their report being presented, the Conference finally adopted a resolution on the subject in which they expressed the belief that there was a growing desire on the part of Christian people, in all lands, that they might be drawn closer together in real union. I may say that, as far as we are concerned, representing the Church of England to night, our powers are very limited. We shall have to make a report to the Provincial Synod at their meeting in September of this year. The functions of the Committee do not extend beyond that date. We shall then have the pleasant duty laid upon us of reporting to that Synod what shall have been the general resolution of the Conference. This being a Conference, it possesses no legislative power. We cannot expect to effect anything in the way of legislation. All we have to do is to confer, and I think it well to bear in mind that we meet for conference and not controversy. I desire to emphasize that it is in no sense a controversy that has brought us together, but a conference in the spirit of Christian charity. I think what we should seek is to find out how much there is of positive truth in Christian doctrine in which we all agree. I think that is one of the most important points that could result from a conference of this sort, to establish the largest basis of common truth which we all hold. Then there are other truths, matters of doctrine and matters of discipline, upon which we have certain differences. With regard to these, we desire to find, if possible, if there is not some way in which they may be ultimately rectified, so that eventually the great hope which fills all our hearts that the Church of Christ may indeed be one, may be attained. Of course, unity is our ultimate object, and I think I represent the views on the subject of my brethren who form the Church of England delegation when I say, it is with more than complimentary complacency that we meet together; it is with a view to helping forward nothing less or short of that unity which is set forth in Scripture, when it represents the members of the Church of Christ as members of one body. It is no doubt within the knowledge of all who are present that in every resolution which has been passed by the Church in the United States and Australia, and by the Lambeth Conference, there were certain articles agreed upon as forming a probable basis of agreement. They are briefly "The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the

elements ordained by Him. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church."

On motion, the Rev. John Langtry was asked to address the Conference, and before he proceeded to do so, the Bishop of Toronto, at the suggestion of members, gave an outline of the matters which had been under the consideration of the Committee of the Anglican Church. As these are mentioned later in the Report of the Committee on the Order of proceedings it is unnecessary to state them at this point.

REV. MR. LANGTRY, upon coming forward to speak upon the question of Corporate Unity, said: I hope I am duly impressed with the solemnity and importance of this occasion. I shall endeavour to carry with me, in anything that I may say, the spirit which has been invoked for our meeting by the opening address. It is very important, I think, that we should try to avoid everything that will cause discussion or irritation, and that we should proceed to deliberate as brethren meeting here on perfectly equal terms. I very much regret that the duty of making the statement of the views of the delegation on Unity was not entrusted to some one abler than I am. I suppose it is only natural that some member of the Church of England delegation should be called upon to state the object of our Conference and the grounds upon which we hope it will do good, for the honour of initiating the corporate action which has issued in our assembling here to-night rests with us. And I suppose for the same reason it was natural that I should be called upon in the presence of far abler men to make the statement, as I think I had the honour or temerity of moving the first resolution in our Provincial Synod six years ago, that we should take corporate action to see what could be done to restore the broken unity of the Church of Christ. It has been a matter of thought and prayer, I am sure, to many of us for years. I think that the time has arrived when some definite action should be attempted. I do not venture to hope that we shall accomplish union to night, but I have hopes that our Conference will lead to a friendly consideration of the subject, and that as it was with the children of Israel, that when they seemed to be surrounded with hopeless difficulties the command came to go forward; so, perhaps, difficulties which to some appear to be insuperable may be eventually overcome. We had not the object of asking you to meet here for merely making complimentary speeches to one another, or to parcel out the land between us and arrange not to interfere with each other's preserves. I am persuaded that if we hold our differences conscientiously we could not do that. In thinking about this matter we have endeavoured to ascertain, so far as we may, what is the mind of the Spirit; not what sort of union would commend itself

to one or other of us, but what is the teaching of God's blessed Spirit in His revealed Word about this question of Unity of the Church. It does not need very lengthy consideration. It is represented to us under the figure of a human body, the head and the members varied and yet perfectly joined together in one. What we aim at, and what we hope to attain to, is the corporate union of all the Christian bodies represented here to-night; and if that is accomplished it might be extended to others with whom it is more difficult to unite than with those present. The reasons for union are transparent. The one that is paramount is, that the union in one body of those who believe in the Lord Jesus Christ is, if I mistake not, the teaching of Holy Scripture according to the will of the Lord; and I think that consideration excludes the discussion of all opinions of expediency as to whether or not we ought to aim at unity. It is expressed in that prayer, which our Lord offered, that His disciples might be one, "as Thou, Father, art in me and I in Thee, that they may be one in us, that the world may believe that Thou has sent me." The Holy Ghost, speaking by the mouth of St. Paul, declared the Church of God to be the body of Christ, and by the same Spirit he proclaimed that there is but one body as there is but one Spirit. The same inspired apostle condemns divisions among Christians as evidence of the carnal mind, and the advice given was to keep the "unity of the Spirit in the bond of peace." I should think that means a spiritual unity in that Spirit with which we are baptized into the one body. He prays that all his followers may be perfectly joined together in the same mind and in the same spirit. As Christian men this unity is for us the will of God. As the will of God it is attainable by God's goodness and by God's help. It may not be attainable now, but it will be attainable in God's good time. And because this is possible it is our duty to strive and to pray unceasingly and to make every effort to bring about that result consistent with our conscientious convictions. Then there is another reason why we should aim at the attainment of unity. It is perfectly manifest that the state of division embarrasses, and in a great many cases pretty well destroys, the spirit of charity which ought to exist between believers in the same Saviour and worshippers of the same God, and which grows out of a common faith and a common brotherhood, and which finds its highest exercise and expression in united acts of worship, of work, and of communion in the life of the Lord. It is all very well on platform and in pulpit, when exchange is the order of the day, to proclaim that we are all one, that there is no actual difference between us, that it does not make any difference what Church a Christian man belongs to. The world judges by what it sees. It knows that the brethren who embrace one another one day in the year are on all other days as eager as ever to persuade men that all the other Churches are woefully wrong

and they wonderfully right. And the world judges that there is no reality in brotherly talk which does not lead men to combine in the one great brotherhood of Christ.

Another reason for unity is, that our divisions have very largely overthrown discipline, and may have a very great tendency to lower the moral tone among Christians. I think we are all pretty well aware of this. In early days a man would rather have been condemned by the heathen magistrate than have been cut off from the fellowship of the Church. The slightest censure of the Church was felt to be a grievous indignity, and was in most cases followed by speedy amendment, and by every effort to make reparation for the injury inflicted on the cause by sinful and unbecoming conduct. And the Church was not slow to inflict her censures when occasion arose. But now Church censures may be passed upon individuals not living as they ought to live, and, instead of submitting, they proudly resent the interference of the Church, and go elsewhere, and very often are received without any scrutiny as to what has been their past history. And sometimes it happens that the ministers themselves, when condemned, have been allowed to make their own report of their case, and have been received without further investigation. By this unhappy lax condition of the discipline of the Church, the moral tone of the community is being gradually lowered and debased. Our divisions have also a very constant tendency to debase doctrine and to impair the completeness of the faith. You will notice a tendency in the human mind, so soon as a separation takes place and distinctive principles are formulated, to exaggerate and dwell upon differences, or distinctive principles, as we call them, and press them out of all reason, until the due proportion of the faith is impaired in that way, and doctrines that are, perhaps, not very important, are represented as being very important. And there is another danger. It is going on all the time. It is akin to this one of which I have spoken, and grows up on the other side of it. It is that, whatever we say, denominationalism creates a certain amount of rivalry. We like to belong to the successful party, and win as many as we can to accept our own notions. I have sometimes wondered how Atheists are so ready to propagate their principles, even when they admit these do not make the world better; but it seems to me that this is explained by the desire which men feel to win as many people to their own notions as possible. As a result of the rivalry of the different bodies, there grows up, unconsciously, a catering for public favour. There are certain truths of natural religion and common sense, which the public, I mean the average Christian in education and earnestness, readily accepts. There are, however, certain supernatural truths which lie at the very root of Christianity, which are above reason and common observation, against which the secular mind rebels,

and which the average Christian is reluctant to believe. And, unless my observation greatly deceives me, there is a constant and a growing tendency not to assail, not to deny, but to drop out of the ordinary teaching and preaching these supernatural truths, to dwell upon a few universally accepted doctrines, to take as the usual themes of the Sunday discourse, some practical or moral subject which would not offend a heathen philosophy. It was only last summer that a distinguished Toronto minister called attention to the fact that his Church had no creed, that he did not require lay people even to believe in the doctrine of the Trinity in order to membership, that all that was asked of them was to believe in the Lord Jesus Christ—though that one sentence, if we consider all that it implies, involves a belief in the whole faith. Another minister boasted that he dwelt upon what he called the central doctrines of Christianity, and did not trouble people with an elaborate doctrinal system, or require them to believe in mystical or supernatural doctrines. Each of these forgot that what he glorified was his shame, as it is plainly the duty of all Christians to hold and contend for the whole faith, and no one can say that one doctrine is essential and another is not essential. We ought to guard against everything that has a tendency to diminish, or to leave out of our religion, any doctrine that has been committed to us. If we could get over our rivalries we should not endeavour to see in how much we disagree, but in how much we agree. We should be helping one another to obtain a fuller knowledge of the truth as it is in Jesus. If we could only attain to this sort of union, the authority with which the Church ought to testify, and bear witness to the truth, would be enormously increased. We are very fond of boasting of our intellectual independence, but as a matter of fact nine people out of ten do not reach the conclusions they form by independent thinking. They come to them by the testimony or reasoning of their parents, their teachers, their political leaders, or their preachers; and it is only in exceptional cases that they develop new theories or doctrines by their independent thinking, or change the religious or political creed of their fathers or of their social surroundings. But when teachers or leaders fall out by the way, those who were thus dependent upon them frequently throw up in disgust the views which they have hitherto held. Thus, whatever outward activity and zeal in making converts may result from our divisions, their endless contradictions and negations are causing perplexities to hundreds of thousands of the most promising intellects of this age. Men are saying, "Look at the professors of religion. They are learned men. They are many of them clever men, and yet there is hardly a doctrine or practice inculcated by one set of them that is not contradicted and ridiculed by another set. Surely if the churches and the ministers cannot agree upon even the fundamental truths, what can be ex-

pected of us?" I think the impression is strong upon people's minds that our divisions are laying burdens and forcing perplexity upon vast numbers that they are not able to bear. There are, I believe, about 60,000,000 people in the United States, and the statement went the round of the papers, a little while ago, that there were less than 20,000,000 who professed to belong to any religious body. What is the reason of this? I should say that the reason is that they are perplexed. They do not know what leaders to follow. If we could with one mind and one mouth testify to the truth, and if we could speak as one on the great doctrines that have been set forth in the universal creeds of Christendom, it would vastly increase the power of the Christian cause over multitudes who are now being lost. Another matter is the enormous gain that would come to us in a material way from corporate unity. I believe both the Christian bodies associated with us in this Conference to-night were once divided, but are now united, and their resources and aggressive power have been thereby greatly increased. One need not reason about it, it is perfectly apparent that the aggressive power of the whole Christian body would be increased in proportion as the latter were united, and that with unity we should be able to solve many of those difficulties which are now oppressing and retarding work in the Mission fields. The agreement arrived at in Japan was an instance in point. Under the present divisions a great deal of means and energy were lost. In some places to the north many churches were found that were not at all thriving, when but a few would accomplish all the work required. Another matter was the education of the children in the public schools. In all its appliances it is said to be the most perfect in the world, and yet, surely, the children ought to be nurtured on the sincere milk of the Word. It is God's way to sanctify them through His truth. There is everything in the schools that is calculated to make the pupil a wise and successful man of the world, and it is your child's fault if he does not attain to this, but it is not his fault if he leaves school without having acquired any definite knowledge there of that truth which is able to make him wise unto salvation, for through our sectarian jealousies all such teaching is carefully excluded, and the schools are conducted on a principle of practical agnosticism. It is our own fault that we are divided amongst ourselves. If we could come to an agreement, this difficulty would vanish, and we would be able to teach our children those great principles upon which we all agree. Another matter is the assistance we should derive from unity in resisting the aggressions of the Roman communion. Ever since the twelfth century it had been sought to bring the powers of the earth under Papal control. Everybody can see that it would make a vast difference in our relationship to the members of that communion. We do not want to take any steps to deprive

them of their rights as citizens, but we want to maintain the equal rights of all citizens of this great country. Looking at the whole matter, it seems to me, from every point of view, to be a most solemn and important thing that we should give our careful consideration to the possibility of attaining, not federation, but absolute union in one body under one Head. I have always thought that the sixteenth century tried to define too much. Definitions were drawn up which it was supposed everybody would accept, but they did not accept many of them. I suppose that where doctrinal differences exist we should fall back upon the Nicene Creed as a first point of agreement. I think with regard to the way in which public worship ought to be conducted, prejudices are fast dying out. Some thought that it was not proper to have a liturgy, whilst others held the view that there was no proper worship without a liturgy. I think we may come to an agreement as to the prescription and liberty that might be given on that subject. The spirit which has been manifested gives me some hope that in the future corporate unity will be realized.

Rev. Septimus Jones proposed that representatives from each of the Committees meet together to arrange the subjects for the following Sessions and the time to be devoted to each of the subjects. In pursuance of this suggestion, he moved, Rev. Dr. Sutherland seconding, "That the following gentlemen be a Committee to report upon an order of proceedings: The mover, Rev. Dr. Carinan, Rev. Principal Caven, Hon. Judge Macdonald, Hon. J. C. Aikins, Mr. W. B. McMurrich." Carried.

At 10:30 Rev. Dr. Proudfoot suggested that an adjournment should now take place in the interest of those who were extending hospitality to the delegates.

Rev. Dr. Stewart, Principal of the Theological Department of Sackville College, N. B., expressed the pleasure which he had felt at being present and hearing the other members of the Conference, and he was sorry that he himself had to return the following morning on account of engagements. He felt that he should, before leaving, give a short expression of his views. He said: While I very fully appreciate the practical difficulties besetting the Church of Christ at the present day, I cannot quite agree with the exegesis of the gentleman who spoke on the question of Corporate Unity has given of the utterance of Christ, "That they all might be one." I can conceive that there might be such an organic unity existing with schisms in the body. I think the prayer of our Redeemer was for the unity of His disciples in spirit—that they, guided by the Spirit, should regard each other as brethren. I regard Scripture as indicating that there were not sectional divisions, but, nevertheless, there were local divisions which undoubtedly meant more than merely differ-

ences of sentiment. I believe there is a unity quite compatible with differences of government, and that while corporate union might be to some degree very essential to the progress of the Church of Christ in some particular places, yet while the human mind is what it is, and while the precedents of Scriptural Christianity are what we find them to be in the new Testament, I do not think we can look for a corporate unity such as our excellent brother has described tonight. I think there is more opportunity for Christian charity in standing by each other, carrying out the work of Christian discipline in our churches, and extending our Redeemer's kingdom. We can scarcely look for the corporate unity to which the brother has referred tonight. I have thought it was only due that I should say so before I leave this building. I believe it is possible for us to promote each other's interests. I believe the time is coming when the world will be brought to say of Christians, however they may differ in regard to their ecclesiastical relations or their views of Church doctrine, "See how these Christians love one another. See how they can rise above the recognition of those who are merely of their own section of the Church and of their own belief in the doctrine or discipline of Christianity. See how these Christians can take each other's hand and support each other in the work which they are doing." I should be delighted if it could be brought about in the course of time that we should so far recognize each other that we could exchange pulpits and join together in the celebration of the Lord's Supper. I rejoice that we increasingly value the Scriptures, and recognize the right of every man to judge for himself as to what these Scriptures teach. I rejoice that we are getting very much nearer together. I am glad to join in those admirable hymns that have come down from a period before the Reformation itself. I rejoice to sing the hymns that have come from other portions of the Christian Church, and to know that our hymns are being used by other Christian Churches. As to the last subject which will be discussed, I believe there has been as strong a conviction as to the absence of Diocesan Episcopacy as there has been on the other side. I think I speak on behalf of my brethren when I say that our ministry is perfectly true and invested with all authority to administer the sacraments and discipline of the Church, and I think we are entitled to do these things the same as the ministry of other Churches. I trust that we may be led under the guidance of the Spirit into those paths of peace, and harmony, and co-operation that shall tend to silence the unbeliever and prove a stronger attraction, and more effectively bring multitudes into the enjoyment of the Saviour, than any corporate unity which by any of us can be devised or effected.

The Benediction was then pronounced by the Lord Bishop, and the Conference adjourned to meet at 10 a.m. on Thursday, 25th April.

SECOND SESSION.

The Conference opened its second session on the 25th April, at 10 a.m.

It was moved by Rev. Septimus Jones, and seconded by Hon. J. C. Aikins, That Rev. Dr. McMullen preside at the morning session. Carried.

Rev. Dr. Sutherland then read Ephesians iv., and Rev. Dr. Cochrane led in prayer.

After these religious exercises, the report of the Special Committee on the Order of Proceedings was read by Rev. Septimus Jones, and upon being amended in a few particulars, was adopted as follows :

REPORT.

"Your Committee appointed to prepare and submit an order of proceedings for the Conference, beg to recommend as follows :

"1. That the Conference close on this day, the 25th April.

"2. That we meet from 10 a.m. to 12.30 p.m.; from 2.30 p.m. to 6 p.m., and from 6 p.m. to 10 p.m., and that the churches be chosen in rotation from the several delegations.

"3. Having carefully considered the list of subjects suggested for discussion by this Conference :

"a. Corporate Union,

"b. Amount of Unity in Doctrine, Worship, and Modes of Action,

"c. Holy Scriptures,

"d. Creeds,

"e. The Conditions of Administration of the Sacraments,

"f. The Historic Episcopate,

we would respectfully and unanimously submit that, in our best judgment, the objects of our gathering will be more effectually furthered after disposing of the subject of Corporate Unity by taking up in the first instance, the second topic proposed, viz.: 'The Amount of Unity in Doctrine, Worship, and Modes of Action between the Three Bodies.'

"The publication of these points of agreement will have the effect of turning the minds of the Church to this matter and of fostering a desire for unity, and also of strengthening their faith in the ultimate accomplishment of a unity according to the mind of Christ. In the gradual growth of this desire and of this faith our hope of a happy ultimate issue must, under Christ. In the ultimate accomplishment of a unity must, under God, mainly depend.

"Such precious truth may need long and patient cultivation, and will best be promoted by waiting continually upon God while we obediently follow the leadings of His hand.

"We would further recommend that each of the sessions be opened with reading of Holy Scriptures and prayer, and would further suggest that speakers be heard from each delegation in rotation."

The consideration of the question of Corporate Union was then resumed.

REV. DR. COCHRANE said : I take the opportunity, for a few moments, of expressing myself with regard to the question brought up last evening. I regret that I did not hear what I understand were very excellent addresses by the Bishop of Huron, Dr. Sutherland, and Principal Caven. With regard to the address by Mr. Langtry, I believe that the reasons he gave for organic union I could subscribe to from beginning to end. I believe I could go further, and say that a large majority of the Presbyterians throughout Canada could subscribe to those reasons. As Mr. Langtry has said, our people are in perplexity, and they wonder why, when we receive members from other bodies at the Sacrament, we do not come to a basis of understanding. We want to be so filled with love of each other and the Spirit of God as to be able to minimize our differences. I confess that my exegesis of the passage referred to by Mr. Langtry and Dr. Stewart, goes farther than that by Dr. Stewart. It may mean spiritual unity, but I do not think it means merely that. My opinion is that the Lord Jesus Christ intended organic unity as something which we should attain to. We give the right hand of fellowship one to another. We meet on a common platform. If that be so, I see no need for going on in this way. It may not be in the time of any of us; but even if it took twenty years to consummate this union, we are legislating for posterity and for the good of this great land of ours. Dr. Stewart said he would like to see a greater measure of love and unity; he would like to see a greater exchange of pulpits. I would like to see that; my friend, Mr. Langtry, would probably like to see it; but before that can come to pass there must be an understanding with regard to certain matters of polity very dear to members of the Anglican Church. Let there be an exchange of pulpits, and the thing is done. Let us see whether we cannot give up some points that are far less important than coming together in the pulpits. The practical aspect of this question will weigh with the practical business men in this Province. Principal Dymond and others will understand what I mean. I do not know if I speak the convictions of all here, but I say plainly, I believe that these different churches are spending a large amount of money, means, and men, in assembling year after year. I have no doubt that the Bishops of Toronto and of Huron and of Algoma and others will bear me out in saying, that when we come to disburse our money for missions, often the question arises in Committees that we must have this grant and that grant because there is such a church in that village, and such a church in the other

village, and we will be driven out if we don't go into a place where there are not sufficient members to support one good church, as Mr. Langtry said. I say again, it is a shameful waste of means and of money. I can speak plainly, because having had connection with our missions I know it comes up from time to time; and when our brethren say "We must continue that church there because there is a Church of England and Methodist Church there," I say, in the name of all that is good, let them go to the Church of England or Methodist Church rather than give them a grant of money; and I hope I speak the feelings of the brethren in the matter. We will never stop this waste of means and money unless there is more than mere fraternity. There must be organic unity. I think there was good done by Methodist and Presbyterian brethren in the East arranging that they would not go into mission fields where the other was; but we must go further, and have something like organic union. I do not think we should press too greatly this morning upon the brethren of the Anglican Church to tell us their views on this or that question. Time enough to come to these things. Let us first of all have an understanding in regard to this matter of organic union. Are we prepared for it? Are we looking for it? And if we decide it is a good thing, and feel, as churches, it is a good thing, let us go on uncontroverted points, and the Holy Spirit will guide us into the truth.

REV. DR. DEWART: I think we all agree that there is a peculiar significance and interest attaching to a gathering of this kind. I regret that any of the brethren who have spoken should feel it necessary to disparage the effect or result of anything short of organic union. I believe that even if it should fail in regard to the promotion of oneness of organization, that the coming together and exchange of sentiment, and looking each other in the face and realizing that we have common interests at stake, and common loyalty to the same common Master, is not a small nor insignificant thing. Another thing; while I hope that I would not wish to say anything to damp the ardour of any brother who is sanguine on this matter, as my friend, Dr. Cochrane, and some others are, I think there should be an honest, frank expression of sentiment here. I do not think that a man should be tabooed or stigmatized because he cannot come up to the high-water mark of some other brethren on the subject—and I intend, while I have the kindest feeling towards all the brethren, and honour them, and give them credit for the same sincerity as I claim for myself, to express my views in regard to the matter with the utmost frankness—especially as the point in the main resolution was on the possibility or practicability of organic union. We should not shrink from expressing our views on that point, whether it may be favourable or unfavourable.

Now, I am prepared to admit that there are some serious disadvantages from the present condition of division. I think they are mainly two: there is sometimes the development of a sectarian spirit or rivalry, though that has been somewhat magnified. I think that is rapidly passing away, and less of it is appearing all the time. That is one thing; and another is, the waste of resources of men and means, to which Dr. Cochrane referred. But I hope that both of these evils could be largely, if not wholly, remedied without organic union; that certainly the strife of sectarian rivalry and bad spirit between the denominations cannot be a necessity, and if there is any such thing, I think the better cure for it is to get more of the mind that was in Christ, and more love to God in our hearts, rather than to expect, if it does exist, that it can be cured by mere oneness of organic union. In regard to the waste of men and means, I think a great deal could be done on that line without formal organic union. With regard to the question, "Is it desirable?" I wish here to be frank, but I cannot go so far as some of the brethren who have spoken, notably my friend, Mr. Langtry; that is, there are some brethren, especially in the Anglican Church, who hold a doctrine with regard to Church organization, with regard to the ministry, with regard to the sacraments, with regard to the perpetuation of the ministry, that makes unity a different thing to them from what it is to me. If I held the same views that they hold, and thought as they do on that point of Church organization, and of the modes of perpetuating the Christian ministry, and the sacraments, very likely I would have the same feeling about the unity of Christendom that they have; but I want to call the attention of brethren on that line to this, that they cannot expect some of us, who do not believe in their view, who do not accept it, who do not hold it, to take the same view in regard to the necessity of unity that those do with whom it is, to a certain extent, a doctrine arising from their conceptions of the constitution of the Church and the ministry itself; and therefore whether it is desirable or not depends on several things. It depends on the kind of a union; it depends on the degree in which there can be unity of thought and feeling on the main lines of Christian doctrine and discipline. Now, I think that it may be practicable, but my idea is just this, that the present divisions and organizations have arisen out of differences of that judgment and honest conviction on questions that cannot be modified or made very small questions; and that the divisions themselves can never successfully pass away until there is such a unity of thought and feeling on these subjects on which we now differ as leaves no occasion for a division. Whenever that comes—whenever those differences of conviction and belief and view that now give rise to these different organizations of the Christian Church are overcome, then there will be

a means of union ; but an organization forced on, even supposing that representative bodies consent to it, and having jarring elements in it, and the elements of disorder, and that was not a real unity in feeling and spirit among the people so united, I do not think it would be a desirable thing ; I do not think it would be a good thing ; I do not think that it would really promote the glory of God and the good of Christianity in the way all desire ; therefore, unless an organic union can come as the result of the passing away of those differences and causes that really are the ground of our separation now, I cannot, in my judgment, see that any other kind of unity would subserve the best interests of the Church of Christ. Then I do think that there is a good deal in what was said about the practical forms of union. I am not speaking about mere hand-shaking, mere sentimental talk, but standing shoulder to shoulder and side by side as brothers in the same common field, battling against all the enemies of the Cross of Christ, heartily recognizing each other in our fields of work. I do not think that is a small thing, or one to be sneered at, although it does not imply organic unity ; and until we are prepared to manifest practically our disposition to carry out that lower form of unity that consists in Christian fraternizing and brotherhood, and mutual sympathy, and confidence, and recognition, I cannot see how we are very likely to jump over that without that intervening link, and adopt a formal organization that will unite us as one. Now, I believe with regard to any differences or difficulties or hindrances or evils arising out of our present separation, that the real cure for that is not in organic union ; and I must confess I do not agree with Dr. Cochran, in indorsing everything that Mr. Langtry said. I was rather surprised that he should talk about unity of organization as a means of promoting unity of doctrine. Why, it is well known that there is a unity of organization without a unity of doctrine. No man knows that better than Mr. Langtry ; and those that have read his own articles in the public papers of Toronto, and know the state of feeling here and in other places, know that unity of organization has not promoted unity of doctrine ; and on the other hand they will bear equally emphatic testimony that there is real union of spirit and feeling among many brethren who are not of the same organization.

REV. PROVOST BODY : So much has been said with which the members of the Church of England delegation so heartily agree, that it is only in obedience to the rule which has been laid down that I venture to clear up one or two points with regard to our position in the matter. I think that it should be clearly understood that we of the Church of England have come here with a practical object, and in the practical, business-like way which Dr. Cochran spoke of,

and which other gentlemen have said was the attitude we occupy ; that we have come here to endeavour just to see how far we can get at that practical consensus which Dr. Dewart says is a necessary condition to corporate union. That is the very object for which we have come ; and we are not here in a sort of hap-hazard way, unprepared to go into the most careful consideration of any of those points which have been laid before you at the outset. We have carefully considered our position, and what we can say to our brethren with regard to every one of these points. We are only too anxious to go on so far as the Conference may desire on any point that has been laid before us—in fact any other point which is appertaining to this subject. Then, as to this subject of corporate union, may I say that to most of us, I think, who have taken this matter up in the Anglican Church, we have felt that the great stress of the whole question lies upon our conviction that it is in obedience to our blessed Lord's will and command that corporate union should be realized. But we do not wish to lay so much stress as some brethren may appear to think upon consideration of all the aspects of the subject, on balancing of pros and cons, of advantages and disadvantages, although, I think, our intense conviction is that the advantages are of the greatest and most serious character ; but the point of view from which we regard this subject, from which we are anxious, if we can, to get our brethren of the Methodist and Presbyterian Churches to say, so far as they are able, that they regard it also, is that it is our duty as Christian men to set ourselves, to the very best of our power, in an honest, business-like way, not to discuss whether corporate union is advisable or not, but whether it is our honest conviction that we should at this time set ourselves to see how it can be attained. That is the point of view from which the Church of England delegation desire to put this matter. Then, may I say, that I entirely sympathise with what fell from Dr. Dewart, that it is not right to minify differences. We all feel that. Why did we ask this Conference, but for the very object not of minifying, but of mutual conference upon differences—of seeing how far we could meet one another, and seeing what our difficulties are, and then seeing the best way they could be overcome. Dr. Dewart thinks we of the Anglican Church might minify differences in very important respects. Everybody knows there are certain important differences, else we should not be here together ; and he seems to think we ought to begin by minifying differences before we begin discussing this subject. I do not think that is a fair way in which to put the matter to the Anglican delegation. We come here in a perfectly frank way and say, "There are certain things we desire to have mutual conference upon, and are willing to express our views upon them all in due time." I hope I have made clear what the views of our delegation are—our readi-

ness and preparedness to take up one by one any of these subjects that are necessary to corporate re-union, and also, so far as we are concerned, to yield up everything for the sake of corporate re-union which we do not believe our blessed Lord intended us to keep. We are prepared to do that as a solemn matter of Christian duty, because we do not believe that we have a right to retain one single thing as an obstacle to corporate re-union unless we have the will of the Master to determine us to retain it.

PRINCIPAL CAVEN: Will you allow me to read, scarcely a resolution, but some words which I wrote down this morning indicating the subject as it presents itself to my own mind. It is hardly in proper shape to put forward as a resolution, and I do not know that the Conference wishes to adopt any resolution. (Reads.) "While in the wise and merciful Providence of God divisions in the Christian Church have often been overruled for good, yet, in themselves, these divisions are to be lamented as productive of many and sore evils. The ideal of the unity of believers set forth in the Scriptures—especially in our Lord's intercessory prayer—while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ; and it is the duty of the Church, and of all its members continually, to aspire towards, and labour for, the completeness of this manifested union in the Lord." I agree with the brethren who think that the root of all union is spiritual. As set forth so impressively by the Bishop of Huron last night, the first prerequisite of union and unity—the condition that is almost sure to lead on to perfect union—is very close fellowship with Christ. In that case we understand the mind of Christ. We imbibe His spirit, and diversities cease to be exaggerated or are gradually modified by closeness of union with the Lord. It seems very clear that while this is the essential thing, and the first thing to be sought, yet the union which our blessed Lord would have His Church enjoy, and which would present the Church in the very best form to the world—"Fair as the moon, clear as the sun, and terrible as an army with banners"—must be the outward union as well as inward. The human person does not consist of the soul alone, but of the soul and the body. Of course the spiritual comes first, but the material is in its place necessary. So in regard to the Church of Christ. I am very glad in the present state of Christendom to see recognition extended by one branch of the Church of Christ to another. None of the brethren present will be surprised if I should avow my full conviction that the Church of Christ does not consist, in its present divided state, of some one branch of the Church. I do not want to disguise at all before any of my brethren belief that the definition of the Church of Christ my

given, for instance, in the Article of the Church of England, and in the Westminster Confession—and, I am sure, accepted by the Methodist friends also—is a true definition, and that none of us would be disposed to deny the distinction which the reformers drew, and which has been so serviceable all along, between the visible and invisible Church. At the same time, I do not think that we have, in the fact that we are disposed to recognize the Christian character and the Church character of persons who are not precisely of our own fold, any argument for resting permanently satisfied with the divided state of the Church. As I have endeavoured to put it in these words, we should be continually aspiring towards, and labouring for, a complete, manifested union of the body of Christ. The Church is a family. How would it seem to us if the family should be divided into two or three parts. They have a great deal of affection for each other, and are very kindly disposed towards each other whenever they have the opportunity—but they think it is convenient to live in different houses. We should all say, "It is better, certainly, that those members of the family should speak in a kindly way to each other than that there should be no recognition; but surely it were better that they should live in one house." And so in the state. There has been a great deal of discussion lately in regard to the proper unity that should exist in the state or nation; and the feeling, the belief, seems now pretty general not only under monarchical governments, but even in republics, that you must have some bond which is to unite all the different States or Provinces—or whatever it may be—closely together, so that they shall constitute a unit. In the same way, the Church of Christ was, I think, meant to be really one; and it is unnecessary to say that, in our present state of things, we do not see that unity. As has been said by preceding speakers, there is too much friction in the Church of Christ. As Mr. Langtry so impressively stated last night, our differences are made a great deal of by the unbelief of the world and men say, "You must compose these differences and tell us what you believe; point out to us the ground you are on, that we may consider your propositions." Now, I think that the sceptics are very unreasonable. I think we might very properly say to them, "You overestimate the differences that exist between the different branches of the Church of Christ." We might tell them, for instance, that we all believe in the same God and Father; in the same Saviour, who redeemed us by His blood; in the same Spirit who renews, sanctifies, and comforts us; that our conceptions of Christian morality are almost identical. We might very properly point them to this large measure of unity that exists. At the same time our attitude would be much more effective if this unity were better manifested, because the truth is that they will not take the time or pains to ascertain the amount of spiritual unity

that really exists. And then, again, it is clear that there would not only be a great saving of our resources at home and abroad, but we could go forward in the conquest of the world with far better heart, with far higher courage, if we were one. Surely it is no light thing, for instance, that in a certain field we should have four or five branches of the Church of Christ, contending—I think the word is not too strong—striving to get hold of the same persons. Now the tendency is—and it is inevitable in these circumstances—human nature being what it is—that we should exaggerate and bring into the foreground our differences, when we urge persons to connect themselves with our particular church. I want, for my own self, to be able calmly to look at the whole credenda of the Christian Church, so that my thoughts and feelings may be properly adjusted and balanced towards the whole Christian doctrine: and I feel that if you force me into a position where I have to contend, as it were, for what may be said in my own interest, you tempt me sorely to exaggerate; whereas if the Church were united, we should have a wider and more generous, and I think more thorough, Christian view of the whole Christian Church and of its work. And, Mr. Chairman and brethren, do not our hearts long for union? I am not going to say that it is an easy thing to accomplish. I recognize the fact that in all the Christian bodies represented here there may be certain differences of opinion about the constitution of the Church, and the functions of various office-bearers, and so on; but I think that if we, by intercourse and continual prayer, seek this object as we have been doing, we may hope that light will arise upon us, and I believe that the very fact of meeting as we are doing to-day is itself a great thing—a very blessed thing. I feel that the Conference is not prepared, possibly, to adopt a resolution, but I have ventured to read these words as showing how the matter lies in my own mind.

At the suggestion of Rev. Septimus Jones, Dr. Caven handed his paper to the secretaries.

REV. DR. SUTHERLAND: I quite agree with the observation that has been made, that the point we want to keep steadily in view is what our Lord and Master desires in this matter. What is the drift and scope of Scripture teaching in regard to the unity of the Christian Church? In the passage that has been repeatedly referred to, which occurs in our Saviour's intercessory prayer, I think that those words by no means exclude the idea of corporate unity, and yet to my own thought that is not the main point, but rather in this wise: that what He desired and prayed for was such a united spirit as would make a schism in the body impossible. Now, I suppose, there is a general consensus of opinion here, and a feeling that there is a point in regard to corporate unity toward which our desires, our prayers, our labours are con-

stantly tending. We can well understand that there is such a thing, that there is a possibility of a corporate unity that would lack the other and essential element; and that the important point, to be kept steadily in view, is solely the spiritual union; that the other will result—will come as a natural result, and not as a process that is forced by any kind of outside pressure. One thing, I think, will not be disputed by anyone here for one moment—Christ is not, and cannot be, the author of division in His own body—and we would seem to be almost forced to the conclusion that in some way a state of things has come about that is not in accordance with the mind of Christ and that it becomes our solemn duty to see what we can do to remove the causes that have produced this unsatisfactory state of things, and get back, if we can, into a condition that we feel will be more in harmony with the Master's teaching, and with the Master's spirit. Reference has been made already to some of the evils which have arisen from division. Perhaps we might be a little inclined, on some of those points, to exaggerate the evils, or to attribute those evils exclusively to divisions in the Church which may have a very different source in some instances. It is quite possible that evils, with regard to doctrine, have resulted from divisions; but it does not follow that corporate unity will be a cure for these evils. In fact, if we may learn anything from Church history, we learn this, that at the very time when there was corporate unity, doctrines that were not revealed in the Scriptures of truth became incorporated into the Christian system to such an extent that the great essentials of Christian truth became largely overlaid, and almost disappeared from the faith of men. Corporate unity, then, does not seem to be a sufficient cure for evils in regard to doctrine. Then there is another point. There can be no doubt, as Mr. Langtry observed last night, that divisions have tended to the lowering of Church discipline—that most important matter in connection with Church organization; and, so far as it has gone, I am afraid, to a large extent, it is discounted entirely in the Churches of to-day—almost unavoidably so,—and there is among us almost a fear of enforcing Scripture discipline, just because of the results that would be likely to follow, that members of our Churches might withdraw and go elsewhere, where they would be received with, perhaps, very little questioning. In regard to the ingathering of members of the Church, I do not think that our divisions are the principal hindrance. I know what a great many people say, but in what they say they are exceedingly inconsistent. They do not apply their own principle in reference to anything else but the Christian Church. Why, our divisions and our strifes—if we may use so strong a word—bear no comparison with the strifes of men in political life, and with their diversities of opinion and sentiment; but that never prevented anybody from iden-

tifying himself with a political party. No one thinks of saying, in this country, that Sir John A. teaches one thing and Mr. Laurier another, and, therefore, I will not unite with either. The fact is, in human nature there is a disposition to find an easy excuse for neglecting duty and obedience to the Word of God; and, I think, that is the source from which the excuse is framed, and so men try to throw the blame on the Christian Church. Nevertheless, if this is made an excuse, there is also upon us the serious responsibility to remove that ground of excuse, if we can,—and to leave men with as few and as weak excuses as we can for neglecting the great concerns of the soul. Christian union is a desire to get the mind that was in Christ. What we have confessed when we say that is that there is not sufficient in us of the mind that was in Christ to remove a very great cause of scandal! And, therefore, in aiming at union it has accomplished this—if it has accomplished nothing more—it has brought us face to face with the fact that there is less of the mind of Christ with us than there ought to be; and, therefore, we are brought face to face with the duty of trying to remove a serious evil, if we can; and when it is remedied we shall scarcely need to discuss methods of corporate unity, for that will seem almost to come of itself. Now, I may not be so familiar as some of my brethren with views that may be entertained by clergymen of the Church of England; that was referred to this morning; but I have assumed, in coming to this Conference, that we were coming to confer with men who meant what they said, and said what they meant, and that I am not under any obligation whatever to understand their words in a different sense from that which they would bear in a fair way. I think when these brethren seek with us conference on the subject of Christian unity, or corporate unity, they have no under-hand sense in which they speak of it—and they want here, as we, too, want—a frank expression of opinion as to what each other's convictions are, and to see how far we can harmonize them in the direction of corporate unity. Just one other point I wish to refer to. We know as a matter of fact in the great Mission fields among the heathen, that it becomes almost essential, in order to success in the evangelizing of the heathen, that denominational differences should be minimized to the smallest possible point. I am told by those in the field that these differences are things that are rarely or never heard of among the heathen. They sometimes notice it themselves, and are puzzled to know why the Church should be divided into so many sections; and I find that our missionaries fail to give the reasons in a satisfactory way, and when you cannot justify your course to the satisfaction of an average heathen, it seems to me there is something radically wrong. Now then, I think, we shall do wisely to keep our thoughts steadily on the objective

point—on the one hand, perhaps, not to expect too much from this Conference. Why, sir, I think if it were possible to carry a resolution in favour of immediate organic union in this Conference to day, it would not be a wise thing to do, because, I think, we would be hurrying it at such a rate of speed as would result in disaster before we got to the end; but, I think, already, important steps have been taken; and if that same kindly consideration and earnest prayer continues to animate us, I am satisfied that further steps will be taken in good time, and we shall see, as the result of this good beginning, that which will rejoice the heart of every good Christian, and, I believe, increase the joy of the other world.

REV. DR. PROUDFOOT: Had my friend, Dr. Caven, proposed this paper as a resolution I would have been prepared to second it. However, the point at issue at present is just the advantages of corporate union. These were very clearly set before us by Mr. Langtry last night. I listened to his speech with very great pleasure and satisfaction. I believe that he did not exaggerate at all the advantages expected to be derived from corporate union of these three Churches. I feel sure of that. I admire very much the sentiment of our friends of the Church of England in inviting us to this Conference, and especially the sentiments expressed a few minutes ago by Provost Body. His idea is that we are fairly taught in the Bible—especially by the sayings of our Lord, and by His prayer—that the Church should be one. Now, holding fast that idea, believing it to express the mind of Christ, whatever difficulties there may be, his view is that we should seek to remove those difficulties, and that we should believe it is possible to remove them if we had more light. I admire that sentiment. It is viewing the whole subject from its divine aspect. If it be the mind of Christ, we are to labour to accomplish it, and we shall certainly in due time attain it. That is a noble sentiment. It was very briefly expressed, but it impressed my mind very forcibly. The same idea was emphasized by my friend, Dr. Caven, very fully also. I know that the effecting of a corporate union may take a long time. I have had a good deal of experience in the matter of union in the Presbyterian Churches. For example, a long time ago—upwards of thirty years ago—negotiations were introduced for the union between what was then called the Free Church and the United Presbyterian Church. These were carried on for some time, and entirely failed. Then they were resumed for a considerable time under the most happy auspices, though the deliberations spread over quite a number of years. But even if we should not attain corporate union at present, it is a great thing for us to labour in the right direction. If we advance a step, and keep moving on, those who succeed us in the Church of Christ may be able to complete it in due time. I

believe that union will be effected in the good providence of God. But even in the meantime we may experience a very great advantage from it just by travelling as far as we can in the right direction. There will be benefit at every step that we take towards this union. I have no doubt whatever of that. It is a great matter to show by meetings and conferences like this that the churches were present fairly desire union. I believe we can say that not only of our own ministers but of our members that union is heartily desired in the Church. As Dr. Cochrane has expressed it, a great many cannot understand why it should not take place. Then again, it is a great advantage to discuss points wherein we are agreed. That must be the order if we are to be united at all. If we chose to discuss things wherein we differed, such is the perversity of human nature, we should be separated more than ever. If we are to be united, it is on matters of agreement, not on matters of difference; and if these matters get their proper importance and magnitude, matters of difference will be correspondingly minimized. Then, again, our Conference here to-day is expressive of the fact that we hold that the views of these three Churches on fundamental doctrines are so much in harmony that we dare to hope for union. I think that is a great point that we find such harmony of sentiment in reference to this matter. You may state that it is a very small thing, but it is a great thing that this will manifest to the world the existence of the vital union. I believe that the vital union existing between us will force on this manifestation.

It is our vital union with our blessed Saviour, it is our love to Him that has brought us together here—our desire to honour Him, and the desire that His Church shall appear in its unity, in its beauty and grandeur, and exert its legitimate influence on the dark and wicked world. There is no doubt that any genuine attempts that we make towards corporate union must be the offspring of this vital union which has already existed by the grace of God in our souls. Then, further, it will be a great gain if we can take more interest in one another. It is a great matter for us to meet here and become acquainted with one another. We have here leading men in these three Churches in question, and it is a great matter that we should meet face to face and hear one another's voices. I feel I am brought nearer the brethren of the Methodist Church and the Church of England than I ever was before in my life, just from this brotherly intercourse. There are kindlier feelings in my heart towards these sister Churches than I was ever able to feel or express before. Then it is a great matter that this will help us to a mutual recognition of one another as brethren in the midst of a hostile and sceptical world, when we fully recognize one another and love one another, and that we are serving the same Master and labouring for the same ends. There would

be a great gain if we could go the length of Christian communion, to which, for my part, I have no objection. I have no objection to hold communion with Christians although they do not belong to my denomination. Then there is room for co-operation in matters of general interest. For instance, as Mr. Langtry said, in reference to the Jesuit Act, in reference to school matters, and a great many things that affect the various sections of the Church of Christ, in which a united expression of opinion would be invaluable to the community. If we were united—if we were to a certain extent even—the moral power of the Church would be felt in the politics of the Dominion, and I do not believe our political life will ever be truly healthy until it is pervaded by those sentiments which are most dearly and thoroughly held by us as Churches. I think the Church has a great deal to do in that matter. I remember at the time of the great American Civil War, that I was greatly disappointed that the Churches did not interfere at all—that the Churches even were divided. I think the time is coming when the moral power of the Church ought to be brought to bear more than it is upon the great social questions of the day. I believe the Church would exert a healthy influence upon the community, and raise the standard of political feeling and morality. I am sure of that. As to the work of missions, of course corporate union would be a great advantage, for reasons already stated; but the advantage of that is realized to a certain extent now. In India I believe the Church of England and Methodist people will not compete with one another. They occupy different fields, and have resolved that they will not enter into competition with one another. That is a great matter already gained. That is another great advantage of union—this attempt at union. So that you will see that while we look upon union as desirable, and perhaps corporate union not at present attainable, yet, as Provost Body said, it is so Scriptural that every step towards it will be an unspeakable gain to the Church. Advancing quietly in a loving, Christian spirit as we are doing, we shall immediately begin to feel the benefit of this Conference, that is, we shall soon begin to reap the fruits of what will be brought about perfectly by organic union.

REV. DR. MOCKRIDGE: I believe that God Himself is working towards the end of bringing us all together. Here we are, representing to-day three great bodies and branches of the Church of Christ. Are not we in a better position to deal with this question of union than we were some years ago? I think we are, because, suppose the case, that God's Holy Spirit began to work in this question, He would say, "Here are these three bodies; some of them are at disunion among themselves; in the Methodist communion there is great disunion; in the Presbyterian Church they are the same; the very first thing to be done towards that is to set these bodies themselves at union." And that,

by a very careful process, has been accomplished; until to-day the Methodist Church is one, the Presbyterian Church is one; and the way has been cleared for us now to enter into this question in such a manner as it could not have been if the old state of disunion had existed among those bodies themselves; and I honestly believe it is all working up to that. I remember once, before the union was effected among the Methodist bodies, I officiated in a village in my young days, and, side by side, there were two Methodist churches—the Wesleyan Methodist and the Episcopal Methodist. These churches could only have service in the morning, and I had service in the evening, and one Sunday evening the Episcopal Methodist Bishop, as he was called, came to my service while the Wesleyan Methodists had their service also; and theirs being so much alike, and ours so very different, I was surprised that this gentleman came to our service, and he gave the reason, that "Mr. Mockridge was properly, Episcopally, ordained, while the Wesleyan Methodist was not." I thought that was a new way of dealing with Apostolic succession.

REV. DR. CARMAN: That is said, I suppose, of one deceased?

DR. MOCKRIDGE: I do not know who it was.

REV. DR. CARMAN: If a living man I would like to disown it positively; if a dead man I would not say.

DR. MOCKRIDGE: As it presented itself to my mind, there was disunion among them to as great an extent as it exists here at present. That has all been arranged and made ready; so that we can, as three great bodies, enter into this question; and I believe it is by the leadings of the Holy Spirit. As a Church of England minister, I think the Church of England has held aloof from this question too long; and I consider it another point in the leadings of God's Holy Spirit that a little less than three years ago, this question was brought up at the Provincial Synod, consisting of all the delegates and Bishops of the Church of England in Ontario, Quebec, New Brunswick, and Nova Scotia, and that it was discussed on the floor of that house in such a way that I am perfectly certain if Dr. Sutherland, or any of those gentlemen representing other churches had been present, their hearts would have been glad; and I know ministers present, not belonging to the Church of England, were melted to tears by listening to those speeches; and I believe the Spirit that has prepared the Methodist and Presbyterian Churches is also beginning to prepare the Church of England for a united discussion in the Synod; and I believe this Conference is a further move in it; and if we ourselves can even go back to our places and try to bring some of the light that we have gained here, and to extend to our people some of the impressions we have gained here, that

this will grow and grow in a way that will surprise us, because I believe it is in accordance with the will of God and the workings of His Holy Spirit. With regard to the evils of disunion, I feel deeply what has been said with regard to the mission field. Occupying, as I do, a position in the Church of England which brings me constantly in contact with the great missionary question, I am sorely led to see the great evil in the foreign field through disunion; but owing to the divided state of the Christian Church—or at least those three branches that are represented here to-day—our own towns, our own villages, our own cities, are shamefully neglected in the work of Christ. Take, for instance, a small village of a thousand inhabitants. There you have perhaps five or six different denominations. Five or six ministers eking out a miserable existence. But that is not the great point. It is five or six ministers, each one of whom does not do a satisfactory work, because here is one minister, he has a certain service in the morning, he goes out six or nine miles in the afternoon, he goes on further after that till he is seventeen miles or so away from his original post. He just scratches over a tiny little ground, calling on farmer so-and-so that he knows belongs to him, and then calls again and goes back. Each of the other five ministers does the same thing, and the result is there is no mission work done—there is no going from house to house. Nobody has time to do it. Each one has his own little track to follow, and it is a long track and a very unsatisfactory track, and the consequence is, a great many people fall through and are not attended to. This was brought home to me one time. In the village where I was situated—the same village where the other occurrence took place, too, the Presbyterian minister's horse and my horse used to pasture in the same field.

DR. SUTHERLAND: But your people could not pasture in the same field.

DR. MOCKRIDGE: The Presbyterian minister had a very canny Scotchman as his servant man, and he went out one day—(we both started off on the same tours about the same time on Sunday afternoon). He went out on Sunday afternoon to get the Presbyterian minister's horse, but he was not to be found. He had to get out in some way or other, so he took my horse—took him coolly and hitched him up to the Presbyterian minister's buggy, and away the Presbyterian minister drove with him; and when I went out to catch my own horse—(the Presbyterian minister had a servant man, and I hadn't)—he was not to be found, and I was put to straits that afternoon. I had to go and borrow or hire a horse. The next day the Presbyterian minister came to me in great alarm and confusion, and apologized to me in the most abject manner—and he said, "I tell you the truth, Mr. Mockridge, I didn't know a single thing about it

until I had got nearly seven or eight miles away, and then I thought it was not worth going back." I tell you, though, I did think the Presbyterian minister was a little blind, because his horse was a dark gray and mine was a light sorrel. I suppose he was so busy studying out his sermon, that he forgot all about it. Now take the case of a large city—Toronto for instance. I say, owing to the divisions of Christianity, there are hundreds and thousands of people, according to the size of the city, that are utterly neglected, and have no pastor to look after them, and no person to care for them one iota. Here is a Presbyterian Church. The minister has a large attendance in his Church. It is as much as he can do to attend to those persons. If he can visit them once a year, or once in six months, he does all that he can do and prepare his lectures and sermons and all things of that kind. Then he is only ministering to those people who take it into their heads to come to him; and it is the same way with the Church of England minister, and the Methodist minister; but who is attending to the great mass of the people that are outside the churches? Who is looking after those that ought to be brought into the Churches? I say there is nobody; that although we have a great many more clergymen and ministers than we need, and although the Churches are overstocked, to a great extent, with those who are preaching the Word of God, it does not tend to the taking care of the masses of the people, but rather it diminishes it; and, I think, that evil ought greatly to be emphasized. If you will study it out, I think you will see what I say is perfectly true; so we ought to enter into this question with the greatest earnestness, and the strongest prayer in our hearts that God would bring us together. I have enjoyed very much hearing the speeches from the Presbyterian and Methodist ministers, and looking into their faces—for most of them are good-looking men—and hearing the charm of their voices. One more thing, for the purpose of withstanding the fearful aggressions of the Papal Church at the present time—we ought to sink every difference that it is possible to sink, and move shoulder to shoulder, and save this country from going back to the horrors and evils of mediæval history.

REV. DR. WILLIAMS: I am here this morning, looking you in the face, to express my own opinion—not to commit the Church to which I have the honour of belonging to any course in reference to these matters under discussion; and I am rather glad that our committee met yesterday morning. We have laid down no plan of procedure; and we have come here with no particular line of action—just to learn what our brethren of the Anglican Church have to say to us, and what they wish in this matter. I had not the first idea, myself, that such propositions would be laid down as were laid down yesterday—some three or four or five

of them—which I took to be the sense of the Anglican brethren in reference to union. I take that to be their view of it; and I am here to give expression to my own thought and feeling, especially in reference to the matter now under discussion. I cannot rid myself of the impression that I am as responsible for my intellectual perceptions of truth as I am for anything else; and my intellectual perceptions of truth greatly give character and direction to my spiritual realization. I cannot rid myself of that. The conceptions which I form of religious truth will largely determine into which of the denominations I should fall; and that denomination that would most really assist me in working out what I conceive to be the religious life is the denomination to which I should give my adherence. I can't rid myself of that. I would not like to undertake to relieve the people that I minister to of that impression. When I am permitted to stand up and preach I keep two things before me—first of all, to minister to their religious life, spiritual life, and then to minister to their intellectual conception of the truth which is given. I take it that the denominations as they exist to-day have largely grown out of these intellectual perceptions of truth. I have been in this country now some fifty-three or fifty-four years. I have been permitted to move up and down the country for some time—forty-five years—in the position of a Christian minister. I have noticed a growth of spiritual feeling in the country—and especially the last twenty-five years—with a great deal of thankfulness. A great deal of the sharpness has worn off. There used to be a great many more points of discussion years ago than we have to-day—a great deal of animosity in the years gone by—a great deal of bitterness—a great deal of contention. We have very little of that to-day. I rejoice in this—in the growing sense that we have of the power, the influence of the Christian life; and I certainly adopt the sentiment that the more we live into the life of Christ the less difference of opinion there will be. I began in my own early days to think less of the smaller things than to recite two words of very few letters; and I think a great deal more of the word "love" and the principle of love than I did when I was younger—the love, the joy, the peace, the long-suffering, the meekness, the gentleness which, the Apostle declares, are the fruit of the Spirit; and the longer I live the more I am attached to those little words; and I stand here to-day without any feeling of bitterness towards any denomination. If any man tells me that Jesus Christ died for his sins according to the Scriptures, and rose again the third day according to the Scriptures, I shake hands with him, and do not ask him what denomination he belongs to. Then, again, the influence and power have been through the denominations. I think there is not one of us that will not say that God has smiled upon the different denominations. I cannot think, myself, that

our present position is so antagonistic to the mind and thought of Christ as some of the brethren seem to think it is. If it is, I cannot then account for the reason why so large an amount of good has come to our country from the denominations. I cannot hide from my mind the advantages which have come to the world from sects. There is not a sect now in our country—that is, a religious, Christian sect—but what gives prominence to some portion of divine truth and to some principle of Christianity that is not given prominence to by some other denominations. Whether we begin with the Quakers and go on through, we will find that the different denominations give expression to a form and force of truth that the other denominations do not give expression to. So I take it; and I ask myself then this question: Will corporate union prevent that? Are we to have one doctrine? Are we to have one service book? Will corporate union produce the same effect in our country that the denominations have produced? Will the kingdom of the Lord Jesus Christ be as extensively developed, and the influence of the truth be as fully felt? When there was one corporate body the world looked on and laughed and turned in idel. We know what has come of the one corporate body. Then, again, in connection with our denominations there is a certain kind of what I may call Church life which grows up out of the Christian views to which we give prominence; and that Church life would not develop itself only for a certain prominence that we give to certain truth. How is that to be effected—changed? The question is a very broad one, and I would like to look at it all around. I am not in a position that I can persuade myself that the prayer of our Lord Jesus Christ, to which reference is had, had special reference to corporate union. I cannot persuade myself. I cannot prevent the intellectual perception of truth that I had; cannot prevent it—don't know how I can prevent it; don't know whether I have will-power enough to read in another light those perceptions of truth. And what I claim for myself I must claim for every other person. I think that we shall get closer together not so much by corporate union, by the adoption of certain forms or plans, as we shall get together in the exercise of our Christian feeling and Christian thought in the humanitarian efforts which characterize this age, and in our missionary development. I think we shall come together there, and come together much closer than we shall come together by an effort at corporate union. Those are my thoughts.

At this point Dr. Caven's statement was read again.

It having been suggested that this be put as a motion, and a vote taken,

PRINCIPAL DYMOND deprecated this; because if it went forth that a number of Methodist friends had

differed, the Church would be held responsible, and that would be undesirable. This might be the deliverance of the Conference at the end of the discussions if we desired to make it so; but his idea was that it be recorded in the minutes as a suggestion to the Churches.

REV. DR. LAING objected to receiving Dr. Caven's statement as an expression of opinion of the Church to which he belongs (Presbyterian).

DEAN CARMICHAEL suggested a committee of two from each Church to draw up a resolution which might be submitted before we separate.

DR. DEWART: It would be a mistake to press this resolution at this juncture, especially as there have been expressions in regard to our Lord's words; and this resolution undertakes to deal with our Lord's words.

THE MODERATOR: It seems to me it is the mind of the Conference to hold this in abeyance.

MR. ELLIOTT: The object of this Conference is to promote among the three bodies of Christians here represented a more perfect and complete union; but respecting this question of organic unity, upon which there is a difference of opinion upon the part of some of our Methodist brethren—there has been a strong expression of opinion rather in favour of sectarian difference than of organic union; and, I think, that we should be content to place this resolution on the minutes without taking any action at all upon the subject. A division, even if there were only one or two gentlemen to raise any opposition, would, I think, be a misfortune; and we should put no resolution before this meeting except it was perfectly understood it had the consensus of the whole. It is a meeting of a peculiar character, and of such a character that I am sure we all heartily rejoice in having been permitted to attend, for the promotion of Christian unity among the three great bodies of Christians that we represent.

REV. DR. CARMAN: It is not correct to say the Methodist brethren have expressed themselves in favour of sectarian division.

DEAN CARMICHAEL, in introducing his paper, said: When the committee of the Church of England met, after long deliberation it was thought well that various members of the committee should prepare papers that they might read to the committee of the Church of England; and those papers were passed around to various sub-committees, in different parts of Canada, for their general consent to each paper. In giving the title, "Amount of Unity in Doctrine, Worship, Modes of Action between the Presbyterian and Methodist Churches, and the Church of England," I had to deal solely with the documents of each Church.

I avoided carefully, of course—ruled out of my thought—the expression of any individual opinion whatsoever; and I simply dealt with the records of each Church, such as the Catechism of the Church of England, the Westminster Confession, the Discipline of the Methodist Church, and so on; and the paper is the result of the conclusions that I came to from that.

AMOUNT OF UNITY IN DOCTRINE, WORSHIP, MODES OF ACTION BETWEEN THE PRESBYTERIAN AND METHODIST CHURCHES AND CHURCH OF ENGLAND.

I would treat this comparison on the lines above stated.

I. DOCTRINE.

It is capable of the clearest proof that on all fundamental doctrines, such as "the Being of God," "the Holy Trinity," "the Divinity and Work of Christ," "the Holy Ghost," "the Inspiration and Authority of the Holy Scriptures as a Rule of Faith," the three Churches, Anglican, Presbyterian and Methodist, are in the most perfect accord. The Anglican and Methodist Articles on these doctrines are almost identical in language. The Presbyterian Articles sometimes use the same language, but are more elaborate. In no case, however, can it be said that there is one note of discord on any of these fundamental points.

Much might be made of this fact from a high *spiritual* standpoint.

1st, That our agreement as to the Divine Scheme of Salvation, in its relation to the Persons of the Trinity, is perfect.

2nd, That "one" on these points, which are fundamental, we may with grateful courage approach our differences, etc.

Doctrines, capable of being brought into more perfect accord.—The remarkable unity of thought and expression characteristic of the foregoing doctrines, would naturally lead to the consideration of doctrines that are largely held in accord, but that need a revision of expression, or language, or re-statement to make them altogether so. The doctrines are those connected with the Sacraments, the Church, Justification by Faith, Good works.

The Sacraments.—Here, unity of doctrine is apparent on the number of Sacraments and on the definition of a Sacrament. All agree that there are but two institutions of Christ possessed of the nature of a Sacrament and generally necessary to salvation.

Definitions of a Sacrament are in accord on the following points. Their institution by Christ, their being signs or seals of Grace, their being efficacious only through worthy reception, their working invisibly in us through the Holy Ghost, their being worthless to the unbeliever or unworthy person.

Baptism.—With regard to the Sacrament of Baptism, we agree on the following points:

(a) That infants are fit subjects to receive its sign or seal.

(b) That the baptismal words are those spoken by the Lord.

(c) That Baptism is a sign (or seal) of ingrafting into Christ, of forgiveness of sin, of adoption, of regeneration by the Holy Spirit, of admission into the Church, and profession.

The Lord's Supper.—We are in accord on the Lord's Supper in the following respects:

(1) On the elements to be used—bread and wine.

(2) On the Divine words of institution.

(3) On the objects of the Sacrament, the showing forth of the Lord's death, and the spiritual nourishment and growth in grace of the faithful recipient.

(4) On the spiritual presence of the body and blood of Christ to the faithful recipient. So that they who worthily communicate do feed upon the body and blood of Christ.

Surely there is here with regard to the Sacraments a large field of doctrine alike common to the three Churches.

Justification by Faith.—Putting aside Presbyterian views on election in connection with justification, and dealing solely with justification as a doctrine common to the three Churches, we may claim that the teaching of the Church of England and the Methodists is identical, and that Presbyterian teaching, though more elaborate in definition, states nothing that may not be held either by Anglican or Methodist.

Good Works.—On this all important subject the three Churches are in perfect accord.

The Church.—The three bodies believe in—

(a) The Holy Catholic Church.

(b) In its visible and invisible aspect.

(c) In its power and authority to enact laws and exercise discipline.

(d) In the Divine institution of the Ministry and call thereto, in its distinctive character in the duties of the Ministerial office, in its dignity, responsibility and honour, and in principle, if not in actual word, in the power of the Church to bind and loose, to excommunicate or declare in some shape or form absolution.

II. PUBLIC WORSHIP.

All agree that the Church should guide the public devotions of the people. This done

(a) By liturgy, in the Church of England;

(b) By free prayer and liturgy, in the Methodist Church; and

(c) By outlines of prayers, in the Presbyterian Church.

The principle of an actual liturgy is held by Anglicans and Methodists, though public worship is not restricted to its use by the latter, and the principle of the Church guiding the devotions of the people is fully set forth in form by the Westminster Confession.

The three Churches (laying aside the Presbyterian doctrine of God's Eternal Decree and the perseverance of the Saints) agree perfectly on the following doctrines, either from a dogmatic or controversial standpoint:

- (1) The Resurrection of Christ.
- (2) The Old Testament.
- (3) Original Sin.
- (4) The One Oblation of Christ on the Cross.
- (5) Eternal Punishment.
- (6) Free Will.
- (7) Purgatory, Worship of Images.
- (8) Evils of Roman Mass.
- (9) Ministering in an Unknown Tongue.
- (10) Celibacy of Clergy.
- (11) Christian Man's Oath.
- (13) The Anglicans and Methodists on the observance of great Church Festivals.

III. MODES OF ACTION.

The modes of action characteristic of the three Churches are in Canada nearly identical. These Churches are governed by ecclesiastical organizations possessed of legislative powers, and the laws emanating from these organizations guide the progress and conserve the rights of each Church.

Anglican.—Vestries. Diocesan Synods. Provincial Synod.

Presbyterian.—Congregational Board. The Presbytery. General Assembly.

Methodist.—Congregational Board. The Circuit Boards. The General Conference.

Each separate congregation is part of a local system, which system is part of a superior and final court, regarded in varying degrees as of supreme authority. In the Presbyterian and Methodist Churches the Superior Court has its powers far more clearly defined than in the Church of England.

I had to draw this out, and put it in a cut-and-dry way on account of the immense amount of ground I had to travel; but I would be very sorry that any of you should think that the possibility of agreement on our part would be confined in any way to the points which I have enumerated in this paper. In a long and in a varied ministry, altogether spent in this country, and thankful to Almighty God for countless blessings that

I have received from Him, I can say from my heart and soul that I think the greatest blessing that God has ever favoured me with is allowing me to stand on this platform to-day, and to look you in the face, and to let you see mine, and the faces of my brethren. I cannot tell you, gentlemen, how strange I feel; and although this paper has been confined altogether to points of agreement, and that its nature cut me off, of course, from speaking of any points of difference, as I meet with you here in this matter to-day, whilst I know the differences, whilst I feel in my heart that these differences are great, still I do believe that I would not be doing my duty to my God without expressing in my heart and soul the deep and earnest conviction that if we can only carry on the spirit of these meetings in our various Churches, that the apparent difficulties that now stare us in the face will, under the influence of Almighty God, and the workings of His blessed Spirit, be largely swept away, and that as we know one another more, and learn to love one another more, we will find that the points that we may hereafter agree on will be more wonderful than the points on which we differ. In saying this I am perfectly sure I am expressing the opinion, not only of the members of the Church of England who are connected with this meeting, but, I think, I may say, from the spirit of the Provincial Synod itself, that I am largely expressing the opinion of that official body. From various reasons our one honest, earnest, prayerful idea is to come together if we can only come together. Our prayer is that God might minimize these differences; and, I do believe, that if we only go on in earnest faith, as we are going on, and trust one another, and seek for the Spirit of the living God in earnest love, the very hardest point that may be brought before us may, in God's good time be got over, if only we are faithful, and if we strive to love one another.

Adjourned until 2.30 p.m.

AFTERNOON SESSION.

On resuming at 2.30 p.m.,

REV. DR. CARMAN was elected President on motion of Rev. Septimus Jones and Rev. Dr. Caven.

REV. DR. DEWART read the fourth chapter of second Corinthians.

REV. DR. McLAREN led in prayer.

The CHAIRMAN: The great point is to see the broad ground on which we can find agreement, and it would be proper to consider whether in that very succinct and clear presentation of the morning, matters were so put that all acquiesced. There is the view that comes from our brethren of the Church of England, that in looking over the standards they find much unity with their own belief. Now, possibly some

brethren from the Presbyterian Church may have found the matter to be different as we went on ; but the matter is before you to follow as you will.

REV. DR. SEDGWICK : Is that official, or is it not ?

BISHOP BALDWIN : All the statements made by the Church of England are absolutely official.

REV. MR. BROUGHALL : We should like to be perfectly assured and perfectly clear on that point. The way that I considered it was put before us at our meeting, was this, that the Very Rev. Dean of Montreal had taken very great pains indeed in collating documents, authorities, standards, of the three Churches, and that, as a matter of fact, he found—as a matter of fact simply—no opinion, or belief, or anything else—as a matter of fact he found that we agreed upon these points. That is as far, I think, as we went.

BISHOP BALDWIN : Yes.

MR. BROUGHALL : This paper was not put forth as representing the views of the Church of England, or the committee appointed by the Provincial Synod of the Church of England in Canada.

The CHAIRMAN : But as an interpretation ?

MR. BROUGHALL : No, not as an interpretation at all. It does not state our views at all, but the fact that the standards of the three Churches, so far as investigations by Dean Carmichael and the committee went, agreed on these points.

REV. SEPTIMUS JONES : So far as any statement is made of the doctrines of the Church of England or the position of the Church of England, they are based upon our own formularies almost exclusively—I think the words of the formularies—and therefore, so far as that ground is laid, you may tread upon it with certainty. So far as the standards of the other bodies are concerned, we submit to correction ; we just merely say that so far as we can gather from their standards, that seemed to be their position.

The CHAIRMAN : The question is, that we accede to the interpretation of the Dean, and to his presentation of facts.

REV. DR. LAING : Although I am not ignorant of our own formularies, I am not prepared to say just on hearing the paper cursorily read once, how far it accords exactly with the definitions that may be found in our formularies. It is quite possible that we can find agreement upon these points as stated there. I think it is quite possible that we may, on the other hand, find in our formularies some qualified statements which would lead us just to hesitate to accept in full accord everything that was there. For example, it was said that we all agreed that the Church has power or authority to enact laws. Well, now, we may say Yes to that, and we may say No to that. It depends

entirely on what is meant by laws. I make that as a statement on which there is difficulty. Take another—the statement in reference to baptism. I admire that statement, and think I can subscribe to the four points that were submitted. On the other hand there may be something omitted ; and if that statement is not complete we are really deceiving ourselves, if it is only a partial statement. I am not calling in question the statement, but I do think it would be very unwise for us to commit ourselves now to that document as expressing the sentiment of the Presbyterian Church, without having it before our own committee and looking unitedly at it. The better way would be to look at it now in a general aspect, and proceed with any other matters of interest on the programme.

DEAN CARMICHAEL : I never dreamed for a moment—nor did the committee of the Church of England—that the paper to be read was in any way to be endorsed officially as a statement of the views of the different Churches. It was simply an effort of the Church of England committee to show that we had very good reason, in the sight of God, for hoping and trusting that we might finally come to union—no other reason. I never dreamed that any official aspect would be given to that paper, or, indeed, any other.

REV. DR. SUTHERLAND : The paper consists of several distinctive sections. If we could have one section read we could take that in. If we could have the first portion read, which, I understood, consisted of those things on which we are absolutely agreed, we might not need to have that discussed.

REV. S. JONES : When all is over, we are not committed to sending that forth, or any other document like it.

REV. DR. DEWART : Is the object of this examination of this paper or discussion to find any basis ?

DEAN CARMICHAEL : The object is not at all that at this meeting we should strive to find a doctrinal basis. Such an idea never entered into my mind or the mind of the delegation of the Church of England. But here we were—scattered representatives of the various Churches ; we had never come together as yet, and it was thought well and wise that certain points should be brought before you, and I was asked to deal with these points of agreement as an individual member of our committee ; and that paper was read before our committee, and our committee said, " Well, as far as that paper is concerned we agree with it, and if there is opportunity to be given we would be glad that that should be read before the assembled brethren—but simply read in the same sense that any other paper might be read, and have a general discussion on the points of agreement." If we agree generally there is nothing much to discuss about it. If any gentleman thought that I made a statement that was not in

accord with the standards of his Church, I would be very glad personally if he would say so, for the simple reason of setting me right: for when I went into the study of this subject, I need scarcely say, that as far as our sister Churches were concerned it was largely a new subject to me. I gave it earnest consideration, and was very, very careful in any statement that I made; but I might have made a good many mistakes.

REV. DR. REID: At this first meeting, which is only of a tentative character, we should discuss only in a general way any statement or papers read. From a general discussion of the matter of union we may have a general idea whether there is any likelihood, or any good to be expected from continuing the movement towards union. Nothing has occurred—and I do not think anything will occur—to lead us to think it should be given up; but I am decidedly of opinion that if we are to succeed it must be by going on very slowly. I am not by any means so sanguine as my excellent friend, Dr. Cochrane, in regard to immediate—or even very near—corporate union. In reference to the union movements in the Presbyterian Church, I always was of opinion—in regard to the last union particularly—that difficulties arose partly from endeavouring to go on too rapidly at first. I remember a committee was appointed for the purpose of considering the matter of union. They not only considered the possibility and desirability of union, but they actually prepared a basis of union, and many were exceedingly anxious to adopt it at once. We are not prepared to do that in this case. I have always been desirous of union. While I do not think it is very near, I trust, and I believe, that in the course of time, in the Providence of God, there will be even outward union among the professed followers of the Lord Jesus Christ. But I am not so sanguine that it will be brought about by union itself, and negotiations. I believe by an enlarged outpouring of the Spirit of God, and it may be by Providential dealings, it may be that the Christian Church will be forced into union, and it will then be accomplished, probably, with far greater ease and in far shorter time than by our committees; but, I think, it will be a very great matter if we can just go on and recognize one another and co-operate with one another. I think we are not prepared to consider or discuss very fully or very closely any paper that may be brought forward. There should be a general discussion at this meeting, and afterwards there will be formal papers prepared and submitted formally to each of the committees, to be maturely thought out and reported upon, remitted to the Churches, and then to a general committee.

THE CHAIRMAN: The only proposition is to read it article by article. Shall we proceed in that way?

DEAN CARMICHAEL: That would lead us at once into the closest kind of discussion. It would be more

beneficial for all of us if we could take away with us the general drift of the paper, namely, that there was a good deal of union between us if we could only realize it.

REV. DR. SUTHERLAND: My idea was to get the general drift. I did not propose to read it clause by clause, but a section at a time. It could be divided into three or four sections, each treating of a somewhat different class of agreement, or partial agreement.

REV. DR. CARRY: A very small amount of belief should suffice to bind Christians together. Did the Christians of the first three centuries have any wider or larger confession of faith than has been agreed to already on the floor of this house? There is not the slightest doubt of our agreement as to the great doctrine of the Holy Trinity and the Incarnation, as it has been understood by learned divines in almost every age of the Church, and in every branch of the Church. Surely our belief in the Trinity, if we could only get rid of prejudice and ignorance and narrow-mindedness, would bind us together; and it will be our condemnation if, believing in one God—the Father, Son, and the Holy Ghost—we are not one. Then, again, look at the various other points upon which we agree. We believe in the institution of great Sacramental rites by our Lord Jesus Christ. We all practise these. We agree in the main points of belief, as we mutually confess; and are these points not sufficient to unite us, without going into metaphysical or theological subtleties? These may be left free to opinion; and, I think, they should be. I appeal to thoughtful men here if there is not a growing, a rising feeling, in existence against the extension of creeds and confessions at the present day? It is that that keeps back thoughtful and educated men, that we impose—or they think that we impose—matters of belief upon their consciences. There are a great number of things important, I admit, because right opinion in everything is important, and right opinion in religion especially; but right opinion, after all, is not faith. There are many right opinions that ought not to be made matters of faith, and insisted on as terms of union. The apostle Jude says we are to contend earnestly for the faith. Does faith consist in everything in the Thirty-nine Articles, or in the Westminster Confession of Faith? I think there is not a single person here that will say so. I think we may trust our 145 bishops of the Church of England, who agree unanimously to this, that the Creed of Nicea was a sufficient expression of faith; and for my part, I do not care who likes it or dislikes it, I say for myself honestly before God Almighty, and the expression of my own honest opinion, I want no larger confession of faith than the Nicene Creed; and I can shake hands with my Christian brother who adopts the Nicene Creed. We should not go

into a discussion of the points raised by the paper read. A very much smaller paper than that ought to express the faith that would bring us together, and keep us together—not merely in a spiritual union, as it is called, but in a manifested union before the whole world. The spiritual and organic union have been contrasted here, almost contrasted as though they were inconsistent. Can we believe that any external organization or rite or thing at all was retained by Christ or by His apostles simply for its own sake? No one believes that; but external things were only used to retain other unseen and spiritual things. The external things are not retained for their own sake, but because they are the shrine in which the spiritual unity is preserved. It is intended to be preserved in a sacred casket. There can be no doubt at all that in spite of much that has been said by some brethren apparently to the contrary, that the organic unity, the visible unity, of the Church, has been a great means of maintaining spiritual unity. Of course spiritual unity is not always and invariably inevitable upon the result of organic union; but organic unity is intended to tend to the maintenance of unity of the Spirit. Therefore, I hope, none of us will go away from here thinking that before we can come together as one body in Christ, and manifestly as one body before the world, that we must agree to a long confession of faith. I hope I shall never live to see that long confession of faith. I hope we will all hold steadfastly to the true faith of Jesus Christ, God the Father, Son, and Holy Ghost, and the plain ordinances of Jesus Christ, and leave metaphysical subtleties and theological distinctions for ever alone.

REV. PRINCIPAL CAVEN: I feel very much indebted to the Dean of Montreal for drawing up the very clear and succinct paper that has been read. It is a very great advantage to the Conference to know that he represents, not only his own sentiments, but generally the sentiments of his brethren of the Church of England. As I understand the matter before us, it is not that of the adoption of a creed. I think it would be a mistake to raise that question now. It is not the adoption of a creed we are discussing, and hence it is scarcely relevant to consider whether this document is too long or too short. As I understand it, the object of this Conference is to ascertain the measure of agreement there is. It is quite possible that one who thinks this document sufficiently long for a Church confession might assent to it, and it is possible he might not; but that is not the point at all. This paper is based upon a comparison of the standards of the various Churches, and hence, I think, it is a valuable contribution to the present discussion. I do not propose to enter into any detailed remarks upon the document; but, perhaps, you will allow this remark: In listening to it I had a feeling of very general concurrence in the document. So far as the

Presbyterian Church was concerned—for I know a little more about its theology and position generally than I can venture to say that I do about the other Churches—it was a very fair statement of the points referred to. There were only two points that struck me as, possibly liable to exception from our point of view. I do not wish to make this remark, however, in any offensive way, or as detracting from the value of the paper read. The general opinion amongst us Presbyterians—rightly or wrongly—is that we do not differ essentially from the doctrine of the Church of England touching the matter of election. Our opinion is that a comparison of the articles of the Church of England, so far as they bear upon this question, with, say, the Westminster Confession or the Heidelberg Catechism would show general agreement in their statement of the Reformation theology. It is an historical fact that nearly all the Reformation Churches concur in their views of what are called the doctrines of grace. Of course we know the Lutheran side of the Reformation diverged to some extent; but as we understand the doctrine of the Church of England it does not differ essentially from our own in that regard. Therefore I would slightly demur at it being suggested that we differ on the doctrine of justification. I would modify that statement, and say that we in substance agree with the Church of England and the Methodist Church on the doctrine of justification. Also, I think, the word “absolution,” whilst, I dare say, we do not dissent from the view that is really meant to be expressed, would not be acceptable to us. It does not sound well in our ears. We Presbyterians are just as High Church in our own way, possibly, as the Church of England. We believe just as thoroughly and firmly in the Church as a divine institution—we believe that the Church is not a voluntary society, but a divinely organized body;—that the form of it is laid down in Scripture, and that it is our duty, as far as we can, to abide by the form of the Church which is laid down in the Word of God. That is our position. So, whilst we might differ in our interpretation as to the actual form of the Church, it is a great matter that we do unite in holding that the Church is a divine institution. I think that is of considerable value. Therefore we hold that the Church has the power of binding and loosing; and that what she binds on earth is bound in Heaven. If I might be allowed to say what the Presbyterian Church holds upon a subject that is very difficult and complicated in many ways, I may say that she interprets these words simply as meaning that the Church of Christ has real authority of discipline entrusted to it by its Lord, and as long as it keeps within its own province its acts are authoritative; therefore, what is bound in earth is bound in Heaven. I trust I have not gone too far, sir, in making this statement. In regard to the paper that has been read, I think it

affords a very fine basis, indeed, for comparison of views, and it will prevent us from scattering our remarks in a desultory way. I know no better method of approaching the subject than just by taking up this paper.

REV. D. G. SUTHERLAND: The members of the Methodist deputation are placed somewhat at a disadvantage in the matters that are brought before us. We have been so busy in making our arrangements in connection with the late union of the different Methodist bodies—consolidating our work, and removing all causes of friction—that really we have had very little time and opportunity to think of this larger question of union that has been brought before us to-day. Moreover, the Committee that was appointed to attend to the matter has had only one session, and that a very brief one, yesterday morning, in which the conversation was very general. We had no data to work upon; we did not know what turn this meeting would take; and so we find ourselves at a disadvantage. We came prepared to listen to what might be said, but not prepared as a body to make or advance any statements, suggestions or propositions in the matter. Therefore I waive explanation. In regard to this question of doctrine, I do not, myself, see that there will be very great difficulty. I appreciate very highly the paper that was presented by Dean Carmichael. I think it shows a very careful investigation of the formularies of the different churches, and, on the whole, is a very clear, fair, full estimate of the views of the different bodies. The doctrines of the Methodist Church, coming as they do largely—we might almost say entirely—from the hands and from the head and from the heart of a presbyter of the Church of England, were prevented from being very divergent from the doctrines held by the Church of England, if at all. As first presented to us, they were contained in the fifty-two sermons of Mr. Wesley, prepared by him, specially, to set forth the doctrinal views of his people, and in his comments on the New Testament. Since that, the Articles of the Church have also been made the standard of our doctrine.

REV. MR. BURKE: What Articles do you refer to—the Articles of the Methodist Church?

REV. D. G. SUTHERLAND: I was just going to explain. In preparing the Liturgy—a form of worship for the American Church—Mr. Wesley used the Articles of the Church of England; reduced them in number, made some few alterations in the articles that were retained. We have now, if I am not mistaken, twenty-five Articles. The chief changes were made in the way of setting forth his Arminian views, eliminating the doctrine of Predestination as held by the Presbyterian brethren, and as contained in the Articles of the Church of England. Apart from that, I do not

see that there is any very great divergence between our doctrinal views. In listening to the paper, and catching its ideas as carefully as I could, there were only one or two points that presented themselves to me as being perhaps at variance with our views, and yet, perhaps, I cannot say that they are; and one was in reference to the use of the word "Absolution," and the others in regard to the use and power of the Sacraments. I am not quite clear as to what the paper set forth there, and may be there was a difference of opinion; but, in regard to all general doctrines of the Christian Church, we may say that we are one. As regards the form of Church government, we believe in the power of the Church to adapt itself to circumstances, and to arrange for such organization, such forms of organization, as will best effect the work that the Lord Jesus Christ has committed to its hands. We have been exceedingly elastic in our modes of working. You can easily understand that in the different forms of working that have been introduced into the Church in the United States, in Australia, and in Canada. We have felt ourselves at liberty to make those alterations wherever we saw it necessary or desirable for the furtherance of the work of the Lord Jesus Christ. Beyond that, I am not prepared to go at present. I am a good deal in harmony with what Dr. Carry said about making our formularies as simple as possible—not going too far into the minutiae, but keeping ourselves in the line of the grand, leading principles which are precious to us all.

REV. G. C. MCKENZIE (Brantford): I did not understand the paper as a declaration of faith to be submitted—and, therefore, it would be rather premature even to discuss it, because it is simply a statement of facts. Now, I believe all the facts drawn from the Church of England formularies are almost word for word. If the Dean has been led into error in regard to the doctrines of the Presbyterian or the Methodist Church, he will only be too glad to be corrected. There are certain things we do not discuss—for instance, the grand truths of our faith. We may discuss opinions respecting them. I am quite sure it is the same with our Presbyterian and Methodist friends, that what they have laid down as the facts of religion they do not discuss; they accept them as facts; because we must all make a beginning to agree somewhere.

REV. DR. McLAREN: I listened to the paper with great interest and satisfaction. Judging from what I could gather on hearing it read, the Dean seemed to represent our Presbyterian views very correctly. Before being committed to such a document, or even to its general correctness, I would like to have an opportunity of reading and studying it carefully. It certainly brought out undeniably the very large amount of agreement which will be found to exist among the various branches of the Church represented

here ; and I was very much pleased with the general tone and character of the paper. Perhaps, with the exception of the points referred to by Principal Caven, there was nothing struck me that I would take exception to just in hearing it. In regard to the general question of a doctrinal basis, I feel slightly doubtful of the position taken by my friend Dr. Carry in the remarks which he made. I will say frankly that I believe that God has been teaching His Church, by His Spirit and by His Providence, something since the Council of Nicea—something that we ought to hand down to our posterity ; and therefore I am not prepared to cut short, as it were, the dogmatic attainments of the Church at any particular date, and say that we are to make this our basis up to such a point of time, and that there is nothing further to be inserted in our doctrinal basis after that. I believe, for example, that the era of Reformation brought with it a very considerable addition to the light enjoyed by the Christian Church, and that we did learn something, for instance, on the doctrine of justification by faith, which up to that time had not been so definitely understood as it was then. I should be very sorry that we would be relegated back to 325 for all that we were to hold, upon such a point as that. I believe there has been development in the Christian Church in doctrine, and that we may expect it even in the future. I would not like to be cut short even at the present time. I believe in all the essential verities, we will be found to have got to the truth, but I do not think that we should settle down to any particular date and say, "Up to this time we will go with the ancient Church, and then stop short and learn nothing from the teaching of the Divine Spirit and from God's Providence and the enlightened studies of the Christian Church in the centuries following." Well, of course that throws upon us a very important question we shall have to examine, if we get the length of forming a creed—What should be admitted and what should not ? I admit that we may have too large a creed, just as well as too short a one ; and it would be a very important and very interesting point for us to determine what should be the kind of articles admitted, and what rejected, if we were forming a creed for a body that was to represent, for example, the three sections that are now negotiating as to union. I would like to say a single word—although perhaps it is not so relevant to what we have now before us—on the general question of union, as I did not say anything on the question of organic union in the morning. I sympathise very much with the view presented by Principal Caven in that paper which he read, although I was not quite prepared to say that individually I would like to be at once, at any rate, committed irrevocably to the exegesis which he gave of those words in our Lord's intercessory prayer. I had some little doubt on that point, but I have no doubt that the ideal Church, in any particular

country where it exists, is to be a united body, and that we ought to aim at that as far as we possibly can ; and therefore I think our movement here is a legitimate movement. I admit, however, that there are very grave difficulties in the way—difficulties which I, myself, am not very sanguine of seeing in my own day overcome. I should be delighted to think that they could be ; but I think that we do well, at any rate, to aim at it and to cultivate the spirit which tends in that direction ; and it may be with us as it was with Columbus, when he set out to discover India—he did not discover India but he discovered something which was quite as important ; and if we do not get the organic unity at which we are aiming, we may get a united spirit and be able to work together in brotherly love, and be able to manifest to the world that we are all one in Christ Jesus. I think we may make very marked progress in that direction even if we should fail, unfortunately, in the other.

REV. SEPTIMUS JONES: I think it would be a very great mistake of our Conference if we found any inordinate expressions in regard to the outcome of this Conference, or if we should feel that we were liable to be challenged when the Conference was over as to what we had accomplished, and should be in any sense ashamed of it, because we are not able to present anything formulated or anything very definite in regard to what we have attained to in this Conference. I know from the spirit of courtesy displayed by the gentleman who made the observation that he could not possibly have intended it in any other way than a kindly and brotherly way, while it struck me that it was a little on one side of the actual spirit of this Conference to say that any person should come just simply to hear what the others had to say. I think it is more like this: Here are brethren who have been, for some cause or other, estranged in the eye of the world, and they say, "Now, is there any way that we can possibly arrange and compose this matter? Won't you come and talk it over?" If anybody were to sit and say, "What are your propositions? I am quite willing to hear any propositions you have to make,"—it would not foster that feeling. I think the attitude we are in is just this: We feel that we have been moved by the Spirit of God to come together in one place in order that we may confer and see whether it is not possible for us to be brought nearer together than we are at present, and that that is the great object for which we are coming together—not to formulate anything ; not to say we are prepared to go back and recommend this, that, or the other ; but simply to say, "We have come together to find a much larger feeling of unity and agreement than is generally supposed to exist between these three branches of the Church of Christ ; we highly recommend that these Conferences be continued from time to time, and that every effort should be made to foster and keep alive in

the Church the conviction that the divisions that exist are to be deplored ; that the Head of the Church is to be prayed to move the hearts of men more and more to come together ; and that all legitimate and hopeful means should be used to remove misapprehensions and to cultivate a prayerful intercourse and friendly feeling in the several branches of the Church. I think if we fully grasped that idea, that we are brought together here by the conviction that it is the will of the Great Head of the Church that we should be more united than we are, and that we are looking about anxiously and prayerfully to see what can be done to bring us together, that we shall not be ashamed then to go back from this Conference and say to those who delegated us, "We have not attained to any specific matter in black and white, we have not got so far, but we have certainly developed, we think, a spirit of unity, and manifested it, that encourages us to recommend to our several religious bodies that they should continue these negotiations from time to time, in the hope that they will bring forth still larger and more hopeful fruit. In regard to that paper, its object is not by any means to present to you a basis of doctrine. The object is not to say, "Here are the materials of a creed." The idea is simply this, that brethren in a general way say, "We are much more alike in doctrine than was supposed, and here are the facts which show that." We may not think that in each particular instance our particular doctrine is stated in the precise form we would endorse ; but taking a survey of the whole field it is very clear that there is a very general agreement ;" and if, at a subsequent Conference, each delegation should bring forward some paper like that it would have a very good effect if we go home and study one another's formularies. Let me get better acquainted with the Westminster Confession than I am now ; it would do me a great deal of good, probably ; and so with the formularies of the Methodist Church. In that way we should get to know one another better, and have our prejudices removed, and help to remove them from the minds of the people. I think the difficulty will be much greater between the clergy than between the people. I think the laity would be far less liable to boggle over this thing and raise difficulties than the clergy themselves. But, if we can get the shepherds to put their heads and hearts together, it will not be very long before the flocks gather together. We ought to have great patience waiting for the fruits of this meeting. "The husbandman waiteth for the precious fruits of the earth." It is not for us to gather the fruit before it is ripe, or it would be sour to our taste. Let us wait God's good time, and let us work along in the line on which I think He is providentially leading us, and when the time comes, and the doors of Providence are opened, we shall see, perhaps, a movement of the progress of which we have now very slight conception.

THE CHAIRMAN : The proposition to read the paper in sections is simply to aid the memory. Now I want to point out this difficulty. For instance, in the paper it is stated that absolution in some form is found in all the formularies. Now, any Methodist in this land that understands anything about his formularies would be horrified at the word "absolution." Now, he may attach another meaning to the word "absolution." Now, the exact language of the formulary, not being quoted in the excellent paper, but perhaps with a gloss or interpretation, in that way is itself made to bear a construction that certainly we would not ourselves assent to. As I understand the proposition of Dr. Sutherland, it was simply to have enough of it read to bring the thing to mind, and then if there was anything where there was a misunderstanding we would explain it, that is all—not to touch the matter at all as a basis of union ; and I can understand why it is that some brethren are not free to explain, because talking broadly over the whole paper.

[Very Rev. Dean Carmichael then read the paper section by section.]

REV. DR. SUTHERLAND asked the meaning of the expression, "generally necessary to salvation."

DEAN CARMICHAEL : I found that, I think, as a fair matter of deduction. If I do not mistake, I based it on the fact that it was the outward and visible sign of an inward and spiritual grace, which all true Methodists no doubt honestly and sincerely believe.

REV. DR. WILLIAMS : The expression does not occur in any Methodist document I have seen. The only thing that we think is necessary to salvation is saving faith in Christ.

REV. PROVOST BODY : The Dean inserted that expression to separate the two Sacraments of the Gospel from any other rites, such as Confirmation, or Orders.

REV. DR. DEWART : It is probable that it may bear a sense which, if explained, none of us would object to ; but it is capable of bearing a construction which would be objected to.

DEAN CARMICHAEL : This paper is only the outline of a book, and it is going to be published, and I shall be very happy to see that I am perfectly right in any statement I make. The book has been published and gone through two editions already, and I have never had an objection made to it.

THE CHAIRMAN : The question arises—"Have I expressed these views as the other brethren accept them ?"

DEAN CARMICHAEL : Yes, and that is what I want to know.

PRINCIPAL DYMOND : The paper cannot be altered. We have a shorthand report, in order that any explana-

tions or protests or objections may be matters of record. Now the Superintendent of the Methodist body has told us he knows of no such expression as that. Another gentleman has told us that the expression read barely might be liable to misconstruction. All that is a matter of record. We have no newspaper reporters present to publish what the Dean has stated. These gentlemen's protests or criticisms of it remain, and must go forth to the world. That being said, all is done that can be done.

REV. DR. REID suggested that the paper be not discussed, but be printed so that it may be carefully examined.

REV. DR. PROUDFOOT thought the Dean had borrowed the phrase partly from the Church of England Catechism and partly from the Presbyterian, which, in defining the visible Church, uses the expression, "out of which there is no ordinary possibility of salvation."

REV. DR. DEWART: No, it is taken directly from the Church Catechism, in answer to a question.

REV. DR. LAING: Our Catechism also says, "The outward and ordinary means," etc.

REV. DR. SEDGWICK: "All of which are made effectual to the elect for salvation."

REV. DR. PROUDFOOT suggested the words, "into Christ," after the word 'engrafted.' We mean that baptism is a symbol which signifies our engrafting into Christ. It is "a sign and seal of our engrafting into Christ, and our engagement to be the Lord's."

DEAN CARMICHAEL: I based my facts on the following quotations:—"The Presbyterian Church teaches in its Confession that baptism is a sign and seal of the covenant of grace, of engrafting into Christ, of regeneration, of remission of sins," etc. Then the Church of England teaches that "baptism is a sign of regeneration or a new birth, whereby they that receive baptism rightly are grafted into the Church." The Methodist Church teaches in its 17th Article that "baptism is a sign of regeneration or the new birth."

REV. DR. DEWART: I sympathize with what has been said about the difficulty of discussing this paper. It has come before us in a somewhat awkward way. It seems as if we must not discuss it. I do not want to say a word against this paper, but if this paper is passing this Conference and going out to the world as if we have approved and endorsed it, then we certainly should have something to say about the shape in which it appears. That whole paragraph about baptism may be explained in a way to which I would take no exception. It might also be explained in a way that would mean the doctrine of baptismal regeneration, to which I take decided objection. It might be explained as if baptism itself was a means of bringing the baptised into gracious relation to Christ, while my idea is that

we baptize because those who are the proper subjects of baptism by virtue of their relation to Christ have a right to that sign of their condition. So that it is not merely for the sake of talking or discussing; but if the paper is merely to pass I do not want to delay about it; but I very decidedly object to anything being put as something adopted by this Conference that is fairly or at all plausibly open to an interpretation that I would be obliged to reject.

A DELEGATE: We are not adopting it.

DEAN CARMICHAEL: If there was a resolution passed almost unanimously that this should go out with the imprimatur of this meeting, I, myself, would be the one man to vote against it going out. If I stood alone, I would vote against it going out, for the simple reason that such tremendous, solemn subjects will take, it may be, years.

REV. DR. MOCKRIDGE: What is the reason for reading it section by section if we are not to get a little more light from it?

THE CHAIRMAN: Why not say, "We don't quite agree with the expression," and pass on?

REV. DR. McLAREN: I take it that we Presbyterians would hesitate about accepting that as a fair statement of our position. I think we would not, after thinking over it, *i.e.*, on the question whether that would be accepted as a fair statement of the Presbyterian position on baptism.

DEAN CARMICHAEL: Well, that shows the necessity for the most careful consideration on all these points.

REV. S. JONES: And the importance of confining yourself to the very words of the standards of the several churches.

[The reading was then continued.]

REV. DR. PROUDFOOT: We could not discuss that, because the whole question of sacramental grace would come up here.

THE CHAIRMAN: We will just take that as postponed.

REV. E. P. CRAWFORD: It was not intended when these papers were prepared that they should be presented to this Conference. They merely presented the ground on which we were to speak and act here. It was not intended that any formulated document should be presented here at all. I confess I know nothing about the Presbyterian Confession of Faith, or the Discipline of the Methodist Church. I was very glad, therefore, to get the paper. But we are driven into a number of questions that must come up at a later period and be thoroughly threshed out. It would have been better if that paper had not been read at all, and if we just had had a general discussion as far as we could make it about the agreement between the different bodies represented. I think we had better pass on to the next paper.

REV. DR. RYCKMAN: It seems to me that this meeting is taking the course we desire. It was learnt that Dr. Carmichael had a paper of this description. It was very much desired by the Methodist brethren that this paper should be read. It was called for by Presbyterian brethren. I experience the difficulty that at one reading we could not get hold of it. It might as well not be read at all, for all we can gather. There was a general desire that it should be read again, and section by section, so as to permit us to master it as far as we possibly could do by mere reading. I don't think it was the intention of this Conference that these items should be discussed—and yet we are falling into what we don't intend—a discussion of these points. Let us avoid that. There is no doubt that Dean Carmichael, from the standpoint of a Church of England Clergyman, has given a very excellent showing of those harmonies amongst the standards of these different churches. He has not hit the nail exactly on the head every time, as I see it as a Methodist, or these Presbyterian brethren see it. He did not say it when he was reading it, nor the Church of England brethren did not say it; but, after all, I think we are gaining something by having these things read—and we need not discuss them. I feel like taking this position myself, and, in a kind of prefatory way, say, that our Methodist brethren have not been bound to say any particular thing; and, therefore, this is a kind of a go-as-you-please race, so far as the Methodists are concerned; and the Methodists do not bind the Church. John Wesley preached the doctrines of the Church of England, and against every attack made by members of the Church of England and ministers, his uniform defence was that his doctrines were to be found in the Prayer Book and Homilies of the Church of England. That was John Wesley's contention. Well, now, as a Methodist, I claim that I hold the doctrines of John Wesley. And if they are the doctrines of the Church of England, why, then, we are at one. That is speaking in a general way. Now, if between that time and this you have fallen upon any new method—I am speaking now of the clergy of the Church of England—any new method of explaining your doctrines, there might arise some difference between you and me; but, if you are what you were, I think it may be taken for the purpose of the present that, as a general thing, we are very much at one. Now, that is a matter of fact: what is the use of saying anything else? Until we come down to minutiae and the merest details, we do not find large differences.

I am speaking now of the Methodist Church and the Church of England. May I say this, then, without offence: I do not think there is as much difference between ourselves, as Methodists, in regard to doctrinal points, and the Church of England, as there is between the Church of England and the Church of England in regard to statements of certain points of Scripture doctrine and teaching, and in regard to faith.

Now, I think it is not wrong to say that. Well, now, I don't think we ought to go into these details. We are not after them now. We are not seeking after minutiae. It is to get a general idea of how near we are together. I think the next thing that will come will be to get an idea of how far we are apart. My face is towards corporate union. I believe that most of those who have spoken here—and I think I may say I believe that every one that has spoken, although some of the Methodist brethren have seemed to differ from some others in regard to the exegesis of a certain passage of Scripture—I think we all hold—I think I must speak for our Methodist brethren of our delegation as well as the others—that the spiritual unity or oneness of the Church of Christ is the thing that our Saviour taught and desiderated in the Scriptures. I hold with Dr. Caven, that the unity or oneness of the Christian Church cannot be fully manifested without an external union as well. Now, the chief thing in all our offices of worship is the heart, the spirit, the sincerity in these things; but, there is some importance to be attached also to the external form of worship, although the spirit is the chief thing. And so in regard to the oneness of the children of God—the first and principal thing is that spiritual, living unity, that I think we all desire and should cultivate probably more than we do; and I think we all ought also to aim at the ultimate corporate union of the body of Christ. I want to say another thing:—I hope to see that. Perhaps I am not as old a man as my friend, Prof. McLaren. He hardly thought that he should see that in his day; he seemed to have hardly such an expectation. May I say that I do have an expectation; I certainly have a hope that I shall see this in my day. The march of events is very rapid in these days. Witness this very scene that is before us to-day. Who would have prophesied this three years ago? I declare to you, brethren, that it came as a very pleasant shock into our General Conference when we received a communication from the Provincial Synod of Montreal, originating in the House of Bishops, asking that we appoint our contingent on a Joint Committee to meet to consider this question as we are met to-day. Well, what next? The march of events is very rapid, and these things may hasten in such a way as to astonish some of us. Now, while we are not looking after details or the minutiae of a basis of union, I think that our Church of England brethren, at whose invitation we are here present to-day, might astonish many of us when we came to find out the concessions that they were willing to make in order to formulate a basis of union upon which we three branches of the Church could stand in common. Now, I am prepared for a surprise. When the time comes it would not be very surprising to me—it is not to me now a very strong improbability, and certainly not a matter of impossibility, that a common ground should be found for us three branches to stand upon in complete communion,

which I think ought to be desiderated. I shall live, therefore, in hope of seeing before I die a corporate union of the Churches. Some have feared our moving too rapidly. Now, I may be too sanguine, but my fear is that we shall not move fast enough. I do not think that we have in the past come up to this point as rapidly as we ought to have done. I do not think we shall go too rapidly in taking each other by the hand and manifesting, first of all, a Christian spirit of brotherliness and Christian influence. Let us move a little faster in that direction, and the thing that we desire will come a little more rapidly on that account. I do not think it will come too soon. May God hasten the day.

MR. WM. INCE: I have received a great deal of instruction from the remarks yesterday and to-day. I hope to hear more; therefore, I sincerely trust that these objections will be stated to the meeting, to anything that the Dean has put in this paper, so that I, and I presume others, too, may know the differences that exist between ourselves and the other Churches. I think it would be a matter of great instruction and pleasure to me to know the points of difference between us.

DEAN CARMICHAEL: I am now reading under the head of "Doctrines capable of being brought into more perfect accord." If the gentlemen would please bear that in mind.

THE CHAIRMAN: Then all they have to say is "Amen!"

REV. A. W. SPENCER: Necessarily these statements of doctrine are imperfect because they are not in full.

[Dean Carmichael reads the part relating to justification.]

REV. DR. PROUDFOOT: The doctrine of election is not brought in the Westminster Confession in connection with justification at all.

[Dean Carmichael reads the passage relating to absolution.]

REV. DR. CAVEN: My exception was to the word.

DEAN CARMICHAEL: I got the word in a general sense, as affording possible ground between us—common ground. I got it from the Presbyterian Confession of Faith in the singularly magnificent passage which reads thus: "The Lord Jesus Christ having appointed officers distinct from the civil magistrates, to those officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, shutting that Kingdom against the impenitent by word of censure, and to open it to penitent sinners by the Gospel." I took the word "absolution" in connection with some common ground.

REV. DR. CAVEN: The absolution is absolution from censure.

REV. DR. DEWART: This is another case in which the phrase and the whole connection might be so explained that I could accept it, and think it all right.

DEAN CARMICHAEL: That is exactly what I thought.

REV. DR. DEWART: But owing to the historic meaning that has been connected with the word, it would be to me a dangerous word, and an objectionable word, because all that it means could be said in scriptural terms in a clear and unexceptional way.

DEAN CARMICHAEL: The word "absolution" was put in guardedly—"absolution in some shape or form." I would not like any gentleman to feel that I had made use of any language that could bring any want of harmony. It is for that reason that I have explained.

REV. DR. PROUDFOOT: In that clause referring to the power of the Church there is a point that was disputed keenly between the Presbyterian Church and prelatie bodies—that is, the power of the Church to decree rites and ceremonies, to make them binding on the people of God. That was an elaborate discussion that was prosecuted to a great extent. There will be a difference of opinion as to that, because the whole question of the Popish Saint's Days and ceremonies comes in there.

JUDGE McDONALD: This paper was not intended for submission to this Conference; but the Church of England Committee took from the Dean, as one who had made a study of the matter, the general thoughts as expressed there, with perhaps some little modification. Now, it is for the purpose of instruction that that is prepared: and I trust that as the clauses are read the brothers from the other Churches will say, "Our thought is this," and "Our thought is that."

PRINCIPAL DYMOND: I claim those gentlemen should rise and state their views, and that we should be satisfied to hear them—not that a sort of cross-fire or friendly argument should be going on between the reader of the paper and those gentlemen; but that they should state all that they ought to say, and that that should be a matter of record for the shorthand writer's notes for the future, to show that they did not assent fully to the paper.

REV. DR. SUTHERLAND: I wish to express my very honest admiration of that admirable paper. I think it has helped to clear the situation very much, and bring some points before us more definitely than could otherwise have been done. As I understand it, the section before us treats of certain points in which it is thought that the formularies of the Church may be brought into more perfect accord. That seems to imply that as far as the form of speech is concerned

they are not in perfect accord just now, and that these are points which, perhaps, by a re-statement would be accepted by all the churches represented here. The remarks made by Principal Caven, I think, stated the case very clearly, and in a way that, I believe, would be accepted by those representing the Methodist Church. Calling it up just now from memory, I think that, perhaps, in the statements read touching the Sacraments, we have just there one of the points in which, perhaps, some re-statement would be necessary to secure perfect harmony of belief or view in the matter. I mean just in this way. General words have been employed, in the different statements of belief, that are capable of various interpretations, and, therefore, we may, perhaps, be disputing—if we dispute at all—not about what is really contained in the article in question, but about interpretations that individuals or communions may put upon that phraseology; and, it seems to me, what we want to reach, if we can, in the future some time, is such a statement that there will not be liability to misconstruction, or a great diversity of interpretation put upon it, for, as we all know, every once in a while we are called upon to interpret our own standards—I presume that is true of our own Church—and individuals will ask, "What do you mean by this statement?" and it is needful then to have a statement, if we can, so clearly and lucidly put, that there will not be a great opportunity for difference of interpretation. The phrase, "generally necessary to salvation," would at once call for interpretation; and almost any one might very naturally ask a minister, "What do you mean by this statement, 'generally necessary'?" Another point was, this matter touching the power of the Church. I thought that Dr. Caven stated that very clearly in the remarks which he made. The way that occurs to my mind would be about like this: I would desire that portion to be so stated that, on the one hand, the Church may not be unfaithful in the exercise of a power which the Head of the Church has put in her hands, and, on the other hand, that power should not be carried beyond the limits where it has been placed in the teachings of the Master; and as we recall Church history, we remember at once how very serious difficulties have arisen along that line, perhaps by carrying the authority of the Church to a point far beyond where the Master put it, and, perhaps, on the other hand, being unfaithful in the use of a legitimate authority that was put there. Now, I doubt not, we all hold to this most earnestly, that in the forgiveness of sins—to fall back upon the expression of the Apostles' Creed—that we look upon that not only as a truth clearly taught in Scripture, but as a blessed fact in human experience to those who have received Christ as their personal Saviour. With regard to absolution from Church censures, such as the Church has authority to impose, that, I think, we can understand, would be agreed upon. Where, perhaps,

we would object to the use of the word "absolution," is the danger that arises from carrying authority into a region that, I do not think, the Master gave any authority to carry it, and it might lead, in the end, to claiming a spiritual authority which—I am only expressing my own opinion—the Church does not possess. Now, if we can, in the course of these conversations, see any way by which—by-and-by, perhaps, not to-day—the re-statement of these truths will command the acceptance of all the Churches who are represented, a most important point will be gained, and we shall escape what has been a serious difficulty in the past, that is, the danger of perpetually misunderstandings as to what we mean by certain statements.

[Clause as to Public Worship read.]

REV. DR. DEWART: Perhaps the statement is a little too strong as to the degree in which the liturgy is used in the Methodist Church. When it is said, "not restricted to its use," it would seem as if the use of liturgy was the prevalent thing, and the non-use the exception, whereas it is the other way.

DEAN CARMICHAEL: What I meant largely was that in regard to the most solemn rites, in the Methodist Church there are prescribed forms of prayer.

REV. PROVOST BODY: Did not John Wesley prepare a prayer-book from our liturgy for the use of his own body?

REV. DR. DEWART: That is true. However, it is not used except in England. As far as I find, they read the services from the Church of England prayer-book. In the Churches I have been in in England I have not found the abbreviated Church Services of Mr. Wesley in use, but they used partly the Church of England liturgy. But we are speaking now of Methodists in Canada.

REV. DR. LAING: While it is no doubt true that we accept the general truth that the Church is to guide our devotions, it is hardly true to say that we are guided by outline prayers. I do not think there is any congregation in Canada to-day which uses outline prayer in directing public worship. I am sure there is not.

DEAN CARMICHAEL: Well, sir, I did not know that.

DR. LAING: It was more prayer as a kind of model to which we are to accommodate ourselves. There is the reference to the Mohammedans and Moors embodied therein.

THE CHAIRMAN: You need to pray for them yet.

DR. LAING: There were things to be prayed for at that date which would be altogether out of place now. Still, there is a number of Presbyterian Churches which use liturgies. We are not at all restricted. The Church may at any time adopt it. As a matter of fact, some Presbyterian Churches in the United States do use it.

DEAN CARMICHAEL : I was not dealing with practice, but with standards.

DR. DEWART : Some things we approve of, some we do not. It is put as though we approved of them all.

The remaining clauses were passed over by consent, and the paper as a whole was accepted.

The second subject was brought before the Conference by the Bishop of Huron. The paper read by the rev. gentleman was as follows :

THE HOLY SCRIPTURES.

HIS LORDSHIP THE BISHOP OF HURON said : I was asked to prepare a paper which should contain the doctrines of the Church of England concerning the Holy Scriptures. I have done so, and I read it before our committee, and, I understand, it has passed them. It will be understood to be merely those points which we make in all the teaching we give to our people.

THE TEACHING OF THE CHURCH OF ENGLAND CONCERNING THE HOLY SCRIPTURES.

PROPOSITION I.

By the term, "Holy Scriptures," the Church of England understands those Canonical Books of the Old and New Testament, of whose authority there was never any doubt in the Church.

The following Books she holds come under the above definition :—

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The 1st Book of Samuel.
The 2nd Book of Samuel.
The 1st Book of Kings.
The 2nd Book of Kings.
The 1st Book of Chronicles.
The 2nd Book of Chronicles.
Ezra.
Nehemiah.
Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes.
The Songs of Solomon.
The Four Major Prophets.
The Twelve Minor Prophets.

All the Books of the New Testament, as they are commonly received, she receives and accounts as canonical.

PROPOSITION II.

As regards the Apocryphal Books of the Old Testament, she has them read for example of life and instruction of manners ; but she does not apply them to establish any doctrine.

Such are the following :—

The 3rd Book of Esdras.
The 4th Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus, the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Bel and the Dragon.
The Prayer of Manasses.
The 1st and 2nd Books of Maccabees.

The Apocryphal books of the New Testament are not recognized.

PROPOSITION III.

In addition to internal testimony, the Church of England admits the value of historical evidence in determining the authenticity of the various books of the Bible.

PROPOSITION IV.

The Church of England constitutes the Holy Scriptures the supreme rule of her faith.

Her teaching on this point is as follows :

"Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation." Article vi.

Her position is that she is a witness and keeper of Holy Writ.

PROPOSITION V.

The Church of England requires that all her clergy shall unfeignedly believe all the Canonical Scriptures of the Old and New Testament.

PROPOSITION VI.

She requires that the clergy shall be persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ. That they shall instruct their people out of the Holy Scriptures, and that they shall teach nothing as requisite to salvation except it may be proved therefrom.

THE BISHOP continued : I feel persuaded, Mr. Chairman and Christian brethren, that the least cause of trouble in the way of unity will be doctrines

which we all hold concerning the blessed word of God. We feel that in these times of trial, when the dark storms hang so luridly around us, when science, so-called, and a thousand and one antagonistic forces that are ever and anon pushing about us are, as it were, aiming their deadliest blow if perchance they can subvert the authority of the word of God; it is absolutely necessary that the Church of Christ should speak out clearly, unmistakably and forcibly as to her credence in this most blessed book. It has stood the storms and oppositions of centuries, and it will stand until the blessed Lord shall come; but we all feel this, that it is not merely that this book is venerable with the frost of antiquity, not merely that it is the great foundation on which the whole superstructure of our faith is built, but because it is the book which testifies of Jesus Christ. When the blessed Master took up the Bible he said, "In the volume of the book it is written of me." Luther said: "What volume, and what book?" and he replies himself, "There is no other volume than the written word, and no other person but the living Christ." I am sure, dear friends, that you will feel that there is a deep, blessed union on this point, and that we can settle it as one of the verities, that we are agreed upon this blessed book because of its authenticity, its power and its truth.

DR. CAVEN: Under the first proposition I think there was a statement that the Church of England held as canonical the books that have always been held.

THE BISHOP: Of which there has never been any doubt in the Church.

DR. CAVEN: Does "the Church" mean the Church of England or the Church of Christ? The paper is a delightful one, and we are all indebted to the Bishop of Huron for presenting that paper, and also his admirable words in presenting it; but it seemed to me that there was a proposition expressed too absolutely in regard to the books that had always been held. We are all aware that certain books were questioned up to the third century which were afterwards received as canonical. I suppose the proposition is not intended to exclude those?

THE BISHOP: The proposition contains the *ipsissima verba* of our own statements.

DR. CAVEN: I believe this question as to the authority of Scripture is a very vital one. I can scarcely conceive of a church going far wrong that holds the true doctrine as to the authority of the word of God and of Christ. We are all aware that very great attempts are made in the present day to shake the authority of the Church of Christ in the Scriptures. For instance, a large number, as we all know, hold that whilst the Scriptures are inspired there are also

other books that are inspired. They say that wherever you find a union of genius with high moral elevation, you have all that is essential to inspiration; and one of the books that I have been looking into lately says, that the Church in selecting the canon, in putting her imprimatur on the canon, held no such doctrine about the Scripture as we hold at the present day—that is, that there was no distinctly marked line between books that were canonical and those that were not canonical. They shaded off into each other—canonical, apocryphal, then a third class, as my theological friends know, and so on. The contention is that there is a gradual shading off, and that the Church made a selection of books whose credentials were best. I think the paper that was read is satisfactory to us all in that it gives no uncertain sound in regard to this matter; and whilst allowing a certain measure of value to the Apocrypha, and recognizing some of the merits of certain parts of the Apocrypha, it discriminates clearly between these productions and the canonical Scriptures. I need not dwell upon this, because it is a fortunate thing for the Churches of Canada, that they have confidence in the word of God. I am sure I can speak for the three great bodies that are represented here—their confidence has not been shaken; but I have been pained and shocked to find in my late visit to Britain, in more than one section of the Church, that there is a great deal of unsettlement on this very point. For instance, I heard a very elaborate, and in some respects—as far as its literary character was concerned—excellent paper read, which stated that a good deal of scepticism of the present day was due to the exaggerated estimate that the Church held of the character of the Old Testament books, and that until the Church revised its doctrine of inspiration, and found what was identical with Scripture, that it would not be possible to reconcile her faith with the advanced thought of the present age. I believe the Church of Christ must keep fast to its moorings here, and hold that all Scripture is inspired, everything that is called Canonical Scripture and that has the imprimatur of the Church of Christ for the last fifteen centuries, at least, upon it.

REV. DR. GARDNER: I am pleased with the paper, for the distinct utterances it gives upon this question. We afford it strong support in the statement contained in our discipline. It is laid down in that paper as the "Supreme rule." We say, "The only rule and sufficient rule both of our faith and practice." The Scriptures, I think, are sufficiently clear and full for all things pertaining to life and godliness.

DR. LAING: Is there any statement in the paper that these canonical books are the Word of God—are inspired?

REV. MR. BURKE: I think that occurs in the Ordination Service. There is a distinct declaration required of the candidates.

REV. DR. LAING : The expression, "Word of God," "inspired of God," does not occur in the paper. I call attention to that because, as Dr. Caven said, this is a most important matter. If these canonical books be the Word of God, our faith can rest on them. If they be not the Word of God, what better are they than any other book? The Church simply says, "These are canonical books;" but has she said they are canonical books because they are the Word of God, or from some internal testimony referring to the kind of inspiration which Dr. Caven has mentioned? The great question with me is a clear definition that these canonical books are the Word of God, or inspired.

REV. PROVOST BODY : The authority which the Church of England ascribes to the canonical books is distinctly stated in a portion of the article which was read by the Bishop of Huron. He states what measure of authority she attributes to these books, to this effect, that nothing is to be required of any man as an article of faith necessary to salvation, but what is contained in those books. I do not know what more is wanted than that.

DEAN CARMICHAEL : The exact words of the Church of England are, after reciting the canonical books, "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as an article of faith, or to be thought requisite or necessary to salvation."

DR. LAING : Yes, that is in the paper.

PROVOST BODY : That is the only statement.

THE BISHOP OF HURON : When I was asked to elaborate this paper I was not asked to make out an opinion which I as an individual member of the Church of England would make out, but I was to make loyally a paper that would represent the Church's actual teaching—not my own individual views. If I had done so, I would, perhaps, have made a statement at some points stronger than here; but I would state, for the benefit of all present, that I have kept loyally to the teaching of the Church of England, and I think that this language is very strong, "The Church of England requires that all her clergy shall unfeignedly believe all the canonical Scriptures of the Old and New Testament." "She requires that her clergy shall be persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ; that they shall instruct their people out of the Holy Scriptures; and that they shall teach nothing as requisite to salvation except it may be proved therefrom."

REV. MR. CASWALL : The 20th Article of the Church of England says : "The Church hath power to decree rites or ceremonies and authority in controversies of

faith, and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another." That seems plain enough.

REV. DR. MOCKRIDGE : The 34th Article also speaks of it : "So that nothing be ordained against God's Word."

DEAN CARMICHAEL : In our office for the confirmation of bishops, the archbishop asks the candidate, "Are you ready with all faithful diligence to punish and drive away all erroneous and strange doctrine, contrary to the Word of God, and both privately and openly to call upon and encourage others to do the same?"

DR. LAING : These answers are exceedingly satisfactory to me.

DR. PROUDFOOT : The statement just read is to the effect that the Church cannot enact anything contrary to the Word of God. Our statement is that they cannot enact or decree any rites or ceremonies for which they have not the authority of the Word of God to bind the conscience. I think that point of divergence is made clear. I would not have made the statement had not this brother brought out the article referring to my previous remark.

REV. S. JONES : The wisdom of the Church has never formulated a theory of inspiration.

DR. LAING : It was not a theory. I wanted the fact.

DR. CARRY : I concur in what Dr. Proudfoot has said except in a single point. The Church of England does not say that rites and ceremonies which she ordains, or which any Church ordains, may bind the conscience so far as eternal salvation is concerned. Of course there is duty of obedience to constituted authority, and to the rules and regulations of any society we may belong to; but all that is very different from binding the conscience in the common sense of the phrase—that is, as if the rite or ceremony were placed on the same footing as an article of the faith. We make that distinction.

REV. MR. BURKE : Some one has said that the Church of England has not adopted any theory of inspiration. That is quite true.

REV. S. JONES : I did not say the Church of England; I said the Church.

REV. MR. BURKE : The Church of England has never bound herself to any translation of the Scriptures, which, I think, is a very wise thing. You will see the translations in the Prayer book are taken from an older translation than the Scriptures. She holds that the Scriptures are the original document.

REV. JOHN LANGTRY: We are not formulating articles of faith. I suggest this is not a matter that we can properly discuss further.

THE CREEDS.

The following is the minute introduced by the Rev. Provost Body on the above subject:—

1. The source of all revealed knowledge and saving truth is our Lord Jesus Christ, the Son of God, who came to fulfil and complete the preparatory teachings of the Mosaic Law and of the Prophets, and whose teaching is completely summed up and enshrined in the Apostolic writings of the New Testament.

2. That summaries of the Apostolic Faith thus enshrined under the inspiration of the Holy Ghost in the writings of the New Testament have been in use in the Church from the earliest times. Compare references in New Testament: 1st Cor. xv. 3-9; St. Luke i. 4; 1st Tim. iii. 16; 2nd Tim. i. 13.

3. That the Apostles' Creed, as it is now accepted amongst Christians, represents the fully developed form of these summaries of the faith, which were in use in various churches for the convenient instruction of baptized Christian people.

4. In accordance with these historical facts the Apostles' Creed is accepted by all as a summary statement of the great facts of the faith which the apostles of our Lord proclaimed and taught.

5. That the Apostles' Creed contains fully the necessary faith concerning God the Father, the Son, and the Holy Ghost, and that other creeds are not to be taken as adding to this any other primary articles of faith, but only as furnishing such explanations of particular articles thereof as are necessary to explain their true meaning.

6. That whereas controversies arose in very early times with regard to two great doctrines which are implicitly contained in the Apostles' Creed as to (A) The doctrine of the Holy Trinity or of the Triune Divine Nature and the separate personality of God the Son and God the Holy Ghost: (B) As to the mystery of our Lord's Incarnation, or the relationship of the Divine and human natures, each nature abiding in its entirety in the person of the Lord; such explanatory and additional statements were, therefore, made on behalf of the Universal Church as were sufficient to settle these controversies, and to mark out the true meaning of the Apostles' Creed in these respects.

7. That in the Creed agreed to at the Council of Nicea A.D. 325, and enlarged at the Council of Constantinople A.D. 381, the following were the chief additions made to the Apostles' Creed, with this object in view:

"God of God (proceeding from God), Light of Light,

"Very God of Very God.

"Being of one substance (Essential Nature) with the Father.

"By whom all things were made."

These clauses were inserted to guard the true Godhead of our Lord against Arianism.

Similarly with regard to the true Godhead of the Holy Spirit:

"The Lord and Giver of Life.

"Who proceedeth from the Father and the Son (essential oneness of nature).

"Who with the Father and the Son together is worshipped and glorified.

"Who spake by the prophets."

8. The creed which commonly bears the name of St. Athanasius is partly a systematic exposition of the doctrine of the Holy Trinity (being in this respect a reiteration of the great articles of faith already noticed in paragraph 7), and partly adds some clauses with regard to the mystery of our Lord's Incarnate Person embodying the doctrinal decisions agreed to on behalf of the Universal Church at the Councils of Ephesus (431) and Chalcedon (451).

The opening and closing clauses solemnly affirm the necessity of a right faith in the Holy Trinity and of a life agreeable to the same, echoing the solemn words of our Lord to the same effect in St. Mark xvi. 16, and other places.

This document has been received throughout the whole of western Christendom in more than 1,000 years as a detailed summary of the faith of special value as alone preserving the clauses which guard against error in regard to our Lord's Incarnation, *e.g.*:

(1) With regard to the doctrine of the Holy Trinity.

"Neither confounding the persons (as the Swedenborgians do, asserting that there are no really distinct persons of the Father, the Son, and the Holy Ghost) or dividing the substance (*i.e.* the essential oneness of the Divine Nature)."

N.B.—The term "incomprehensible" is used in its old sense of unlimited, infinite. It might be perhaps replaced by some plainer English word.

(2) With regard to the Incarnate Person of our Lord.

The great fact affirmed of the co-existence in Him of two perfect natures both of God and Man as against those, for example, who held that our Lord had no true human soul.

"Of a reasonable soul and human flesh subsisting."

Yet the perfect union in His Person of these two natures neither absorbing or destroying each other, *e.g.*:

"Not by conversion of the Godhead into flesh."

Not by confusion of the substance, *i.e.*, commingling of the two natures, the whole leading up to the simple faith "God and Man is one Christ," illus-

trated by the co-existence in ourselves of both soul and body.

9. That experience shows the need of a standard of doctrine which shall be known and used by all Christian people such as will prevent error with regard to such vital matters as the Unity of God in Three Persons, and the true Humanity and Godhead of our Lord.

10. That the statements of faith above referred to are contained in Chapters II. and III. of the Westminster Confession, and in Articles 1, 2, adopted by the Methodist Church of Canada, and contained in the Book of Doctrines and Discipline, Toronto, 1884.

PROVOST BODY : We all here agree as to the source of all saving truth and all revealed faith in God. We have just talked together about how our Lord Jesus Christ was the way and the truth : how the apostles under the inspiration of the Holy Ghost, gave in written documents a portraiture of the Lord ; and whatever consequence, faith, and doctrine flow from the Lord's life and work and preaching ; and so far we start on our way quite unitedly. It is my endeavour to lead the Conference if possible to an equal unanimity of opinion, or to bring about as much unity as we can on the question of the creeds of the Church, or the rules of faith, in the more proper sense of the word—that is those finished summaries of the faith in which the general teaching of the Holy Ghost is condensed. I sympathize with all my heart with the remark of Dr. McLaren that we ought not to contemplate for one moment the throwing to the winds all that the Church has learned under the guidance of God through so many centuries since the Council of Nicæa. I speak here on behalf of the Church of England. I hope every brother will understand that we have not come here to give the people an account of all that we hold dear in faith and devotion and practice ; but what we have come here to do is to consult with regard to certain things, a basis upon which we could go to work with a view to reunion. But suppose reunion were accomplished to-morrow—I am speaking for myself, but I think I have the authority of my brethren—it is not my idea of it that on every minute point such as we have been discussing for some time, or on most important points, we could all be agreed. The conception which I have got is that we should learn from one another, if we were once united, probably very much indeed. There are many points which, for example, the Dean of Montreal in his excellent paper did not in the least touch upon, which are held I suppose by all members of the Church of England : but those were points which did not come under the compass of his paper, namely, the points on which we are not agreed ; as so with regard to all matters of doctrine. What we are endeavouring to do is not to give a complete or final account of what the faith of members of the Church of England would be, supposing re-union

was accomplished to-morrow ; but to deal with what we are considering will be necessary for us to agree upon as a basis of faith with a view to re-union. That, then, is the position of matters as I understand it. Our view as to the Apostles' Creed in the baptismal formulary is something of this kind, which I commend to the kind consideration of my brethren. We find in the New Testament, for example, there are very clear indications—that even prior to the written gospels in the present shape—there were summaries of the main facts of the faith which were in use by the authority of the apostles in the Church. For example, the gospel of St. Luke was written, according to the statement of the author, that the accuracy might be fully published of the things in which he had already received oral instruction. St. Paul speaks of the Gospel that he preached, and in the Epistle to the Galatians as of that in which there should be no alteration—that if any one preached anything different he should be Anathema ; and in the Epistle to the Corinthians, in the well-known passage, he warns them not to receive any gospel but that he had preached to them ; and then follows the statement, "How that our Lord died for our sins, and rose again," etc. There are other declarations, such as those, for example, in the first Epistle to Timothy, where the well-known summary of our Lord's life is quoted, and is in rhythmical form, having clearly been in use in the Church. In fact, the instruction which the apostle gave to the Philippian Gaoler—"Believe on the Lord Jesus Christ"—is really that baptismal summary of faith which in its fully developed form is contained in the Apostles' Creed. Then our view is, that in accordance with the example of the apostles of our Lord and of the Holy Scriptures, as we thus gather, it was held as the uniform practice of the Church, to say nothing of the common-sense value of such a convenient summary and rule of faith—that that grand, venerable account of what the apostles delivered concerning God the Father, Son, and Holy Ghost, should continue to be taught amongst us, and to our children from age to age as their great Christian symbol, and their heritage of God, given to them, as they are brought into His Church—as a convenient summary of truth for baptized Christian people. I believe I am right in saying that the Apostles' Creed is authoritatively contained in the formularies of the Presbyterian Church ; and that in the service of Baptism prescribed by the Methodist Church of Canada it is used in the way that I have mentioned. I think the only difference, perhaps, is that one article, with regard to our Lord's oneness with us after death—"He went down into the place of departed spirits" I think is not in that document if I remember right—but that is a point on which I do not wish to lay stress now. What I mean is, that in what I am saying I am carrying the sense of what all the Churches clearly present. Then we come to the question of that further enlargement

of the Apostles' Creed which has received the authority of the Council of Nicea; and I would like to say here—I think I am saying what is sanctioned by my brethren—that any enlargement of the Apostles' Creed is not regarded by us as adding an article to the faith—that we regard the Apostolic faith as contained in the creed which bears the name of the Apostles, and the object of which was to give a summary of what the Apostles taught concerning Almighty God. To avoid the difficulty as it arose regarding the Divinity of God the Son and of God the Holy Ghost, it was thought necessary to enlarge the baptismal summary by inserting clauses which have that and that only in view, so as to secure in the Nicene Creed a clear summary of what the Church has ever believed concerning the eternal Godhead of the Son and of the Holy Spirit. It will not be necessary for me to mention these clauses. I think they are familiar to us all, such as "Son of God," "proceeding from God," "Light of Light," "true God," "very God of very God," "being of one substance or essential nature," "with the Father," and "by whom all things were made,"—clauses which refer to God the Son, and those later clauses, "the Lord and the Giver of life," and so on, which affirm the essential Godhead of the Holy Ghost. Then the next view I wish to put forward is that we would regard this Nicene symbol as representing a complete statement of the doctrine of the Holy Trinity and of the Christian faith. There is another creed which is in use amongst us, and with regard to which I would like to be permitted to say a few words, because it is very dear to many of us; and although it may not be necessary, if we ever come to corporate re-union, that it should hold precisely the devotional place that it does amongst us—it does not even do it in the Protestant Episcopal Church in the United States—still it is regarded by us all in the Church of England as a very important and useful document, and, I think, some of our brethren in the Methodist and Presbyterian Churches may not have attached to it very much importance; and, therefore, I should like, in conclusion, to say a word or two as to why we regard the Athanasian symbol as of great practical use to ourselves. While the Nicene symbol fully explains the Apostles' Creed, so far as all questions connected with the doctrine of the Holy Trinity are concerned, it does not enter into any matters at all connected with the mystery of our blessed Lord's incarnation, and the union of God and man in His blessed Person—questions that we all know are of very great importance and practical good in the Church, and above many others in practical value at the present day. We read a good deal of loose theology, perhaps, some of my brethren say. I say so, at any rate—as to our blessed Lord's Person and work, His human soul, His human will, and the relation in which His blessed divine nature stood to His humanity; and these are questions which, while they

are clearly of vital import to the Church, whether or not we think they ought to occupy the same place as amongst ourselves in the offices of the Church, at any rate are of the greatest possible importance. Well, now, we have no symbol which contains any explanation with regard to the mystery of the incarnation, except this one which has been current in Western Christendom some thousand years or more, and which goes commonly by the name of St. Athanasius—I suppose because St. Athanasius was a great defender of the faith. We do not attribute the authorship to St. Athanasius. This is the main reason why we of the Church of England regard that document as valuable for the instruction of our people—the doctrine concerning our Lord's Person contained in the Westminster Confession, chapters two and three, and in articles one and two of the Methodist Church of Canada. There is in each of these documents a pretty full statement as to the points which are dwelt upon in the devotional use of the Athanasian symbol, such as, for example, "A reasonable soul, as well as human flesh subsisting"—"one, not by the conversion of the Godhead into flesh," &c. I have thus indicated what appears to us to be the value of the later and more detailed exposition of the faith; but neither the bishops who assembled at Lambeth, nor ourselves here as a delegation, wish to be understood as putting any yoke upon the shoulders of our brethren in regard to this matter at all. It is just a question of whether it will be considered expedient to give that devotional prominence as a matter of worship to these great facts that we have done in the Church of England, and which has been done throughout Western Christendom for a very long period of time.

REV. MR. MCKENZIE: With regard to the truth of the facts of the creeds which we receive, there is practically no difference between us in the reception of those facts (unquestionably); but with respect to doctrines or opinions that may be connected with those facts, the Church of England does allow a wide field of difference. It is enjoyed by her people, and is not considered in any sense as a reproach, but one of our greatest privileges. She also allows, while we are faithful to the symbol of the dogmatic truths, while we are all faithful to those, and are unanimous, I might say, almost thoroughly unanimous, at the same time the Church allows a wide difference in the practice or the conduct of public worship; and where any difference appears, sometimes in the public papers, it is because we are not all as tolerant to each other as we should be.

DEAN CARMICHAEL suggested the appointment of a small committee from the three Churches to draw up a general resolution as the result of this meeting, that could be given forth to the respective Churches.

REV. DR. WILLIAMS: I hope no resolution will be drawn up. The committee of which I am a member will make a report to the body appointing it. Whatever may be the view of the Conference, we shall have to make a report to our own Churches. The views I expressed this morning were my own candid convictions. I am conscientious in saying that the time has not yet come for corporate union. I consider it my duty as a Christian man to further anything that will help the unity of the Church, but I do not see my way, as an individual, to give my suffrage to corporate unity at present. I don't want my own mind to be trammelled, and I don't wish to trammel another's mind. We might make a Church as broad as we think fit, but yet not broad enough; no Church is broad enough to hold Christ. I do not wish to see a corporate unity that would trammel a human conscience and human thought. I know it did before. We all know it did before, trammel thought and conscience. I feel like Dean Stanley, if a Church should put over its doors, "A new commandment I give unto you, that ye love one another," I feel that would be the Church of the future—a Church built upon love to God and our fellow men. The time will come when that will be the basis. Anything that I, as an individual, can do to help the Church of God to that position, I should gladly do.

Adjourned at 6 p.m. till 8 p.m.

EVENING SESSION.

The Right Rev. THE LORD BISHOP OF NIAGARA, presiding.

REV. MR. CRAWFORD, of Brockville, read the 17th Chapter of St. John.

REV. DR. REID led in prayer.

The discussion of "The Creeds" was taken up.

REV. JOHN LANGTRY: The question is whether the Nicene Creed would be the initial basis upon which we might agree at other points. Let us have expressions of opinion.

REV. DR. WILLIAMS: We Methodists hold a great deal more than is in that creed, therefore to me the Nicene Creed is not broad enough. It only reiterates the Apostles' Creed with a little addition. The Methodist Church has never accepted the Nicene Creed.

REV. DR. McLAREN: We of the Presbyterian Church have no difficulty in accepting the contents of the Apostles' Creed and the Nicene Creed. There is one clause in the Nicene Creed as we now have it that perhaps we would require to explain a little; but in

the sense in which we accept it we have no difficulty about it at all. The Apostles' Creed was formerly, I think, printed usually in our Confession of Faith, and often along with our Shorter Catechism. That was a custom which I believe dates back almost to the time of the Westminster Assembly.

REV. MR. BURKE: Is it not in the Shorter Catechism?

REV. DR. McLAREN: No, it is not in, but we used to print it along with the Shorter Catechism, and it has always been held in the very highest esteem in the Presbyterian Church. I think that it has fallen out of use amongst us very much from two causes—in the first place every article in the Apostles' Creed and in the Nicene Creed has been embodied, with very much greater definiteness and fulness, in our other symbolic books; and of course there is no very special need for having it in two different forms in use amongst us, and I think that is one thing that has caused it to fall out of use. We did not feel in any special way the need of it when we were using the same thing in other forms. Another consideration is the fact that perhaps we read history somewhat differently from my friend Provost Body, and perhaps in the estimation of a good many of our people the Apostles' Creed—which we regard as a very admirable summary of doctrine—has suffered somewhat from the fact that there is a claim involved in the title given to it which we do not regard as very well founded. In fact, we think that if there is anything that can be very clearly demonstrated from the early history of the Church, it is that that document did not come from the Apostles, or even anything like the Apostolic age. Part of it of course can be found pretty early, but very many of its articles cannot be found until a comparatively late period. I think some of them date in the fourth and fifth, and one even in the sixth century; so that it can hardly, in our judgment, be traced to the Apostles; and perhaps it suffers a little in our estimation from the fact that it seems to be associated with that kind of claim. But I believe that amongst us there is not the slightest hesitation in the cordial reception of every article, even in the Apostles' Creed or the Nicene Creed. The one that I would perhaps qualify would be that one about—"He descended into Hell"—where, of course, we would give our own interpretation to these words. That would perhaps be the only point. But if it came to the question whether the Nicene and Apostles' Creeds would form anything like a sufficient basis of doctrine, I think we would feel like Dr. Williams on that point. But if it is merely proposed as giving an indication that we are so far in accord, then I think it is quite well that it may be used in that way. That is all I can say.

PROVOST BODY: Would you mind explaining the sense in which you explain the clause?

REV. DR. McLAREN: The invisible world.

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

England, to be their guide and direction in teaching. Every word of the Apostles' Creed can be verbally proved from Scripture, and that is all we submit to candidates.

REV. DR. CAVEN : We Presbyterians do not ask our private members at all to accept the Confession of Faith ; it is simply for our office bearers.

REV. G. C. MCKENZIE : The same thing.

REV. DR. CAVEN : The same thing as far as private members are concerned. I have no doubt they use symbols like the Apostles' Creed, or the Nicene Creed, so that, I think, no difficulty would arise from that.

PRINCIPAL DYMOND : No layman in the Church of England is required to subscribe to these articles. Formerly, in the Universities of Oxford and Cambridge, laymen had to do so ; but no layman is now required to subscribe to these articles, under any circumstances, unless he does so from his free will ; whilst every layman is supposed not only to learn the creed, but to recite it.

REV. DR. PROUDFOOT : The Apostles' and Nicene Creeds are looked upon as part of the standards of the Church of England ; they are their symbolic creeds. As a matter of taste I question whether it was well to ask this body, representing three Churches, to acquiesce in the official symbols of one of the Churches. Then again, as a basis on which to erect a union of these three Churches, these two creeds are totally inadequate for Presbyterians and Church of England people, who have such comprehensive standards. It would seem like minimizing our standards to a much greater extent than is at all needed ; for we as Presbyterians and Methodists and Church of England, are prepared to go far beyond these creeds. Then again, a great deal has been added to the Church, in the Providence of God. The creeds and confessions of faith have been forced upon the Church in the course of ages, being compelled to testify against the errors, so that we have a gradual accretion of principles that the Church has had to introduce into her authoritative symbols for the purpose of defending what are held to be fundamental doctrines of the Gospel. So that something more than that might be expected. Then as to the doctrine of creeds and confessions altogether, I have an idea that a confession should not be immutable. If you adopt a confession of such a kind that it shall be subject to no change, then, of course, you place it on a level with the Word of God, which I entirely deprecate. As errors are perpetually changing, and as the Church is required to testify against them, the Church's creeds must change, not because the Word of God changes, but because the creeds come between the Word of God and prevailing errors both in doctrine and polity ; so that a creed ought to be subject to

change. If there is to be no change, we find creeds just burdened with the condemnation of obsolete heresies. These are just my private opinions ; I do not profess to speak for the Church at all.

REV. G. C. MCKENZIE : I cannot understand how any one can conceive that we of the Anglican Church have come to this meeting to impose any creeds. We have simply come here to meet our brethren of the Methodist and Presbyterian Churches, to see what can be done to draw us nearer together in unity, and wherein we agree. I do not understand that we have yet said that these two creeds are to be the basis, and the only basis, of union. I would ask Dr. Proudfoot to bear in mind that if anything can be called a symbol of the Church of England it would be the 39 Articles. The Apostles' and the Nicene Creeds are not peculiar to the Church of England ; they are peculiar to the Church Catholic. We have taken those symbols common to the whole Catholic Church, and suggested those as a ground. Those creeds are not definitions or explanations ; they are simply, in the briefest language possible, statements concerning God the Father, God the Son, and God the Holy Ghost.

REV. DR. PROUDFOOT : I never hinted at the charge of the Church of England seeking to impose anything upon us. I disclaim that with all my heart. I said that it was a mere matter of taste, affecting perhaps the public opinion in the morning ; but I never charged that there was any idea of doing it. I disclaim it with emphasis.

DEAN CARMICHAEL trusted the meeting would not drift into controversy, and that the brethren would consider that those who had submitted papers had done so for consideration hereafter before the whole Assembly. Provost Body had only spoken of the creeds as being hereafter a possible basis that might suit us when we came together at some future time to consult about the basis—which we are not consulting about now. We have not reached that stage. We are simply gleaning opinions in a brotherly way.

REV. DR. SUTHERLAND : I do not think there is a disposition anywhere to ask this Conference, as a Conference, to endorse the symbols of any particular church—and for this reason, that I do not regard the Apostles' Creed and the Nicene Creed as the peculiar and exclusive property of the Church of England. I rather regard them as two very ancient historical symbols that are the common heritage of the Church universal. Now, I do not know any point in either of those symbols that is not accepted and taught by every minister of the Methodist Church. If I would seem to make any exception at all, it is simply the point referred to by my esteemed namesake ; and if that is dropped out of our form as we use it in our baptismal service, it is simply because we thought that

in popular estimation it was misrepresented and misapplied—that is, that the words used were very liable to be misinterpreted; but, nevertheless, behind these words is a truth that we would not be disposed to discount, much less deny. We are all agreed in this, that this book is the only sufficient rule alike of faith and practice. This is a large book, and it seems very important that there should be some brief form in which the faith of the Universal Church on great fundamental principles could be expressed, and expressed so briefly and clearly that no person of average intelligence would misunderstand what we mean; and more particularly in the great missionary work of the Christian Church, where we have often been met with that very thing—“Well, you come here as a body of religious teachers; what do you teach? What do you believe?” It will hardly do to say to them, “We believe and preach what is contained in this Bible;” because they would very naturally and very properly say, “But can’t you give us a shorter form than that—a clear outline of what you understand the Scriptures to teach?” There is where, in my judgment, the important point comes in—that every church and every religious teacher is bound in honesty, if nothing more, to declare plainly what he understands that book to teach on these great matters. Now, the Apostles’ Creed seems to be universally accepted, without demur, anywhere; and I have not heard, so far, any point in the Nicene Creed that is objected to; and, therefore, I see no reason why we should hesitate at all about reaching this conclusion, for, as I understand it, the desire is to know whether there is anything in these two symbols to which any of us would take strong exception. We must find this out in some way if we are to make any progress at all—and I think, myself, that this conversation has been of very great value in connection with the object of this Conference; and I think we are steadily and gradually enlarging the sphere in which we are to act. I think Mr. Langtry, when he spoke of it first, did not speak of this as a sufficiently comprehensive statement of all Christian teaching and doctrine, but I think he asked whether it would do as an initial point—simply as a starting point where there would be no discussion and no dispute—and I think it will serve a very valuable purpose if we can, as we seem to do, so far as the conversation has gone yet, receive these two symbols without any discussion at all.

THE HISTORIC EPISCOPATE.

REV. DR. CARRY, in introducing his paper on this subject said: A gentleman last night spoke very emphatically about diocesan episcopacy. Diocesan episcopacy is no doctrine of the Church of England. It is our practice, but not our doctrine. Episcopacy can exist without dioceses. Every person who knows much—or even little—about Irish Christianity, from

the time of St. Patrick onward, must admit that the ministry of the Church in Ireland was three-fold: bishops, priests and deacons. With that suggestion I proceed.

Ecclesias reformatas — libenter amplector. Optarem equidem regimen Episcopale bene temperatum, et ab omni injusta dominatione sejunctam, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in ecclesia receptum fuerit, et ab iis omnibus fuisset retentum.
—(Abp. Wake to M. Le Clerc.)

Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem (by means of Episcopal regimen.) *Ibid.*

Quod me pacis ecclesiasticæ amantissimum credas; omnique illi consequendæ danda putem, præter veritatem.—(Wake to Dupin.)

Quin hoc fieri possit, si quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum est. Quin fieri debeat, nemo prudens negaverit, &c.—(Abp. Wake to the Professors and Pastors of Geneva.)

A. D. 1717-1719.

1. It is only mutual justice to assume, on the part of all the members of this Conference, a *sincere desire* to attain the objects proposed in its appointment, as without this all must prove vain.

2. On all sides, too, it is only just to disclaim any traitorous intention of compromising anything believed to be necessary truth, or of doing violence to any conscientious conviction. Even in the present subject, which seems the most difficult we have to treat, it is to be hoped that none will be tempted to swerve a hair's-breadth from truth and conscience to secure a mere semblance of success.

3. Our business is to secure truth, and how to reconcile the claims of individual conscience with the interests of corporate reunion. If truth and conscience are once secured, then it seems that mere opinions, likes and dislikes, and everything simply personal, must not be considered too great a sacrifice in pursuance of so great an end; and, indeed, it is clear that something, or even much, of this sort may have to be surrendered in so sacred a cause.

4. To begin with: We conceive that neither truth nor conscience will be aggrieved by the admission that *Episcopacy* as a *fact* has the prescription of time and universality in the Church from the close of the Apostolic period. Eusebius gives us lists of the bishops of Jerusalem, Antioch, Alexandria, Rome, Corinth, Ephesus, Crete, Smyrna, Sardis, Athens, Laodiceæ, Amustris (in Pontus), Hierapolis, Iconium, Tyre, Cesarea (in Palestine), Egypt, Thebaid, Pentapolis, Magnesia, Meandrum, Trallis, Lyons, Eumenia, Pontus, Tarsus, Emesa and Gaza. It will not be disputed that Eusebius understands by bishops such as were so called in his own day—260-340. Of course we are not met, and it would be highly unbecoming, to discuss controverted subjects; we want simply to see what ground of fact and faith we can recognise as common

to us all; and should any demur to the date already assumed, viz., the close of the Apostolic period, and feel disposed to put the settlement of the Episcopal regimen towards the close of the second century—even so its claim of prescription stands good. The competency of Gibbon as a witness to a fact of history, where he stood entirely neutral, is not likely to be impugned, and his testimony is, "That the Episcopal form of government appears to have been introduced before the end of the first century. . . . 'Nulla ecclesia sine Episcopo' has been a *fact* as well as a maxim since the days of Tertullian and Irenæus. . . . After we have passed the difficulties of the first century, we find the Episcopal government universally established, till it was interrupted by the republican genius of the Swiss and German reformers," c. xv. Similarly the London *Spectator*, of liberal religious views, in a review of Lightfoot's Ignatius, says: "That the Episcopal government existed as a fact at the beginning of the second century is now regarded as beyond all controversy. It is admitted by all."—Dec. 26, 1885.

5. Should, however, the amplest reductions ever proposed in controversy be conceded, there must still be recognised a prescription which is entitled to consideration in all attempts at agreement among Christians; nor will it be possible, with practical minds, to rob seventeen centuries of occupancy of any of its force by referring to the speculations and conjectures of the learned as to the *origines* of the Christian ministry, and especially of the Episcopate. It seems unfair and unwise, and serving no good purpose, to go behind the earliest clear presentment of the Church's settled regimen, as many investigators are now trying to do—the result being diametrically opposite theories, which is not to be wondered at in the absence or the uncertainty of adequate data. Nor should this obscurity prove a stumbling block to any who consider how many solid facts of the highest consequence are in the like condition. The knowledge of the existing constitution of the Cosmos suffices for our practical needs, though there are contrariant beliefs as to its origin. The validity of the moral sentiments is acknowledged by many who account for their genesis differently. The obscurity as to the growth of Parliaments has little to do with the duty of good subjects. The want of minute information as to the rise of the Christian Sunday is not felt to lessen our obligation to observe it. But the nearest parallel is one that touches us very much—the *formation of the New Testament Canon*. Of the Christian Scriptures the Four Gospels especially labour under the same obscurity of origin as the Episcopate, indeed under greater, as may be said without the least exaggeration. They are brought down by adverse criticism to exactly the same date assigned to Episcopacy by its opponents; and it is a matter quite beyond disputation that the

Canon is defended by Protestant Christians by means of the *very same* authorities which are employed to demonstrate the antiquity of the Episcopate,—so much so, that as regards external testimony the Canon and Episcopacy stand or fall together. Accordingly, the learned labours of Bishop Lightfoot in illustrating the Episcopacy of the Ignatian period have served a still wider purpose, and laid all orthodox Christians under obligation by overthrowing the destructive criticism of the Tübingen divines, and establishing the early date of our Christian Scriptures, by the very same processes employed in the elucidation of the Episcopate. If Irenæus and Tertullian are valid witnesses as to the long anterior date of the Gospels, so are they equally good witnesses of the antiquity of the Episcopate, which they expressly trace to the Apostles, and in their entire unconsciousness of any other state of things having ever existed in the Church. But even had there been change, it is clear that it was no revolutionary change; that it was brought about in the profoundest silence, as there is no trace of commotion; that it must have arisen from general causes, deep and irresistible in the life of the Church; and so is entitled to be regarded as a true evolution. These considerations may well conclude with a statement of no small import:—*No one denies the Validity of Episcopal Orders*—unless the Independent Idealist.

6. By *acting on this fact* we should be able to make union a fact. No one proposes the acceptance of *any theory*, or thinks of the imposition of *any dogma*. There can hardly be any broader platform than that of the Church of England. She is content to state the historic fact of the continued existence of Three Orders in the ministry from the Apostles' days, and she leaves *opinion* free—absolutely, it seems. Thus within her bosom is found a variety of opinions respecting the nature, rise, powers, and offices of the Christian ministry, while there will be found a steady determination not to surrender or abandon an institution which, so far as we know, is coeval with the Church, and, at any rate, has come down to this day, side by side with the New Testament, as part of her inalienable heritage.

7. A reconciling statement, too, is that of the learned professor, John Duncan, who observes that "on ordination days the whole world is Presbyterian." Bishops are consecrated by three at least; and in the ordination of presbyters the presbyters present lay on hands together with the ordaining bishop. The introductory order of deacons is ordained by the bishop alone.

8. Then, as to the exercise of the Episcopal powers in the government of the Church, it is to be observed that Bishops have not autocratic but constitutional authority, except in mere cases of abuse, or in missionary work, where the conditions may demand undi-

vided responsibility and control. Take, for example, the great missionary Bishop Selwyn, who addressed his first Synod as follows: "I believe the monarchical idea of the Episcopate to be as foreign to the true mind of the Church as it is adverse to the Gospel doctrine of humility. I would rather resign my office than be reduced to act as a single isolated being. It remains, then, to define by some general principle the terms of our coöperation. They are simply these: That neither will I act without you, nor can you act without me." But, in point of fact, the existing settled dioceses of the whole Anglican communion outside England go much further than this; for Bishops, clergy, and laity by representation, have each a veto, by which unity and consent are indispensable to any act of legislation at all. And the same or some other efficacious provision for securing the full rights of all would be possible under the constitution of the Church of the future.

9. Besides, all that *experience* has found useful in any quarter by the parties to union—Circuits, Conferences, Presbyteries—could, under the same or new names, be retained and easily adapted to the new order.

10. Can any of us seriously think that the surrender of names rather than things involved in the suggested changes is too great a sacrifice to make for the fulfilment, even in part, of our Lord and Saviour's solemn prayer, "That they all may be one?"

11. It may well be doubted, too, whether any man of sober judgment would venture to affirm that union would be promoted by the surrender of Episcopacy. What could there be in that to draw together divided Protestantism? While to those sincerely desirous of union, a ministry of undisputed authority and antiquity might well prove a real basis for union and action. Indeed, the surrender of Episcopacy by any provincial church would but make new and worse schisms, and make old ones hopeless. It would separate us from the Anglican Communion. It would destroy for ever the prospects of serving the ancient churches of the East—a work in which the English Church is now interested; and it would furnish the Papal Church with a new weapon of offence, and a justification (in the eyes of the mass of Christendom) such as she has in vain sought for heretofore.

12. We are convinced that the position we advocate in this Conference is more likely to secure *Faith* and *Freedom* and *Union* than existing systems; and so we commit the matter to your loving and faithful consideration, and to the Guiding Hand of God.

It being now nearly ten o'clock, the time fixed for adjournment, a discussion took place as to the best way of bringing the paper before the eye of each member of the Conference for critical study. A number of suggestions were offered, and finally it was

Moved by REV. DR. MOORE, seconded by MR. WM. INCE, and resolved, "That the Secretaries of this Conference be authorized to prepare a careful statement of the proceedings of this Conference, and that these be printed under the authority of this Conference, for the use of the members exclusively; and this statement should contain all the discussions, papers and minutes relative to it."

REV. DR. LAING moved, seconded by Rev. S. Jones, That the Secretaries, in furnishing the report to the newspapers, be instructed that they omit Dr. Carry's paper.

After motions as to appointment of Delegates and thanks to Secretaries:—

REV. JOHN LANGTRY suggested that a sub-committee be appointed that would take into consideration such questions as were submitted in Dean Carmichael's paper—questions as to what basis of agreement might be reached. Such Committees might meet with one another; and when we meet again we should be able to make some statement which would probably command the consent of the whole body. That would be one way of keeping our deliberations in progress, and reaching some definite point when we meet again. In the Church of England at home there has been for a long time an associated effort in united prayer—for the accomplishment of this very object, and men have met together simply to pray that God would bring about the result for which we have been deliberating here. As one result of this meeting we might have occasional gatherings of that kind, especially in the larger cities. If we cannot have gatherings, we ought to impress it on our own minds as one of the subjects of prayer in both public and private devotions. If not presumptuous, he wanted to express his extreme gratification at the spirit which has pervaded this whole council, and at the results at which they have arrived. By brethren of the Church of England he was held responsible for having brought this matter into discussion. He confessed he had come to the meeting with some trepidation. He was warned that he would probably earn for himself the character of a very rash man. He was not afraid of venturing on that risk, however, and he was thankful to say that no one would be disposed to give him that character to-night—at least he did not think so. Everybody feels that it has been good to be here, and that nothing but good results can follow from our deliberations.

THE BISHOP OF HURON said, that at the Synod next September no report would be looked forward to with greater interest, with more intense anxiety, than that which will record the outcome of this Conference; because throughout the length and breadth of the Church of England there is a deep, earnest, hearty desire to see a corporate unity. The members of the

Church of England are not only working for it, but he was sure they are praying for it—and what begins in prayer will undoubtedly end in praise. It has exceeded all that he could have imagined—the harmony, the love, and the progress made through the blessing of God. We have been led, unconsciously yet clearly, to a very visible progress in a great movement towards corporate unity. People may say, No. Some may say they cannot see it; but we have been drawn by the Holy Spirit nearer to the Lord, nearer to ourselves; and there is this feeling, that members of these three great churches are at least willing to sit down in brotherly love, and to weigh over questions which they all feel to be of the deepest and most important character. It has been done in the spirit of love. The greatest harmony and good-will has prevailed among us; and we shall feel that the vine-tree which has been growing on either side of the wall of separation is growing higher, and despite all barriers the tendrils will soon clasp upon the top, and the vine again be one. We will separate with the joy of the Spirit—with the gladness that the Lord has blessed us. You will forgive me uttering these words which, if they only expressed my feelings, were of little value. I do think they express the feelings of many here.

DEAN CARMICHAEL moved a vote of thanks to the different chairmen. He expressed the belief that among the many acts of their lives that they will be able to look back upon, few will give them greater pleasure than the thought that they were placed in a high and honourable position at this historic meeting, which he hoped and trusted is only the first of many to be held within the Church of God.

JUDGE McDONALD seconded the motion, which was heartily carried.

THE CHAIRMAN: I am sure you only want one word. Thank you for each.

REV. DR. CAVEN, on behalf of the Presbyterian delegation, expressed the greatest pleasure at having been present. We have learned to esteem and love the brethren we have met. The names of the honoured brethren with whom we have been in conference here will be more than names to us in the future. A great deal of the difficulty we often find in appreciating each other's thought arises from the fact that we have imperfect acquaintance with each other. It is a great deal to know one another, and to feel the breath of warm, Christian affection about us; because the work

of the Spirit of God—wherever that work is—is essentially one; and as a great Christian authority has said—a great servant of Christ—"Wherever we find Christ we find the Church." No work that shall ever be given us to do on earth can be higher than this work of seeking to bring the servants of Christ nearer together in the knowledge of Christ, of one another, and the principles of His Kingdom, and of brotherly love. This work cannot be lost. It may, in the Providence of God, be found difficult. It may even be found impossible—I trust not—that incorporating union will follow these our humble efforts; but this I know, that having entered on this work in the fear of God and in the love of Jesus Christ and of one another the spiritual results cannot possibly be lost.

REV. DR. WILLIAMS: In expressing his appreciation of the work in which they had engaged, said a great deal more had been accomplished than he thought possible in the time. It is a great thing to have come together and looked one another in the face—to have talked over matters in which we feel a common interest. I am sure we shall appreciate the kindness and consideration of our brethren of the Anglican Church, and of our brethren of the Presbyterian Church, and we shall not forget the opportunity that has been furnished for this Christian fellowship, and the expression of their great love and confidence. The union sentiment will grow, there is no mistake about that. It will take hold of our feelings. Well, now, for a Methodist, I don't think much about that—about laying hold of the feelings—but it has taken hold of my mind, my thought, my judgment. My understanding has been thrown into it, and I begin to see that something will grow out of it that will be of great advantage to the Church of God and of great advantage to our country. I pray God that He may continue to abide with us. We are bound in love, in the might of the Holy Ghost, that the light of Christian truth and Christian piety may be with us more and more, and that we shall always know each other when we meet, because we shall meet up yonder some day. I hope we shall always know each other when we meet here. Cultivate the spirit of Christian friendship and neighbourship, and God will grant us a blessing in the accomplishment of every good work.

The minutes were then read and confirmed, and the Conference adjourned after the Doxology had been sung and the Chairman had pronounced the Benediction.

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