

Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ :

"1. Our earnest desire that the Saviour's prayer 'that we all may be one,' may, in its deepest and truest sense, be speedily fulfilled :

"2. That we believe that all who have been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost, are members of the Holy Catholic Church :

"3. That in all things of human ordering, or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own :

"4. That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

"But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit :

"I. The Holy Scriptures of the Old and New Testament as the revealed Word of God :

"II. The Nicene Creed as the sufficient statement of the Christian Faith :

"III. The two sacraments—Baptism and the Supper of the Lord—ministered with un-failing use of Christ's words of institution, and of the elements ordained by Him :

"IV. 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 His Church."

[We heartily approve and reciprocate the truly Christian spirit of these statements. We all adopt also the terms I, II, III, as they stand. And as we know that we have the

historic Episcopate or Superintendence in flocks, we can adopt No. IV also; if they mean it in the true Scriptural sense of Acts xx: 28.—Ed.]

LETTER FROM REV. J. EDGAR HILL, B. D.

MY DEAR MR. MELVILLE,—The difficulty will probably be (in the matter of the proposed union) that everybody will be preparing a cut-and-dry scheme for which he will fight tooth and nail. My course will be shaped very much by circumstances. Doctrinally there does not seem any serious difficulty; but ecclesiastically there will probably be much more. Holding as I do very liberal views on ecclesiasticism, there is nothing, in my opinion, incompatible in a union of Protestants, within which full scope should be possible for Anglicanism, Presbyterianism, Congregationalism, and Methodism. But you know very well that the differentia of those *isms* have been the spring of many strifes in the Church, and of bitter sorrow for the children of peace and amity. Let us hope for better things this time; and even if union of incorporation cannot take place, I believe the Conference will of itself do good to Religion. It will be a thousand pities if the old scandals of the Church of Coriath be much longer perpetuated in this fair, young Canada of ours. With kindest regards,

Yours, very truly,
J. EDGAR HILL.

LETTER FROM HON. MR. JUSTICE
YOUNG, LL.D., OF P. E. I.

REV. AND DEAR EDITOR,—In my "Studies" on The Gospel according to St. Mark, published in your "MONTHLY RECORD" during the last two years, I made constant references to the Gospels of St. Matthew and St. Luke, and only rarely referred to the Gospel of St. John. The reason for this was simply that Matthew, Mark and Luke all agree in giving most fully the History of Christ Jesus our Lord after John the Baptist was imprisoned and beheaded*; whereas John the Evangelist begins with the Divinity of our Lord before the death of the Baptist; and his Gospel con-

* (See Matt. 4: 12; Mark 1: 14; Luke 8: 20; John 3: 24.)