

III. 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.

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.

Upon some such sound Scriptural basis as this, with large freedom of variation on secondary points of doctrine, worship, and discipline, it might be possible, under God's gracious Providence, for a reunited Church, including at least the chief of the Christian Communions of our people, to rest.

The time certainly has come when Christianity should present a united front against the heathenism, the worldliness, and the infidelity of the age.

Yes: and on all sides to-day, and among all bodies of Christians, are to be seen hopeful significant signs of an inclination to return to primitive usage.

In most quarters of Christendom we observe a general tendency to return to the primitive constitutional characteristics of the Church. The plan for our day which is commending itself so universally is this ; (1) The Primitive Creed. (2) The Primitive Ordinances. (3) The Primitive Life.