

may give his opinion as to whether the maintenance of the Carmelite nunnery is desirable, even on behalf of the Church itself. You will be pleased to inform me as soon as possible of the prelate's reply as well as your own views. But first of all I desire to know at

once if, in your judgment, any reasons can be urged against the immediate withdrawal of the allowance. In case none such exist the imperial government believes itself bound to stop the payment forthwith."

TO PIUS THE NINTH—BISHOP OF ROME.

In your Encyclical Letter, dated Sept. 13, 1868, you invite "all Protestants" to "embrace the opportunity" presented by the Council summoned to meet in the city of Rome during the month of December of the current year, to "return to the only fold," intending thereby, as the connection implies, the Roman Catholic Church. That letter has been brought to the notice of the two General Assemblies of the Presbyterian Church in the United States of America. Those Assemblies represent nearly five thousand ministers of the gospel, and a still larger number of Christian congregations.

Believing, as we do, that it is the will of Christ that His Church on earth should be one; and recognizing the duty of doing all we consistently can to promote Christian charity and fellowship, we deem it right to say in few words why we cannot comply with your invitation, or participate in the deliberations of the approaching Council.

It is not because we reject any article of the Catholic faith. We are not heretics; we receive all the doctrines contained in the ancient symbol known as the Apostles'

Creed; we regard as consistent with Scripture the doctrinal decisions of the first six Ecumenical Councils; and because of that consistency we receive those decisions as expressing our own faith. We believe the doctrines of the Trinity and person of Christ, as those doctrines are set forth by the Council of Nice, A. D. 325; by that of Chalcedon, A. D. 451; and by that of Constantinople, A. D. 680.

With the whole Catholic Church, therefore, we believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance and equal in power and glory.

We believe that the Eternal Son of God became man, by taking to himself a true body and a reasonable soul; and so was, and continues to be both God and man, in two distinct natures, and one person forever. We believe that our Lord and Saviour Jesus Christ is the Prophet of God, whose teachings we are bound to receive, and in whose promises we confide. He is the High Priest of our profession, whose infinitely meritorious satisfaction to divine justice, and whose ever-prevalent intercession