

The Baptist Church appears to have occupied this ground from the beginning.

To sum up:—

1. It appears that as to the great body of Christian verity, the things which constitute the foundation stones—so to speak—the belief of which differentiates a Christian man from an Atheist, a Polytheist, a Mahomedan, or a Jew—"all who profess and call themselves Christians" are at one.

These truths are briefly expressed in the Apostles' Creed.

2. It further appears that with respect to the specific truths of the person and mission of the Saviour Jesus Christ, which are more fully expressed in the Nicene Creed, all Christians of all churches, with one solitary exception, are also at one.

3. It is certain also that, with the same exception, all Christian churches acknowledge the canonical Books of Scripture to be inspired and authoritative; while differing as to the credence to be given to other writings, claimed to be more or less sacred, and also as to the mode and function of interpretation of the canonical books.

4. Also, that certain differing lines of theological thought on the very gravest subjects, really have their roots in philosophy and metaphysics, and are rather philosophical questions than ecclesiastical, both lines of thought being clearly apparent in the Scriptures of the New Testament. Further, that divergence of thought in other matters purely theological are no bar to unity.

5. And finally, that with regard to ministry, to ordinances, to worship, to church organization, and to the relation of the Church to the State—while at first sight the differences between churches seem radical and insurmountable, a deeper search reveals the fact that with respect to all except the last, a groundwork of similar fundamental conception prevails in all Protestant churches; while it is certain that in these matters, as well as in those in the preceding section named, there has been in recent times a considerable drawing together and adopting of each other's modes, views, and practices.

Can, then, anything be done to bring about organized unity, and if so—what?

First suggestion.—As a beginning, let the ministers of all churches endeavour to arrive at a fair understanding of the position of each other: the position, that is to say, fundamentally: the very *raison d'être* of their separate existence. That there is great misunderstanding here is evident whenever controversy arises, and some-