

countries and of different denominations, assembled in Kuling, Central China, August, 1898, drew up the following declaration of unity :—

“ WE, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfill the desire of our blessed Savior and Master, express in His prayer, John, xvii, verses 11, 20-23, that his disciples should be one as He and the Father are one, *hereby declare* that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Savior*. All those who by the grace of God have received this new life are living *members of Christ's body*, and are therefore *one*. *Christ Himself is the centre of our union*. We may still have different views and opinions on several minor questions of our religion, and may follow different *methods* of church policy and Christian work, as each one's *conscience* directs him, but yet we feel *we are one* by the blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battallions of *one* great army, fighting under *one* great captain (*i. e.* our common Savior and Master), for *one* great end—proclamation and establishment of Christ's kingdom throughout the world. *In Christ we are one.*”

This document was signed by 102 missionaries representing every Protestant Missionary organization in the Empire of China.

At the last Conference of Foreign Mission Boards of the United States and Canada, the Committee on territory and unoccupied fields made the following recommendation as to Church union in foreign fields :—“The aims of the Mission movement should be, the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations, significant to us, but of little or no significance to the young Mission Churches.” In supporting this position, they argue, (1) Our Lord's prayer for the unity of His people contemplated a real unity, (2) The results which Our Lord