

that the representatives of the Synod look to the provincial Synod for such action as may test the feeling of the other Christian bodies round about them, to see whether there was any possibility of a practical union. He had, he said, been moved to bring the matter forward by conversations which he had had with members of other bodies. He had had the good fortune to be a teacher of young men at one period of his life. These young men were now ministers in the Presbyterian, Methodist, Congregational and Anglican churches in widely separated places, and he felt his heart drawn to them, yet through their unhappy divisions he found a wall like adamant separating them. He wanted that wall removed so that they might feel that they were truly one in their work for the Master. The reason why the word "honorable" appeared in the motion was that when overtures of this kind have been previously made, the other bodies had looked upon them as tending to absorption, and he desired it to be understood that the proposition was made to the other denominations to treat them as men and as brothers.

Rev. Mr. Langtry seconded the motion. He said the subject was not a new one, as he had had the privilege of bringing it before the provincial Synod six years ago, but, owing to pressure of work, time could not be given for its consideration. It was a matter which ought to occupy the attention of the provincial Synod perhaps beyond any other that it could come before. He believed the spirit of God was leading Christian men towards reunion, and to consider how far they should lay aside their differences and unite on the great principle of Christianity. He believed it was the duty of Christian men to stand shoulder to shoulder in the great conflict which was coming on the Christian world, and he therefore gladly seconded the motion. Canon O'Meara said God was moving them in the direction of union, and they ought to move as He directed. The proposal before the house had his warm sympathy. The most honorable position the Synod could take was to be the originators of this movement.

The motion was carried unanimously.

We believe thoroughly in the honesty and earnestness of Dr. Roy's endeavor, and pray that it may lead to something real, but we have little hope from the Anglican quarter unless it completely forsake the ground taken

regarding "orders." Here is an example of the charity of such doctrine.

"The recent convention of the Protestant Episcopal church of Louisiana passed resolutions, sending them up to the general convention, requesting that body to empower its bishops to offer ordination, *the genuine Apostolic Article, to all ministers of "outside" denominations, and even to notify these "societies," that "they are willing (oh, the magnanimity!) to share this divine depositum with all their Christian ministers who love the Lord in sincerity.*" As our contemporary the *Morning Star* says: "This depositum, this apostolical succession absolutely given away to ranters "outside" of "the Church." What is Christendom coming to! Tumbling down the walls of partition! Verily, the denominations are rushing into each other's arms! Still, as outsiders, we are thankful for the ventilation of this folly and especially the motive, underlying it. Such stuff can not long endure the sunlight. As if the Holy Ghost were subject to manipulations of the self-sufficient! As if a showman might buy him as Barnum bought Jumbo! With such absurdity as this staring us in the face, we believe genuine Christianity is the antecedent to Christian union."

These remarks are not printed to discourage Christian union, far from it, we heartily believe in, and endeavor to enjoy, "the communion of saints," in large measure we do enjoy fellowship with *all* who call Jesus, Lord; but no union is possible on the mere ground of church polity, the only union of churches to be ever hoped for is that of love, co-operation, and of liberty.

THE AMERICAN HOME MISSIONARY SOCIETY convened for its sixtieth annual meeting at Saratoga Springs, Tuesday, June 1, 1886.

As some closer relations are contemplated on our part with this society, the following summary of its past year's work will be of interest.

The number of ministers of the gospel in the service of the Society the last year, whose names are found in the general table in the full report, together with those engaged in superintending the work, is 1,469. Of these, 1,097 were in commission at the date of the last report, and 372 have since been appointed.

They have been employed in 41 States and Territories, as follows:—In Maine, 103; New Hampshire, 64; Vermont, 60; Massachusetts, 97; Rhode Island, 9; Connecticut, 46; New York, 71; New Jersey, 4; Pennsylvania, 23; Maryland,