

be a Christian without being a Methodist, and per consequence, the distinguishing peculiarities of *Methodism* are not essential to Christianity. So with the Episcopalians and Congregationalists. Let an Episcopalian acknowledge the Christianity of a Congregationalist and he is logically compelled to acknowledge, also, non-essentiality of those peculiar tenets called *Episcopalianism*, forasmuch as man can be a Christian without them. On the other hand : Let the Congregationalist grant that his brother Episcopalian is a genuine Christian, and what argument has he left by which to support the essentiality of those peculiar and distinguishing tenets known as Congregationalism, which are not essential to Christianity, but, on the contrary, a positive evil, inasmuch as they erect a party wall between those who acknowledge each other as Christians.

Now, if these party walls which divide Christendom into several hundred conflicting sects, and which alienate the affections of those who profess to be followers of that Jesus who prayed that his people might be *one*, are built up of *non-essentials*, and we have shown by their own universal admission that they are, is it not the indispensable duty of every sect to break down these party walls as soon as possible ? Does not the honor of that cause for which the Saviour spilt his blood demand it ? Does not the present condition of the unconverted world call loudly for it ?

Candid reader ! Is it not a truth that these non-essential sectarian peculiarities constitute the most formidable barrier to the world's conversion ? The world with eagle-eye is looking on, and scrutinizing the conduct of those who profess Christianity ; and what, think you, will be their opinion of that religion, which, instead of uniting and cementing all of its professors in *one grand body*, animated by one spirit, having the one Lord, the one faith, and the one baptism, divides them into hundreds of sects and parties, which in many instances have no more affinity for each other than had the Jews and Samaritans in the time of Christ ? Will they not say, we do not want such a religion as this ? A religion which alienates men's affections from each other—which creates hostile parties that are constantly warring and contending—no—we do not want such a religion—if you have nothing better to offer us, we will stay where we are.

Do you not see, my honest sectarian friend, that this state of things has brought Christianity into disrepute—that it has dishonored and degraded that holy religion for which the Lord of Glory died, and oh !—shall I say it ?—yes,—and say the truth too, it has render-