

ture presented to us. In the starry vault above us we have planets revolving round a common centre. Enter any of our forests and we find many varieties of the same species of tree. Dive into nature's depths, and we find the same mineral assuming many and varied forms of crystallization, yet all belonging to one fundamental form. And, as in the heavenly, the earthly, and subterranean worlds, so do we find this unity amidst variety in the religious world, and in order that we may see this beauty more clearly, let us subject this whole system of denominationalism to a process of analysis, and then generalize their characteristics. The artist knows that beauty can only be produced by first analyzing in his mind his painting, and then placing the proportionate parts, including color and shade, in their proper places, to produce his grand effect. Now, the writer is not advocating union, but merely the putting of things in their proper places, just as he believes these denominations are at the present time. Well, from this whole system take one denomination, and, after carefully abstracting its several characteristics, place them down by themselves. Take another and do likewise with it; also, with a third, and so on till they are all exhausted. Then begin by a process of comparison to compare the characteristics thus abstracted; see what are their resemblances and what their differences; and we find that they all have some one thing in common and many resemblances. They have Christ as their centre, and for the most part are agreed on the Reformation theology. The characteristics of the first, though different from the second, may in some respects agree with those of the third. Likewise, those of the second, though different from the third, may in some respects agree with the fourth. Thus we get many characteristics of the first and the third, and the second and the fourth by a sort of reciprocal proportion to cancel. Thus the differences are reduced very considerably, and those that remain, are, just as we shall see, what are required for man's religious necessities. Now place the resemblances side by side with the remaining differences, and the one grand essential idea of love—love to Christ and love for the souls of men—is so great, that the differences vanish into comparative nothingness. Here, then, we see the beauty, the multitude in unity, the unity amidst variety.

But granting that there is beauty in the system, some one may ask—What has that to do with Christianity? It has a good deal to do with it. That question may be answered in the same way as he, who when asked why any man should be delighted with beauty,