

to those who differ from us. The catholicity, if not the sincerity, of any man is to be suspected who is perpetually demanding a closer fellowship of all Christians, while at the same time he practically denies that there are any Christians outside of his own sect. Why can we not have enough magnanimity to esteem Christians of every name and to wish success to their religious work without requiring them first to belong to the same organization as ourselves. The meanest exclusiveness we know is that of the narrow and ignorant bigot who knows no goodness beyond the limits of what he calls "our church." The spirit of Romanism will show that the obligation of all being in the same society, instead of being indispensable to charity is one of its greatest barriers.

5th. I object further to the proposal before us because the verdict of history is most strongly and unequivocally in favor of the principle of denominationalism, by which I mean not the spirit of sectarianism, but the method by which God works through different denominations. Never was a century so marked by this principle and never has a century witnessed such grand achievements in the way of saving men and extending the Saviour's Kingdom, achievements too which have been won mostly by evangelical churches which, while cordially united in Christian sympathy, have still had the least to say about the organic union of Christendom. The Presbyterian, Baptist, Congregational and Methodist Churches have no occasion to trouble themselves much about union while the Head of the Church honours them so conspicuously by giving them seals to their ministry in souls converted, lives reformed, and whole communities elevated in intelligence and morality. The church united, if indeed it ever was united, never had one-tenth of the success which it now has in its development on the basis of denominationalism. History shows that for the practical purposes of Christianity union is not a necessity. If organic unity be a necessity it must be either by oneness of faith or unbroken perpetuity of organization. Where is the church in which all think alike even in matters pertaining to salvation or one in which literal succession from the Apostles can be proved? I know not where, but this I know it is not among the churches most characterized this hour by missionary and evangelistic zeal, the churches most honored of God in lifting up humanity in piety, morality and intelligence.

6th. Again the present development of variety of church organization is to be defended on the ground of its meeting the variety of