Contributed Articles.

A PLEA FOR DENOMINATIONALISM.

MUCH has been written of late in the JOURNAL on the question of "Christian Unity," and it appears there is still "more to follow." It is a matter of rejoicing that the decided trend of all the churches is, at present, in the direction of greater friendliness and brotherhood, and that each is approaching the other with the extended right hand of fellowship. But taking a conjunct view of the whole situation, it is questionable whether a union of them all would be best for the spiritual health and vigor of the church at large.

If there is one thing more than another that an earnest minister of the gospel would like to know how to acquire, it is the most effectual method of reaching the hearts of the greatest possible number of people with the truths of the gospel, and thus furthering Christianity in the world and glorifying God in heaven. And, if he does not meet with that success which he would like, the writer holds, that it is not owing to the existence of the various Christian denominations in the midst. This assertion the writer will endeavor to establish on three grounds.

First, on the grounds of *the beauty of the system*. Let no one now say that the author of such a statement has no idea of what beauty really is. What is beauty? Wherein does it consist? It consists in unity amidst variety; multitude in unity. Look at the human hand, what a beautiful piece of moulding it is. Well, we say it is a good illustration of these denominations. Let the fingers represent the denominations, though we are not wont to look at them in such friendly proximity as the fingers are to each other, but get them extended out to their greatest possible distance; and, as the fingers unite in the palm, so these denominations are united in Christ. But blend the fingers into one, and you not only destroy their beauty, but also their usefulness. You frustrate the ends for which they were made. In the heavens above, on the earth beneath, and in the things under the earth, we have this sameness of struc-