

one of the larger denominations, was not a reassuring sign, nor a very satisfactory evidence of the "practical unity" to which we are so often pointed by lovers of the present order of things.

Unfortunately my experience of the bitterness of sectarianism in smaller places was not exceptional. The Rev. George E. Hooker has recently exposed the workings of sectarianism in Washington State. His statistics, though unhappily not surprising to those who have given the subject some attention, nevertheless enforce lessons of grave importance. I subjoin a quotation or two from Mr. Hooker's article:

"Six of the towns, ranging in population from 150 to 300, have two church organizations each. Three of these churches have a membership of two, four, and five respectively. The largest membership is thirty-six, and the average less than fifteen. . . .

Fourteen of the towns, ranging in population from 400 to 1,000, have forty-five Protestant organizations, or an average of $3\frac{1}{4}$ for each town. Eleven of these have a membership ranging from two to ten. Only two of the towns show any church with a membership reaching 100. The average membership of the churches of thirteen of these towns is 25 $\frac{1}{2}$.

Two of the towns with a population of 1,200 each, and one with a population of 1,700, have five churches each. Five of these fifteen organizations have a membership ranging from ten to sixteen. Only two reach seventy. The

average is thirty-five. In one of these towns all the five buildings have been erected with missionary aid, ranging in amount from \$500 to \$1,700 in each case. The reporter for one of these towns adds this comment: 'One of the most pernicious results of denominations, as I see it, is that they interfere with faith in Christ, pure and simple. Instead of bringing people to him, they are brought to the Church.'

The manifest evils of this condition of things can hardly be exaggerated. Romanism, wisely concealing its differences, and never permitting them to hinder united and vigorous effort to promote ecclesiastical schemes, founds an not unreasonable objection to the reformed faith upon our mutual rivalries and jealousies. Infidelity not unnaturally sneers at tea meeting professions of "practical unity," which express themselves in practices utterly subversive of loyalty to one common standard and Example. Discipline becomes an exceedingly difficult if not impossible factor in the maintenance of Church purity, when fidelity to what is right is rewarded by the transference and welcome of the disciplined member to the ranks of the church on the other corner. Satan may well take holidays, and leave pastors, elders, deacons and class-leaders to give effect to his purposes, where "rival" churches are struggling for a bare existence and covering their mutual distrust by occasional protestations of interde-