

press, the number of her temples of piety, schools of learning and houses of mercy, and the vigor wherewith she is pushing forward the conquest of the world by her home and foreign missions, are facts that indicate that the Lord is with his people."

Our Anglican friends cannot forever shut their eyes to such facts in the history of all Evangelical Churches, and when they are prepared to treat with us as equals the way to union will be comparatively unobstructed.

My hope for union centres not only in the Presbyterian and Methodist Churches as leaders in this movement and the first to come together, but it centres largely in the young men of these and all Christian Churches, and I am glad that the *Presbyterian College Journal* has opened its columns to a friendly, honest, exchange of views on this subject, and I appreciate the courtesy of the editor in extending to me the privilege of submitting to the public what is, and long has been in my heart anent this problem of the age. I am no longer a young man, having spent seven and thirty years in the work of the Christian Ministry; but my heart is young, and I hope to live to see the day when, at least Presbyterianism and Methodism will be one.

I plead for union on the ground of a common experience. We have all felt the curse of sin, in the flesh, in the in-

tellect, in the spirit. If we are saved we all lost our burden like Bunyan's pilgrim, at the foot of the cross, and we hope to enter heaven "through the blood of the Lamb."

I plead for union on the ground of a common work. The teachings which elevate society, make men honest, truthful and Christ-like, and which send men and women out among the poor, the degraded, the sick and the dying, must have Christ for their centre and end. This is the effect of all evangelical teaching, and in this particular we are one whether we know it or not.

I plead for union on the ground of a common enemy. Manifold and diverse are the agencies of sin and satan, but they are united on one thing—the obstruction and overthrow of Christianity. Whether it be the open hostility of infidelity, or the secret leaven of scepticism, the intention is the same—the removal of the foundation of our faith, the demolition of our houses of worship, and the annihilation of our Christian Sabbath with its hallowed influences. Against this common enemy it becomes the "sacramental hosts of God's elect" to unite their numerous forces. In all great moral reforms, and in guiding the legislation of the nation a large and influential denomination can bring to bear a moral force which a number of smaller ones cannot command. The taunt of Romanism is that Protestantism