

class-meeting, and the Baptist his "much water," while the Presbyterian and the Independent would each demand a return to the primitive order and usages of the church of Christ as he understood them.

Dissension and schism within the church are, in our judgment, vastly more to be deprecated than separation into friendly, though in some sense rival denominations. Indeed the divisions among Christians, though evil in themselves considered, have always been attended by greater religious life and activity than the opposite condition of unity and uniformity of worship. We are not, however, writing an apology for dissent and separation, but are only expressing our conviction that looking at human nature as we find it, denominational zeal appears to us to be almost the only zeal of which we are capable.

Let it be understood, then, in seeking to promote "denominational efficiency," we wish to stir up, not fiery zeal that would call down the thunderbolts of heaven to consume those who differ from us, nor even that scarcely less unchristian form of it, that rejoices over the defects and failures of rival churches, as a setting to the superior excellencies of our own. What we desire to do, is to point out some of the ways in which we may best prove our fidelity to Christ and His truth, as we understand it, and how, while loving and co-operating with all that love our Lord Jesus Christ in sincerity, we may best secure the adoption by other denominations of the principles which we distinctively hold and teach.

I will not stay to speak of what is so often, though by no means too often, insisted on, viz.—the necessity of an intelligent, cultured, and thoroughly evangelical ministry, and of a truly converted and holy membership. Nothing in the way of denominational zeal, or of material resources, can do as much for the spread of our principles, or securing popular favour, as these. The world may hate, but cannot help admiring, and in some sense, being attracted by a faithful presentation of the Gospel, and the living embodiment of it in the conduct of those who profess it. And that church deserves most to prosper which best exemplifies the truth it teaches. Like the Divine Master, such a church will daily "increase in wisdom and stature, and in favour with God and man."

Nor do I need to say more than just a single word in regard to the training of the younger members of our churches to active participation, as far as their circumstances and abilities permit, in all the various forms of Christian and philanthropic effort calling for our help. We must have the "faith that worketh by love," or we shall not make much impression on the world around us.

Assuming our possession of these essential qualifications for aggressive work, in a fair degree, we would suggest the following as some of the chief pre-requisites to denominational success in this country.

1. A better acquaintance with our distinctive principles, on the part of our own people. Everybody admits them to be *good*: most persons acknowledge them to be *Scriptural*; why, then, are they not better understood by us? Look at them. We hold to the necessity of a converted membership;—not a membership of those whom we hope to convert by getting them into the church; nor yet of those who can say their catechism, or whose moral character is without reproach. We believe that a Christian church should be a church of Christians. Is not that a good principle? Would it not have been infinitely better for the world, and for the glory of Christ, if the churches had all understood it, and always endeavoured to act upon it?

We hold to the principle of having fellowship with all true believers in the Lord Jesus Christ, without distinction of creed, or colour, or ecclesiastical relation. We do not feel warranted in requiring any brother or sister, against their conscience, to be baptized in *our* way, or to accept our ritual, or our interpretation of Scripture. We would have every one to be "fully persuaded in his own mind," and receive all whom we have reason to believe God has received. We "call no man common or unclean," whom He has cleansed. Is not *that* a good principle?

We hold, further, to the freedom of the churches from State control, and the