

general council of Cardinals and Bishops in session at the Quirinal, not one of whom dares utter an opinion, or make a proposal, without first submitting it to a Committee on Faith, or Discipline, appointed by the Pope! Dr. Manning and Mgr. Dupanloup may be wide as the poles asunder on the question of Papal infallibility, or the assumption of the blessed Virgini Mary, but neither of them may "move the wing, or open the mouth, or peep," until permission be given!

No! There is no visible Catholic Church, whether Romish or Protestant,—no single communion, embracing *all* the children of God, infallible and universal, and there never will be on earth. Every attempt to realize such a conception will be found to be only a repetition of the blunder and impiety of Babel, upon which God shall stretch out "the line of confusion, and the stones of emptiness." Over-growth in any community seems, by a divine law, to carry within itself the seeds of dissolution; no one man can long continue to rule over either the church or the world, in the present day. And therefore, while mourning the jealousies and strifes that occasionally mar the harmony of the various religious denominations, and rejoicing to see kindred ecclesiastical bodies drawing more and more closely together, we are decidedly of the opinion, that the differences existing among churches are a less evil than a constrained and absolute uniformity. Henry Ward Beecher says upon this point:—"There will never be more unity among Christians until the phantasy of Corporate Unity is expelled from the imagination. Not only is the labor for Denominational Unity misdirected and wasted upon an impossibility, but it is largely the very cause of those evils which have sprung from sectarianism. Each sect assumes itself to be "THE CHURCH;" is tolerant while it is weak; is conscientiously conceited when strong; but is arrogant and pugnacious in all circumstances. In the Roman Church there is but one Pope, but among Protestant Churches each sect is a pretentious pope.

This will cease as soon as the dogma of the external and corporate unity of the Church is exploded, and moral truths are permitted to divide and organize freely according to the universal law of normal growth.

It is the glory of Congregationalism that it educates us to a nobler conception of the Church of the Future than that of a visible catholic unity. Men without knowledge or experience of its working have called us a "rope of sand," because they could see among us no such clumsy contrivances as hold together the heterogeneous elements of