

the water smoothes even the hardest rocks, just as surely will your influence and kindly efforts impress even the hardest heart. Remember that your employer is the God of the Universe, your example the Great Teacher, your reward not the gold that the bank contains but Heavenly treasure—noble Christian lives—made such through your efforts and influence.

ORGANIC UNION.

Lovers of change are restless, and some would sooner go back than even seem to stand still. Union means that we should be "of one mind in the Lord," not necessarily all joined in one large organization. An organic union of all Christian denominations promises nothing for purity, for zeal, or for earnest activity in the service of God.

Have but one church in a town, as is the case in hundreds of towns in Europe, where the Roman Catholic religion prevails, and would it promote piety, or quicken to more active service? Christian union should be a union of love for a common Lord, and effort for a common end. Different battalions may fight in one army, under different commanders, all under the eye of the same chief, and loyal to him. It is certain that there may be union of spirit, and love for one another, and a common Lord, even though some may prefer to be ruled by a supreme bench of elders, some by a centralized conference, and others by an Episcopal bishop. These preferences do not necessarily imply an absence of love, or the existence of antagonisms, or prevent a united purpose in a common cause. If Christians cannot love one another notwithstanding these preferences, it is very unlikely that an organic union would accomplish the object. The only feasible argument that we hear for the organic union of the denominations, is the fact that in some towns two or three churches exist where one would do, "especially if that one church were mine." The matter of the crowding of churches has been much exaggerated, but granted that many such cases do exist. These places with so many churches would afford legitimate localities in which to organize union churches. Let it be tried in such places first, but if men will not do this where they must suffer in

order to keep up a distinct organization, how can men be expected to do it in places where there is room for churches who think alike, to worship together. It does not imply antagonisms. It is a sham piety in those that cannot exercise Christian love to any whose preferences may differ from their own. Organic union in such a case would be only an external tie. Christianity teaches us to love and tolerate those who think differently from us in things non-essential; but it does not enjoin on us to be indifferent to what we believe to be taught in the Bible. The people who are so very liberal as to be indifferent about doctrinal distinctions, are usually those who feel very little interest in anything the Bible teaches. In times of real revival men resort to their Bibles for the truth, and often for the first time begin to contend for the faith once delivered to the saints, whereas before they believed that one faith was as good as another. Politicians who believe all parties are alike good, will follow the demagogues of the strongest party. Sleeping people or dead people do not contend. It was when men began to awaken up and think that divisions began.

A dead stagnant church will not contend about doctrines, as the Christian church before the reformation. Christ said to the sluggish Jewish church, "Suppose ye that I am come to give peace on earth? I tell ye nay; but rather divisions." And so it will be when men are awake and thinking. Let us beware of the tendency of the times. This is a day of combines, trusts, monopolies, socialism, when men want to centralize power and control the multitude. Discontented people want political annexation, and great nations and great religious bodies want to widen their influence. That "two are better than one," often applies to churches as well as nations. A large body with centralized power is not the most hopeful condition of the Redeemer's kingdom. If any good minister wants to unite with the Presbyterians, that should not break up our oneness in Christ with him, or if one of our churches is tired of managing its own affairs, and desires to put them in the hands of a presbytery, it is the church's business, not the Congregational Union's. Each church and individual must decide. We have no body with centralized power to decide for us, or pave the way, or speak for others, any more than