

assemblies a certain amount of "natural selection" and "survival of the fittest" is essential. Every public gathering draws moths about it, which do little more than fly into the flame, singeing their own wings and obscuring the light.

*To flaunt one's denominationalism* in such a conference is a most grievous mistake. Yet a few—a very few—were guilty of what was so out of taste and out of tune with the whole key of that ecumenical council. For once from every quarter and every denomination came the champions of missions. In such a presence, it behooved us all to forget our tribal standards as we rallied around the Ark of God. Yet some felt it needful to let the rest know that for them to appear in such a promiscuous gathering was an unusual condescension; that it must not be construed into any abandonment of the peculiar tenets of their "church," or even as an admission of the comparative unimportance of such tenets, as non-essentials. A few such protests and sectarian professions were heard, but they were the only inharmonious notes in a general, beautiful, orchestral harmony.

We ought all to rise above such a level. Why should a Presbyterian in an assembly of the church catholic insist that he abates not a jot of his belief in the "parity of the clergy" and the "divine right of the presbytery"! Or a Baptist announce his undiminished confidence "in believers' baptism" and that too only by "immersion"! Or an Episcopalian declare that he must not be understood to admit the validity of "non-episcopal ordination," or as conceding that the barriers separating "the church" from the rest of the body of believers are to be easily stepped over! If there be any magnanimity in fellowship with those who differ with us, such great-mindedness is always unconscious, for in nobility, as in humility, self-consciousness is destructive of the very grace itself.

III. Another mistake made at the great conference was undue *multiplicity of meetings*. Ten days were assigned to the sessions; and not only were those days, with rare exceptions, crowded with almost continuous meetings, from 9. A. M. to 10 P. M., but there were generally three or four simultaneous gatherings; and to make matters worse, at these different gatherings, at the same hours, different themes were discussed, making impossible attendance at all, and therefore compelling members to choose what they could best afford to miss, though the choice was often no easy one to make. Two marked consequences were observable. First, there was more or less confusion. Persons would go into one meeting and then, from a strong desire to hear some speaker or some discussion in another section meeting at the same hour, would go from one to another creating inevitable disturbance. Frequent changes of this sort were quite unavoidable and often a very serious hindrance to enjoyment, profit and even good order. Secondly, there resulted, as a consequence of these multiplied