

cieties become social clubs, and get rid of the question about seating the poor man in vile raiment, by making it practically certain that he will not come into the same assembly with the man in goodly apparel and a gold ring. 'The Salvation Army,' or any other outside effort, is good enough for him. And so we look with complacency upon the spasmodic movements of zeal without knowledge, and even patronize them at a distance as a salve to our conscience, not perceiving that the necessity, and indeed fact of their existence, is a standing reproach to the Church."

"What wonder, if in this state of things one-half of our settled ministers in all denominations are unsettled in their minds, waiting for a 'call'! What wonder if the doors of vacant Churches are besieged by an army of candidates, composed not only of young men who are openly looking for their first charge, but largely of old soldiers, some of whom by unworthy devices conceal the fact of their candidacy? Surely if we need a civil-service reform in the State, there is no less need of a pastoral-service reform in the Church. And this reform, to be effective must begin at the denominationalism which fills the land with feeble Churches and half-supported ministers, and wastes in sectarian rivalries what ought to go to the evangelizing of the world."

It is the unity of the visible Church that we are contending for. We long for Church recognition as the only legitimate and permanent embodiment of Christian fellowship. Mutual recognition aside from the organic life and work of the Churches, performed as a holiday parade, and upon platforms erected for that special purpose, is little more than a con-

fession of the evil of denominationalism. It does not apply any natural remedy; sweet and pleasant in itself, it is only a sentiment, and unless it is embodied in deeds, it will evaporate in the words that express it. If it goes no farther, its practical effect is to disparage the Church, and to alienate thinking men from her life and her work. What we need is such a mutual recognition as will lead to co-operation."

"And this Co operation must be within and not outside of the visible Church. We do not undertake to forecast its methods; but we have a very distinct prevision of its results. First of all, it will prevent the needless multiplication of Churches, and the waste of Christian means and energies in particular localities. Secondly, it will elevate the ministry, and cultivate a nobler type of Christian character, by laying aside petty rivalries and strife about words and forms of worship, whose only effect is the perversion of the hearer, and by insisting upon the great central facts and doctrines of Christianity. Thirdly, it will add immense resources and give a new impulse to the missionary work of the Church, which is the chief object of her existence; and it will give new life and efficacy to that work, by presenting a united front and lifting up high above all sectarian colors the common banner of Christianity before the heathen world."

Rev. Lyman Abbot D.D., LL. D (Congregationist), Editor of the *Christian Union*, says;

"May I be allowed to add one other suggestion? At present pulpit exchanges between Episcopalians and non-Episcopalians are unknown, and I suppose are not in accordance