

united in love, notwithstanding differences in opinion or in modes of worship." (Wesley's Sermon on a Catholic Spirit). The man who lacks this quality of catholicity now is under the ban of most of the churches. The bigot is now deservedly one of the most despised of men. I confess it is natural that as men discover they are so near in sympathy they should desire to come still closer in organization, and it is possible that this impulse may be so strong that under its influence the unification of Protestantism may be consummated at no very distant date. I need not however delay to say more about the spirit of catholicity for I regard it as a matter of course in the hearts of all Christians whose judgments are not hampered by a training of narrow exclusiveness. It is very pleasant to speak of the grace of charity uniting believers but it is superfluous to do so for this principle strikes me as one of the most elementary in Christian life. We are discussing not the oneness of spirit of believers—against this there can surely be no opposition—but the oneness of organization of evangelical churches and against that I venture to submit the following considerations.

OBJECTIONS TO UNITY OF ORGANIZATION.

1st. I fear the tendency in such union would be to spiritual stagnation. Granted that to a humiliating degree the various churches are animated in their operations by unworthy sectarian motives; it is also true that the success of one in any direction is a healthy and proper stimulus to all the others. The Methodist in appealing to his people for educational advancement refers to the magnificent benefactions made by his Presbyterian and Anglican brethren for higher learning, while they on their missionary platforms arouse their hearers by alluding to the missionary and evangelistic zeal of the Methodists. So through the whole round of Christian activity churches are provoked by each other to good works. Remove the stimulus of this healthful emulation and there follows the deadness of uniformity so characteristic of established churches, when unaffected by such emulation. An example of this may be cited in the case of the Lutheran Church in Scandinavia. From 1604 to a recent date it tolerated the existence of no other church Romanist or Protestant. The result was it was the most lifeless sample of Protestantism in Christendom. Knowing nothing of the stimulating influences felt respectively by the Lutheran and Reformed churches in other parts of Europe it sim-