

*Chr.* The definition of this word in your Discipline is good. Webster defines the word, "universal, orthodox." The truly *Catholic Church* is the universal, general, or orthodox Church. The true catholic ground, is *orthodox* or *common* ground—undeniable or indisputable ground, admitted by all truly pious and well informed persons, in all parties. It is not, of course, Romish ground, for it never was catholic, nor was the Romish Church ever catholic.

*Meth.* If I understand you, then, Mr. C., you think, we must do it upon *catholic ground*—that is, orthodox or generally admitted ground, and not upon doubtful and speculative peculiarities, such as have been the basis of the union of the various parties in modern times.

*Chr.* Precisely so. Our spiritual life is not drawn from these speculative peculiarities, nor in any way dependent upon them, but from Him who said, "I am the *way*, the *truth*, and the *life*." Our strength is not in speculative peculiarities, but in common, generally admitted, and orthodox truth.

*Pres.* Mr. C., you are the last man I should have expected to mention *orthodoxy*! It is a fact known generally, that you are not *orthodox*. Of course, then, if we should unite upon orthodox ground, we should not unite upon your ground.

*Chr.* We shall see presently, who is *orthodox*. Presbyterianism is not orthodox. It is not *catholic* in any sense of the word. It is not general or universal in any sense.

*Pres.* I deny your assertions, sir; we hold, in common, the fundamental truths of the Gospel, as faithfully and firmly as any other denomination. We are, therefore, *catholic*.

*Chr.* I am aware that you hold the great catholic truths of the Gospel, but these are not *Presbyterianism*, for Methodists and Baptists hold these as firmly as yourself, and still are not Presbyterians. This shows that the great general truths, held in common by all the principal parties, are not Presbyterian, Methodist, nor Episcopalian, but Christian, orthodox, or catholic.

*Pres.* Will you, then, tell me what Presbyterianism is?

*Chr.* It consists wholly of speculative and governmental points peculiar to Presbyterians, and no others. In other words, it is precisely that which distinguishes them from all others—that in which they differ from all others, and not that which they hold in common with all others. If you will, by some process, extract from the great catholic system, held in common by all the good, that which is pecu-