

soon call it to account. Soon will the thundering, crushing question : "*what is it good for?*" sound in its ears the knell of impending doom. So, too, this practical age is beginning to sift the all but unmitigated evil of *Sectarianism*. For years Methodists, Baptists, Congregationalists, Presbyterians and others have been accustomed to meet on a common platform to advocate the great interests of Temperance, of the Bible Society, of French Evangelization and kindred subjects. Each seemed bound to out-do all others in professions of Catholicity and good-will. It has been rumored, however, that, as a general thing, the proselytising and gerrymandering process went on as before. The comparison of the different branches of the Christian Church to the different battalions of one army, contains an abominable fallacy (*of intrinsic ambiguity*). It is not true to fact in practice, however beautiful and plausible the theory may be. Now, however, the advanced minds of the different Churches are beginning to push these professions of "brotherliness" to their logical issues—"What do you mean, *brother*," is the question of the day. If our "five points" of divergence are of such infinitesimal importance when compared with our five hundred points of agreement, can we not give practical effect to our theoretical unity? If this be true, then, surely we can trust one another so far as to divide the territory—as Abram and Lot did—in mission fields, and thereby reduce spoliation and heart-burnings to a minimum. This question of practical unity among the churches is looming up, and will not "down." Thus, the practical character of the age is favorable to the cause of Christianity.

(2). But this is also a *progressive* age. Marvelous things have been accomplished. The progress of events and the advances which have been made have been so steady that we can scarcely apprehend the full truth of this commonplace statement. Could Bacon and Newton come back, what astonishing sights would they behold! But how is Christianity to fare in view of this fact? Is it to be left behind in the race? In answer to these questions one has but to remember that Christianity has seized upon every element of progress that has appeared thus far. It has allied itself with every thing that has entered into the progress of mankind. It has ever been found upon the line of all that adorns and elevates the race. It has seized upon the printing press. It has laid hold of the results of scientific enquiry—*so far as they have been verified*. It has claimed kinship with all that is true and self-consistent in philosophy, and it is a public fact that it is still in advance of them all. The presumption, therefore, is that it will continue to do what it has done in this respect, from "the beginning of the creation of God."

(3). Moreover this is also an *inquisitive* age. The Scientific Spirit is abroad, the spirit of enquiry and of independent thought. If we were to believe certain truckling newspapers and thoughtless writers in the *North American Review*, we should be utterly discouraged in view of this fact. But how