

are apt to greet them coldly and gruffly.

Let us make an effort for Christ's sake to help along his work in every way we can, and as this is one of the ways of helping, why not be cheerful?

LONTY PETTIS.

### *THE HISTORIC EPISCOPATE.*

Continued from February No.

Rev. Henry J. VanDyke, D. D., (Presbyterian), Brooklyn, N.Y., says:

"The day for eulogizing the divisions of the Church of Christ into 'denominations' has gone by. Thoughtful and earnest Christians are coming more and more to recognize and mourn over it as an evil, in its origin and in its results. we get the most vivid impression of the evil wher. we lay aside all abstract theories and look at the concrete facts as they exist before our eyes. we cannot embrace the Christian world in our view; but we can consider a part as a type of the whole. Here is a town, not a hundred miles from any of us, consisting of a thousand inhabitants, or about two hundred families,—just enough to make one parish or pastoral charge, able to sustain the ordinances of the Gospel for itself, and to contribute to the evangelizing the world. but instead of one self-supporting Church, this town has five sickly organizations, two or three of which are sustained by some Missionary Board. One of these Churches has a steeple surmounted by a cross, the common symbol of Christianity; the others, if they have steeples at all, have crowned them with a weather-cock. All these Churches claim to be Christian; but they all bear denominational names, and each is a rival of the other.

Now, the evil of this state of things does not consist only nor chiefly in its waste of Christian resources; but its chief evil is its demoralizing effect upon religious experience and Christian character. It narrows men's souls by concentrating on a sect the sympathies and affections which ought to expand upon the whole Body of Christ. It creates false tests and standards of personal piety. It mars the symmetrical growth of the soul in the knowledge of Christ by magnifying certain doctrines to the neglect or denial of others."

"The effect of the system upon the Sacraments is no less to be deplored. It obscures the true meaning of these holy ordinances by contracting the Table of the Lord to the close communion of a party in this Church, and by making baptism the badge of a sect; so that one says: 'I was baptized an Episcopalian,' and another, 'I was baptized a Baptist.' The effect of denominationalism upon the ministry is no less deplorable. It too often degrades the servant and ambassador of Christ into the hired man of a voluntary association, and suspends his reputation and influence upon making proselytes from other 'societies.' That minister must be a strong man, who, in adjusting his work to such conditions, does not lose somewhat of the spirit in his high commission, and shrivel his own mind to the dimensions of a gossip."

"These conditions are greatly aggravated by their complications with social distinctions and family pride. Denominational lines, in such communities as we have described, are very apt to follow the lines of class distinctions and to deepen them with the 'Gospel plough.' Religious so-