

little of theology and caring less, but caring very much for considerations of economy are loud in demanding a union of all forces and of all resources in church work.

3rd. Opposition to ecclesiasticism. Ecclesiastical officialism is waning before the rising democracy. I do not refer merely to the feeling of rabid atheistic radicalism, which frequently in Rome rudely jostles the priests into the gutters, but to the growing prejudice of Protestant Christians who are averse to seeing every little sect decked off with its ecclesiastical trappings and under the levelling down process of the times wish in their hearts for some kind of ecclesiastical communism. Let such however remember this, the great united church so eagerly desired, will afford one of the most favourable fields ever known in history for the terrible evil which they abhor of ecclesiastical officialism.

4th. High churchism. Anglicans more especially of the high church type speak most loudly for the organic union of Protestantism. Their words come as a most agreeable surprise to the simple and unlearned who are delighted to hear such gracious utterances from such a quarter, but a little enquiry shows that the union thus offered means nothing else than absorption. Meanwhile all prelatists, whether Anglican or Roman, hail the union movements of our times as leading to the consummation they so devoutly desire of a unification of Christendom under what they believe to be an episcopacy of actual succession from the Apostles. Anglicans of the broad church type find it easy to advocate union, because of the latitudinarianism I have described. If we will only come into their organization we are promised we will not be much troubled about our creeds. In fact a kind of Barnum's Happy Family is proposed to take in almost every species of theological evolution ever known.

5th. The last explanation of the solution of the problem before us is one that we hail with joy. It is not so much that churches are being organically united as that they are coming together in the scriptural unity of faith and love, being knit together in unity of the spirit in the bonds of peace. The marvellous growth of catholicity is one of the most gratifying signs of the times. This movement if not initiated by the Evangelical Alliance has at least made wonderful progress since its organization in 1846. It received a mighty impetus more than a century ago, from one of the most catholic spirits the church has ever possessed, a man who defended so ably and earnestly the principle, "All the children of God should be