

of that denomination (sic!) ought to have grown with equal pace, as they all have these advantages. But the growth in the "single minister" churches has not been anything like that in those which have more than one ordained man.

UNITARIAN UNBELIEF.—The outcome of all Unitarianism is illustrated by the recent action of the Western Unitarian Conference at Cincinnati. This conference has been drifting away from everything distinctively Theistic or Christian, and has shown a disposition to accept statements of thought or belief so wide or indefinite that it exposes itself to the charge that Unitarianism, as illustrated by it, is not a religion at all, but an "ethical" aggregation dreading even the name of God as "dogmatic," and rejecting the word Christian as suggestive of "narrowness!" It seems incredible that the Western Unitarian Conference should refuse to accept two resolutions "declaring its purpose to promote pure *Christianity*," and "to promote a religion of love to God and love to man." Such resolutions were rejected on the ground that the name God implies a theology, and Unitarianism is "ethical," and that Christianity is a word of limitations and Unitarianism is "free religion." But of the fact, there seems to be no doubt, and it has become a matter of record, It is not said that every Unitarian society, East and West, has adopted this nonreligious basis, but it is said that this is precisely what has been done by that association known as the Western Unitarian Conference. It has not done these things without opposition, but it has done them nevertheless, and so it illustrates the tendencies and

results of that negation known as Unitarianism. The day has come when it is ashamed to confess the faith of Christ crucified, and declares with mean disloyalty, that the Christ who is the Light of the world and the Propitiation for the whole world, suggests thoughts of narrow limitation. Such "free" religionism has no mission on this earth; it does not dare to teach more than infidelity accepts. There is scarcely a form of religious faith in the world but that can teach it some truth to which it has been recreant. The words of St. John are verified: "Whosoever denieth the Son, the same has not the Father."

A fragment from the *Packet* reminds a correspondent of an anecdote of Bishop Griswold of an eastern diocese related to him by one who was present. It was at some gathering of the clergy, and a young man who had preached very much to his satisfaction in the morning, was to preach again in the afternoon. "Ah, Bishop," said he as he rubbed his hands together, "what had I better give them this afternoon?" "Suppose you give us a little of the Gospel"—pronounced *Gospil*—"suppose you give us a little of the *Gospil*."

An aged clergyman met a man loudly declaiming against foreign missions. "Why," asked the objector "doesn't the Church look after the heathen at home?" "We do," said the clergymen quickly, and gave the man a tract.

Ruskin says that all true science begins in the love, not the dissection of your fellow-creatures; and it ends in the love, not in the analysis of God.