

replied that that was a question which none but a blind man could ask.

"A thing of beauty is a joy for ever."
"It moves away the pall from our dark spirits,"

and incites us to action. This leads the writer to base his assertion,

Secondly, on the grounds of its *activity*. Denominationalism does not obstruct the progress of Christianity, because it is an active system. The circumstances of the religious world are such that we are not without material, by which to make a comparison, at the present day, between denominationalism and non-denominationalism. At present these denominations are side by side, but try and blend them into one, and we get another denomination, which, for want of a better name, might be called stagnationism, deadism, or some other ism, which name would be indicative of the smallest degree of life. We have only to look at the Roman Catholic church—that other denomination which forms so large a proportion of the worshipping people of the world, to see this statement verified. When we make this reference, we do not do so invidiously, but merely to institute a comparison between denominationalism and non-denominationalism, which latter is boastingly said to be a prominent feature of the Roman Catholic church. Her advancement in numbers is no proof of advancement even in her own religion; and, doubtless, one reason for her being enveloped in such a cloud of darkness is her non-denominationalism. Let her be divided into separate bodies, and these will soon begin to examine and cross-examine each other, and something better than stagnation will be the result. The dark clouds will gradually vanish away; the rays of truth will shine in upon her, and she will awake to a realization of her system of error. Glance back to the period of the Reformation when the church was to a great extent one denomination, and compare the progress made in Christianity then, to that made under the present system. Why, she neither went one way or another. She simply stagnated. This is no mere assertion. History records the fact. But when opposition arose, it proved to be one of the principal springs of religious improvement. Come back a little further, and had there been no Roman apostacy to meddle with the truth for a whole millenium; no Pelagianism in the fifth century; no Socinianism in the sixteenth; no Arminianism in the seventeenth, our confessions and creeds to-day would be much shorter, yes, and much looser, and would not be characterized with that