siastical organizations even as broad as Lutheranism or Anglicanism could not compass. In the very nature of Protestant liberty of judgment of which we boast and of whose legitimate consequences we need not be ashamed, it is certain divergences will appear which will be regarded by some as of most vital consequence. If Anglicanism is right as to divine orders, the Presbyterian and Methodist are most seriously astray. If the Baptist is right as to the Sacrament of Baptism, the rest of Christians must be nearly all wrong. If the Methodist is right in his Wesleyan Arminianism the Calvinist must be completely out of the way. If the Congregationalist is right in his church polity then the ecclesiasticism of other denominations must be an intolerable evil to be most strongly reprobated. Is the Anglican likely to surrender his ideas of clerical orders? If so he ceases to be an Anglican. Is the Baptist likely to give up his ideas of Baptism? Listen to the answer of the Boston *Watchman*, the most moderate and conservative of the Baptist press as it commends the position of the Rev. Dr. McArthur in the *Century* that "the Baptist cannot take part in any scheme fo Christian unity which does not recognize immersion as the only Baptism." Is the Methodist likely to give up his Arminianism? Twenty-five millions of Christians answer, no. Is the Presbyterian likely to surrender his Calvinism? The rest of us may think he is, but he emphatically answers he is not. Is the Congregationalist likely to surrender his Independency? Not as long as he can remember Marston Moor and the struggles of his fathers in resisting Papists, Prelatists and Presbyterians. It is too much to ask these different Christians to surrender what they prize so highly. There are spiritual, earnest, godly and scholarly high churchmen who would surrender their lives rather than their views of church order. These views they regard as vital and essential to genuine Christianity and these views no Protestants outside of Anglicanism will ever accept. Enforced unity means increased dissension. Frederick William III of Prussia piously and patriotically desired to terminate in 1817 the dissensions between the Lutheran and the Reformed in his kingdom and accordingly gave his decree for their union. The result was that where there were two churches before in comparative harmony, there were afterwards three with decided antagonism.

4th. I object to organic unity of the churches because it involves an element of bigotry. It implies that a man cannot have friendly relations and Christian fellowship with another without belonging to the same church. We show the highest type of charity when we are friendly