

union and such contemptible illustrations can only result in ridicule and scorn.

If there is to be union, it must take place along the only possible lines on which great bodies can unite, a readiness to abandon individual peculiarities and a willingness to appropriate whatever has proved itself effective in the work of other churches. It is the spirit, not of self-assertion, but of self-effacement that conduces most readily to such a result, and surely this is the truest Christian spirit. Any church that is unwilling to make such sacrifices of her peculiar institutions and beliefs, may descant with great eloquence on union, but it is futile talk. Now there are two leading churches to whom such sacrifices should not be impossible, and to whom indeed such individual losses would be but steps to permanent gains, and these two are the Methodist and Presbyterian Churches. In this article therefore our discussion will be restricted to such a feasible union. We will ask what has Presbyterianism to sacrifice; and paradoxical though such a question may at first appear, what has it immediately to gain by such a sacrifice. We will restrict our inquiry to this one aspect; for it would be invidious for a Presbyterian to discuss the advantages to Methodism from any sacrifice it might be called upon to make. That must be left to Methodist introspection and foresight. Besides it is not the wisest plan of wooing to point out what the wooed one has to gain by abandoning single life. It is the sacrifices made to win her that appeal loudest to the best heart.

Presbyterians must give up their much prized Confession of faith as a standard of doctrine. They must also modify some things that are peculiarly Presbyterian in church administration. The bare mention of such sacrifices makes our Presbyterian flesh to wince, and will elicit a cry of dismay from some good men to whom ecclesiastical loyalty is the crowning virtue, and a storm of indignation from the polemical pastor whose barrel may be strong in sermons against Arminian heresies and in elaborate proofs that the iron in human nature is the result of Calvinistic training. Nevertheless we must brave the terrors of the polemical pastor as we endeavour to show that Presbyterianism has after all more to gain than to lose, by dropping its idiosyncrasies.