

union centres in these two denominations. They must lead the way; the other denominations will come into the union in due time. Congregationalism ought to come in at once. It might accept a little connectional oversight and we might accept a little more congregational independence. Certainly there are no insuperable difficulties in the way. The case of the close communion Baptist church is unique and difficult to deal with. If a man conscientiously believes that immersion is the proper mode of baptism let him be immersed. Methodist ministers do baptise by immersion in such a case; and we can only hope and pray that time and circumstances will lead our Baptist brethren to so modify their terms of communion as to admit to the Lord's table ministers of other denominations who are now admitted to their pulpits; and, if ministers, members of other denomination, as a matter of course.

The attitude of the Episcopal Church towards union is not altogether hopeless. It may seem to us that their idea of union is absorption, or at least a return to what they call the "Mother Church." I do not think that the term "absorption" is in place in this connection. I believe that if union were consummated to-morrow there would be no disposition to assign to secondary positions the men of learning and talent in the other denominations. The very fact

that there exists in the minds and hearts of so many of the best men in the clergy and laity of the Anglican Church a desire for union, is, to me, a sign, full of interest and hope. The figment of apostolic succession is the one great hinderance, but even this has lost its hold on the minds of many good men in that Church, and time, with patience and forbearance on our part, will greatly multiply the number.

The Ministerial Association of Toronto has proposed a friendly conference with Anglican clergymen selected for a discussion of this vexed question. The proposal has been accepted and the public will await the result with much interest, but I do not anticipate any striking conversions. Discussion will never settle this question. Bishop Newman, of the Methodist Episcopal Church recently gave utterance to sentiments touching the Divine approval of Methodism, which may, with equal propriety be applied to other non-Episcopal Churches. The Bishop said: "Since Wesley's time the very heavens have been telling that he was right and his critics were wrong. The success of Methodism is the marvel of two centuries. The vastness of her population belting the globe, the multitudes annually converted, the saintliness of her membership, the spirituality and scholarship of her ministers, the largeness of her contributions, the power of her