

alone ; sanctification through the Spirit ; baptism and the Lord's supper ; the divine institution of the Christian ministry ; the resurrection of the body ; the life everlasting, and the proper eternity of future rewards and punishments—these are the common property of all evangelical churches. We shall never arrive at uniformity of opinion on the fine points of theology involved in our respective creeds. We are not agreed on them ourselves, and we keep away from them in our sermons and church gatherings. Prof. Scrimger thinks that "some men are born Calvinists, and can never be anything else; others are born Arminians and are unable to understand how anybody can hold to Calvinism"; but when he preaches in our Methodist churches our people declare that he is an Armenian through and through. There is a good deal of Calvinism in Methodist pulpits, and a good deal of Arminianism in Presbyterian pulpits; and I do not see why in a united church the born Calvinist should not occupy St. James pulpit and the born Arminian Crescent street pulpit. If God be God he cannot be defeated; if man be man he must be free. That is Calvinism and Arminianism in a nut-shell; and they are both true; and in them I find no pretext for indolence but motives to stimulate and encourage.

I am writing this paper out of the ful-

ness of my heart, and I want to say that in my judgment the time has come when the Presbyterian and Methodist churches of this country should take steps towards union. They are the two great denominations of Canada. They have much in common. Their form of government is practically the same. Methodism holds to the itinerancy but congregations memorialize the stationing committee, and in point of fact most of our churches select their own ministers. The removal of the time limit is agitated in the United States where the pastoral term is already extended from three to five years. With this change, which is sure to come, the settled pastorate is secured, while vacant churches and floating men are provided for by the appointing power, year by year. The class meeting need be no bar to union when it is placed on a level with the prayer meeting and observed as a voluntary means of grace by such pastors as see fit to adopt it. Indeed I see nothing to prevent a speedy and harmonious union between these great churches, except the question of Calvinism vs. Arminianism ; and if our Theological tutors and a few of our "grand old men" would pick out the orthodox Calvinism found in Arminian standards, and the orthodox Arminianism found in Calvinistic standards, they would be able to supply a doctrinal basis of union acceptable to all parties. My hope of