

tion of that Church. Minister and people could readily agree upon the mode of Baptism, and those christians believing in immersion would have no let or hindrance, as it is to-day in the Church of England permissible to adopt either. There being a service for infants and adults, of course the requirement of the Church of England is infant Baptism. Those adhering to immersion could readily have in city or town, one church where such was the practice, and surely there are none in this enlightened age who fail to recognise the discipleship of the professed believer in Christ to that extent, as to treat them as believers, accepted as such by their own Church, and for that reason entitled to sit at the Lord's Table with any who profess His name, when they so desire it. Those believing in immersion, may decree to have only those on the communicant roll, as members of their congregation, who are immersed, that is a congregational matter, but it is a rule that needs changing if it exists, where the evangelical husband or wife in good standing in a sister Church cannot partake of the Lord's Supper together, at the Lord's Table if it so happen that one is an immersed Baptist, and the other but a sprinkled believer.

This is a *needless* barrier to union.—Eph. IV, 5 and 6.

Another feature of union easily accomplished would be the interchange of Ministers from one Evangelical Church to another, on the call of a congregation and the acceptance of the Minister called.

Ministers should exchange pulpits, and until all barriers are down in this direction, it is foolish to talk of an approach to union. The best evidence, of a desire for union being *sincere*, would be for Canon Norman (Anglican) to exchange with the Rev. A. B. MacKay (Presbyterian), the Very Rev. Dean Carmichael (Anglican) to ask the Rev. Dr. MacVicar (Presbyterian) to occupy the pulpit of St. George's, while the Rev. Mr. Philp (Methodist) officiates at the Cathedral (Anglican), and the Right Rev. Bishop Bond at St. Bartholomews (Reformed Episcopal) occupies the pulpit of an Episcopal brother, the Rev. Mr. Troop (Anglican) exchanging with the Rev. Mr. Hill (Congregationalist).

Such an exchange as this, would be worth a volume of talk, and in a country like Canada where, as Dean Carmichael says, we as churches "are free as air" to make our own laws, it could readily be done, if we only sought for "peace instead of victory." There is a whisper in the air "we are right you know, come and join us." Until that ceases and the deepest sense of Christ-like feeling draws us who