

good service, Deacons, Presbyters and Bishops or overseers. It was the judgment of one of the Montreal leading Congregational Ministers, a Principal of a College, that he would vote for a modified Episcopate, his objection being solely to Prelatic assumptions and sacerdotal error, but that such an Episcopate as the Reformed Episcopal Church presented he would have no objection to. The mention of this is made simply to show that with Evangelical men Episcopacy is no barrier even to a Congregationalist, provided that the offensive and unapostolic aspect of it is removed, and that the holder of the office does not imagine himself to be "a Lord over God's heritage." We now turn our thought to the matter of a liturgy. The Church of England Book of Common Prayer will, if union ever takes place, form the basis of a universal service book. It is hallowed by the wisdom and use of centuries, is at once comprehensive and beautiful, and has proven its right to be a book for "common" or popular use. Two serious objections arise in connection with it—First. Sacerdotal error taught by reason of language capable of being interpreted in contradiction to the thirty-nine articles. Second. A fact, that as used in the Anglican Church, it is repressive of freedom in prayer, and binds the spirit with a cast iron rule under the Canon law, which gives it authority. These objections are, however, easily overcome, and a Scriptural service book could be prepared that would meet the wants of those who desire a liturgical service, while the wish for decent liberty could be readily provided for, when the gift of prayer made it desirable that it should be exercised. The growing favour with which a liturgy is spoken of by brethren in many Churches is a sign of the times, and shows how readily such would be accepted were it Scriptural and free from any bondage in its use, being used say, at one service on the Lord's Day, and then only *advised* not absolutely commanded. It does not seem possible that men of large soul would trouble themselves about "the mint, anise and cummin" as it were, of posture, clothing, music and furniture,—these would all be matters for local agreement and on such points the majority might safely rule, and under judicious oversight the minority would submit to what involved no doctrinal error against "the weightier matters of the law." Concerning these issues it seems as if it would be possible without any great dislocation of things as they are, to find common meeting ground. Our Baptist brethren would have to give up but one thing, and that is the matter of close communion, already discarded by a large sec-