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Ralph S. Mason.

SUNDAY SCHOOL LESSON SCHEME.

Sir,—The proposed severance of our Sunday School lesson schemes from the International Syllabus seems to me a great misfortune. "Spectator" in his article of last week refers rather slightly to the helps which many teachers get from such papers as the "Sunday School Times," but it has always been my experience that the teacher who uses this help is the most capable, and most likely to retain the interest of her class. Beside this, there are the two books edited by Tarbell and Hurlbut which are of great assistance. To break away from these good helps we ought to be assured that there will be something at least as good as any one of them to take their place, and of this I am not hopeful. We cannot expect that in a denominational paper such as may be published we will get the same quality of writers as we have in the "Sunday School Times," and to throw our teachers suddenly out of touch with these great helps will be a decided loss in the teaching of our Sunday Schools.

I would predict that many a superintendent will prefer to continue using such help as he has had in the past in connection with the International Syllabus.

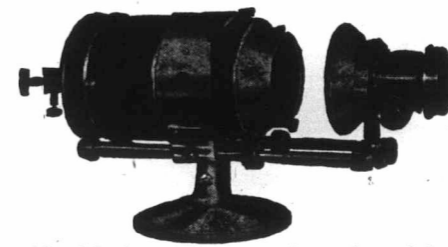
N. C.

CHURCH UNITY.

A bit of advice given by the Rev. Dr. Symonds towards the end of his paper upon this subject prepared for the Wycliffe Alumni, and published in your issue of November 9th is worth a passing glance.

After touching upon the pathos with which he regards the man who has never been in a dissenting church in his life, he gave this advice to the clergy present:—"When your Presbyterian or Methodist brother has in his little church some great light to visit him, a President Falconer or a Dr. Bruce Taylor, why not tell your people to go in the evening."

Why, one may ask, this half-hearted good-fellowship? Why "in the evening" only? Why not close up for the whole day and all go over? It would be so stimulating to the "great light," and even great lights we know require stimulating at times. But on the other hand, we might almost lay ourselves open to the charge of narrow-mindedness if we went to the same place twice on the same day. We won't risk that. We'll divide up. We'll tell our people to go in the evening. That's fine, and then just to forestall criticism, we'll add that bit about the pathos of the position of the man who has never gone. And Jones who heretofore has been an exemplary Churchman (at any rate in church attendance) does what his Rector tells him to do and goes. He is surprised and impressed beyond belief; the "great light" was "great," no question about that. But there were other delights, the people so cordial, the lighting good, the seats comfortable, the service simple, with few demands upon



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THE COMMUNION SERVICE AND MORNING PRAYER.

Sir—It is a matter of regret to many of us that the "Canadian Churchman" does not deal more actively with the live problems of today, stating the case fairly for the one side and for the other. Take, for instance, such a question as the substitution of an eleven o'clock Communion Service for Morning Prayers. This is by no manner of means an abstract question. It is the ultimate aim of the leading party of the National Mission, and is not confined to England, but is openly and freely discussed in advanced pulpits, to say nothing of moderate and evangelical pulpits.

The pulpit states that the Communion Service is the only service instituted by Christ. What is the exact meaning of the term "institution"? How far were services of preaching and of prayer, such as Christ held in the synagogue, on the mountain side, instituted by Him? If "institution" implies command, is not the command to "go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," as clearly an institution as "do this in remembrance of Me"?

Other preachers, again, without giving an opinion one way or another, tell us that the question is comparatively immaterial. A question may be immaterial in comparison with still weightier questions, but by no means immaterial in itself. The mere suggestion that our young people, so deplorably ignorant of their Bibles and of the first truths of Christianity, should be deprived of a large measure of their birthright in the Church of England, that is to say, the privilege which the Morning

one, mentally or physically, the music ripping. In short, Jones comes away convinced that his Rector was right in saying his previous ignorance of the inside of dissenting churches was pathetic. He is going to take care never to be pathetic in his eyes again. In fact, he tells him frankly that he is going frequently. And he keeps his word. He goes increasingly frequently. Moreover, the Smiths and the Browns and several other families develop "absentitis" from the same germ described as "good-fellowship" to which they were exposed the night of the "great light." The Rector becomes thoroughly alarmed. There can be only one end to this thing. And for the life of him he cannot think of any argument or expostulation he can use without appearing insincere before those who heard him bid his congregation go that first night. If it was right to go the "great light" night it cannot be wrong to go any other night merely because the light is a lesser one, and as an honest man he must admit it so to Jones and Smith. On the other hand, if there is any obligation whatsoever resting upon Jones and Smith to be present at their own little church this coming Sunday evening, the same obligation must have rested with the same weight upon them the night he himself suggested they should go elsewhere. What in the name of truth and honesty can he do or say!

In his dilemma he turns back upon the Reverend Doctor who, by his advice, got him into the scrape. If the Doctor can solve the riddle lets hope he will telegraph the poor Rector. At the same time he might give the readers of the "Churchman" the benefit of it. No one else will ever work it out.

R. R. Macaulay.

72 St. Peter St., Montreal.

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