

the alternative that is by them presented to me of accepting or rejecting. I do not cause the strife. With full warning you, and those who could prevent it, choose to adopt a course of action which, according to their own knowledge and statement, may result in action being taken to prevent the circulation of the false doctrine which is therein contained.

Possibly a more ludicrous aspect of the position you take is shown when you say of a Layman who follows the view of high dignitaries of our Church: "You, Sir, dictate to the whole Canadian Church after the whole matter has been passed upon by the General Synod," etc; and you further suggest that I should accept the conclusion of practically a unanimous General Synod," etc. I do accept the conclusion, looking at all that led up to it, and I find that: (a) notwithstanding the warning, hymns are retained "which may justly occasion controversy"; (b) but because of such retention the qualification is added: "No congregation is compelled to adopt the book"; (c) I therefore have, as a member of a congregation, the right to accept or reject. Believing it to be wrong to use or adopt the book, to have it in the congregation, in the Sunday school, or in the house, I exercise the right pointed out to me and I refuse to accept it, and take the liberty of giving, as permitted, the reasons for my action. Those who insisted, under the circumstances above referred to, in having such a book introduced, must accept the consequences of their action. They were warned of the price they should pay for the questionable course they were pursuing. They preferred controversy and they have it.

#### **I WAS HEARD FROM, BUT WITHOUT SUCCESS.**

You state: "During the compilation of the hymnal numerous drafts were sent out from time to time and many valuable sug-