

doctrine would be not only desirable but a great gain, and that he would gladly co-operate with his brethren from the other Churches to make such a union in Canada an accomplished fact. His case is similar to many others of men of strong convictions and open minds whom I have met."

On the question of creed subscription the Principal explained that adherence to a formal creed is required only of ministers and never of members. "The simplest provision is made not only for the thorough training of candidates for the ministry, but also for the examination at the time of licensure and ordination. The matter of creed-subscription in all the Churches is at present rather unsatisfactory. The unanimous decision of the union committee is for a careful private examination of candidates as to their views on the creed of their Church, affording all needed opportunity for explanations and various forms of statement, and then the public assent would deal with a man's personal relations to Christ, his acceptance of evangelical doctrine, his motives in entering the ministry and his loyalty to the Church and its mission. I consider this solution very much better than what we now have in the Presbyterian Church. As to the intellectual training and equipment for service in the ministry there need be no uncertainty."

Turning to matters of Church polity, Dr. Patrick said the committee sought for a combination of what is best in the systems of the three Churches, having in view the object of leaving no congregation without a minister, and no efficient minister without a congregation. "The idea of the permanent pastorate is accepted as normal, and the principle of itinerancy is conceded to meet conditions as they may arise. No pastorate will be disturbed except at the request of either minister or congregation, and desired changes will be effected under proper regulations. The right to call is secured to all congregations, and the right of all members in each congregation are fairly safeguarded. The office of the eldership, as historically bound up in Presbyterianism, will be retained under same name and has been most cordially accepted by both Methodists and Congregationalists."

"No the question of a name was not seriously discussed. My own opinion is that this should be left open until the very day of the union, when the name should be moved and adopted after the union has been effected. Names were suggested and will be presented for the wisest consideration. Speaking from memory I may mention these: 'The United Church in Canada,' 'The United Reformed Church in Canada,' 'The United Evangelical Church in Canada,' 'The United Church: Congregational-Methodist-Presbyterian.' The name for the Church, like the name for its various courts, is not a vital question. It is important but not of first importance."

The next step in the union procedure, Principal Patrick explained, will be the reporting of this basis of union to the supreme courts of the churches. It will be reported to the General Assembly in Hamilton in June next, and the Assembly will probably be asked to approve of the committee's work and to take the necessary steps to inform the Church of the conclusions reached and to commend the union proposal for acceptance. Then the question would come before the Assembly of 1910 for formal and official action, when it would be sent down to Presbyteries under the Barrier Act and probably also to sessions and congregations. The question would then be ready for final action by the Assembly of 1911. This is Presby-

terian procedure. In the case of the other Churches, each following its own rules, the same time would be allowed for the fullest discussion and for the education of the people on the whole question. It is understood that the Churches will all move contemporaneously. It would, therefore, be still before the final act of union would take place.

Questioned as to the outlook, Dr. Patrick said that the official bodies and the membership of the Churches now have the necessary data before them. Hitherto their attitude has been one of expectancy, awaiting the committee's findings. It now becomes a people's question, and responsibility for intelligent action will be pressed upon the laymen of the Churches.

"O, yes, the laymen are interested," said Dr. Patrick with emphasis. Their splendid co-operation in the missionary movement has prepared the way, and now they will take an interest in preventing all unnecessary overlapping and all waste of men and means in maintaining two or three churches where one would serve. And the young men are interested, for the prospect of an adequate field for their life works will make the ministry more attractive.

I cannot speak for the East nor for the farthest West, but for Manitoba and Saskatchewan I can say with confidence that union will be carried by an overwhelming majority. Ministers and laymen alike are favorable and are eager. It is a great movement, added the Principal, surveying the whole theme. Its greatness and its significance grow upon one. Not since confederation has any movement of equal magnitude and importance commanded the consideration of the people of Canada. For national and for religious reasons I support it. For the sake of the evangelistic and missionary work pressing upon the Churches union is most desirable. The outcome would be a richer type of character and a more effective service to the cause of truth and righteousness. The eyes of the Christian world are upon this movement in Canada. Other unions would follow in Australia, in South Africa and elsewhere within and without the British Empire.

As a Presbyterian I feel bound to stand for union with all other Christians unless compelled by conscience to remain apart. Such compulsion of conscience cannot be, in view of the findings of the union committee. As a consistent Presbyterian I regard union as a duty binding on my conscience. In saying this I am in line with the views of the most representative Presbyterians from John Knox in Scotland to William Caven in Canada.

As part of the aftermath of the Eucharistic Congress lately held in London, Rev. Father Benson spoke in the city hall, Glasgow, on "The Future of the Catholic Church in the British Isles." To the mind of the speaker the church has never since the time of King John been on such a favorable footing as now, and the opportunity for its progress has never been nearer. The Broad Church movement and Socialism are, he thought, the two principal forces to be feared. Half a century hence no respectable Christian institution would be left in Britain but that which would represent Catholicity, and there would be only one refuge—that to be found within the haven of the one, true holy Roman Catholic and Apostolic Church. The father who expresses this belief is the son of an Anglican archbishop.

The space between a man's ideal and the man himself is his opportunity.—Margaret Deland.

DANGEROUS INNOCENCE.

By Hilda Richmond.

It is a common saying everywhere that children learn so many things on the play ground they should not know even with the most careful management. There are always older boys and girls ready to impart doubtful knowledge to each coming set of children, and it is impossible to prevent innocent children from hearing these things, even if they were never allowed to go to school. Indeed many mothers think they are keeping the minds pure when they teach the children at home and carefully watch over the little folks, but some playmate is sure to have a chance to corrupt the growing intellects.

It is a fine thing to shield and guard the young people from the evil of the world. If it is not carried to extremes. There is nothing so beautiful in this world as a pure and lovely young girl or youth, but there is an innocence that is extremely dangerous. To ignore the dangers and pitfalls that beset life's pathway, is not to get rid of them, but to put the unwary into grave danger. No one would think of taking passage in a vessel whose officers were ignorant of rocks and shoals, but often young men and women are started on life's ocean entirely ignorant of the dangers all about them.

The most innocent young people in the world are those who have been taught from babyhood to tell their parents everything. They should not be coaxed or threatened to divulge their childish secrets, but should have family affairs confided to them and be made trustworthy enough, so that they will be glad to repeat things they hear at school and elsewhere to father and mother. One wise mother never appeared shocked when they brought home doubtful tales from school and the playground, but simply told her boys and girls that modest, refined people did not mention such subjects either in public or private. When they were older she would explain everything to them, and then she changed the conversation to games or some pleasant topic. As they grew older she kept her word and explained things to them about their health and lives, so that they were never ignorant, nor were they prying and underhanded in trying to learn truths their mother said were beyond them.

So don't mistake ignorance for innocence in bringing up the boys and girls. Some parents think by never allowing the boys to go to town they will shield them from evil, but again and again such boys have speedily gone wild at their first taste of freedom. By all means keep evil papers and conversation and thoughts out of the home, but do not expect the boys and girls to stay at home always. Teach them the best kind of innocence, which lies in the fact that they know right from wrong and prefer the former. Then you will send out young men and women from pure homes ready to do valiant work in life and to keep themselves unspotted from the world.

A CURE FOR TATTLERS.

Miss Hannah More, a celebrated writer of the last century, had a good way of managing tale-bearers. It is said that when she was told anything derogatory at another her invariable reply was, "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.