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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Morning—Daniel vi; Hebrew iv, 14 and v.
Evening—Dan. vi, 9, or xii; John ii.

Appropriate Hymns for Twenty-Second and Twenty-Third Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 296, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 309, 315, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

The Round-Table Conference.

Canon Newbolt, who attended what is known as the Round-Table Conference, held at Fulham Palace, speaking of it, said: "I wish I could tell you the result of that conference: probably you will know it in the course of a few days. It is a conference of those who differ on Church problems. But I am persuaded of this—that if we could pursue simply the lines of devotion, we should be all one in our devotion; even though we might differ theologically here and there. There are no differences such as you would expect, no such horrible differences as are put into our mouths from the outside. We felt we were brothers there. However much we may differ, we felt that nothing can make us forget that we are brothers, priests and laymen of the same Church, that our differences may after all vanish, and that at any rate they are far less than people suspect. More than this, I cannot tell you."

Church Decoration.

The Archbishop of Canterbury spoke some wise words on this subject, when he said men should never grudge anything by which they could enhance His glory, lift the soul towards Christ, and

show love for Him. There were, no doubt, emergencies when men might devote their all to the alleviation of dreadful suffering or the rescue of fellow creatures. For such reasons they had the right to worship in the poorest and meanest building until they were ready to do their duty to God. But, in the ordinary course, they should not grudge any money needed to prove that they really cared for His worship. Whatever contributed to make Divine service a greater pleasure, whatever had force to draw people into God's house, was sanctioned by the blessing of the Lord Himself. Every impulse to make the churches worthy of their purpose, and make them look as if those who had charge of them really loved them, was an impulse blessed by the Almighty. Though it might seem sometimes as if other uses of money ought to take precedence, there were few more fruitful in blessing than that of making a church as attractive as it could be. The man who could not afford to give a penny found a blessing when he saw that the church he had entered spoke of love of God, and of devotion to His worship; and, when a place of worship had stood for generations and had always borne these tokens of affection for the Creator, it offered testimony that was most impressive and beneficent.

A Little Learning is a Dangerous Thing.

If theological thought is to be sound, it must have the aid of knowledge. A thinker, whose logical powers are unbalanced by learning, is not a safe guide; and if theological thought is to be wisely and safely promoted, it must be on a basis in which learning is given its due place. In the last twenty years, there has been some special need of attention being paid to this fact. On the one hand, they have been fruitful years in the discovery and study of documents; and on the other hand, they have been years in which speculations on many subjects, intimately connected with theology, or bordering upon it, have been suggested in great numbers and in rapid succession. There are grave dangers to the Church, alike, in ignorance on the part of its members, and in the hasty acceptance of plausible and fascinating theories.

An Interesting Anniversary.

It was on the 9th of October, a year ago, that Mr. Kruger, then president of a Republic, and now a private person, presented his provocative demands to the Queen, his suzerain. Much has happened since then. The Power he so rudely challenged has put forth all its force. The nation which he believed to be divided in its counsels, has acted as one man. From every corner of the Empire has come freely offered help to maintain British rights in South Africa. And at home the general election has evoked from the people an overwhelming evidence of approval of the action taken upon Mr. Kruger's defiant threats. If we have no pity for him, we have all the more pity for his countrymen, whom he deceived and tempted to a course of egregious folly, and we shall confidently hope that the new Parliament will pursue a policy, gentle, though firm, avoiding, where possible, everything that might make it hard for the vanquished to bear with the rule, and to live in the society, of their conquerors.

The Significance of Music.

There is great moral significance in the fact that while Scripture gives no answer to many curious questions, we might ask, as to the occupation of the blessed hereafter, it at least represents them as joining and singing the praises of God and the Lamb; their habitual frame, as one of loving worship of Him by Whom they were redeemed, and of perfect harmony with each other. And the reason why the pleasures of music may be fitly associated

in our minds with the joys of heaven is because nowhere else do we find so striking an illustration of the power of a multitude of human wills united in one harmonious whole. God has so constituted us that man does not attain the highest state of which he is capable, until each has learned to subordinate his own will to the wills of others; such a union of wills being not only the necessary means of our protection from danger, but the source of our purest pleasure; and when the object of this union of human wills is the sounding forth the glory of God, earth can afford no symbol which more fully expresses the enjoyment of heaven.

The Return of the Contingents.

The volunteers have returned to London, and the C. I. V. have had so great a reception that the very excess of rejoicing almost destroyed the welcome. The first instalment of our fighting men have returned. They were preceded by the invalided, and will be followed in due course by those who remain until quiet is restored in South Africa. We only mention the absent, because in the exuberant and unequalled welcome which greeted our heroes in all the cities, indeed, all over Canada, on their return; those who were not present should not be forgotten. The welcome is an evidence of gratitude to all, and is not confined to those who were there, and is another evidence of our unflinching pride, loyalty, and love of the land from which we sprung, and the Empire to which we belong.

The United Free Church of Scotland.

The cable conveys the intelligence that the Presbyterians, in Scotland, who dissent from the Established Church, have united in one body, with the exception of a small section, which has organized under the historic title of the Free Church. Since the establishment of Presbyterianism, in the reign of William and Mary, the lot of that Church has been a troubled one. During the 18th century, the tender consciences of well-meaning and religious Scotsmen compelled them to "come out," and set up rival organizations. This state of mind culminated in the great disruption in 1843, when the parent Kirk was rent in twain and the Free Church set up in every parish in opposition to the Established Church. Since that great split, the tendency has been changed, and movements for consolidation set in. The smaller bodies of seceders united many years ago as the United Presbyterian Church, and now that body and the Free Church have amalgamated under the above name. Scotland is a very different country to what it was, in an ecclesiastical sense, fifty-seven years ago. The disruption strife drove many into the quieter haven of the Scottish Episcopal Church, which has grown steadily since. Other causes, principally the Irish famine and the iron industry, have caused a large Irish settlement in the west, and the Roman Catholic body, small in 1843, is now large. What the future will be is always impossible to foretell, and it is especially hazardous to guess what will take place in Scotland. We find it very commonly stated that there is great friendliness between the Established and the Episcopal Church, but there seem many difficulties in the way of union.

CONGREGATIONAL SINGING, PLAIN-

SONG.

The last subject in these columns was "Congregational Music," and the writer stated "educate the people." Strongly do I urge holding a weekly practice for the congregation and make a hard and fast rule that the people sing in unison only. No Church tune, fit to be sung in common worship, can be spoiled in this