

Church to play second fiddle than not to be in at all, so they gave their adhesion. And it is refreshing, at any rate, to find a man of such wide and accurate knowledge as Mr. Llewelyn Davies throwing the light of common sense upon the business; and now he is followed by the Bishop of Bedford and the Archbishop of Canterbury. All of them show that the Church has been in the van in the work of humanizing the masses. The Salvation Army has made a great splutter and fuss in the East End, while the Church has been doing *real* work. Mr. Booth, as Mr. Davies mercilessly shows, has been an utter failure so far as Evangelising goes, and in fact thoughtful people are beginning to join in Jones' estimate of Mrs. Smith.—*Peter Lombard, in the Church Times*

An English Bishop writes to *The Times*, London, Eng.: 'The unaccountable feature in the success of the scheme now being floated by Mr. William Booth, of the Salvation Army, is the fact that so many acute and able men seem to rest their claim to their support on the assumption that the organization of which he is the head has been specially successful in influencing for good that 'residuum' of society which Mr. Booth calls the 'submerged tenth.' All who know the facts, like Mr. Llewelyn Davies and many others, know that this assumption is without foundation. As one familiar for eighteen years with 'London over the Border,' ten of those years passed at Barking, from which your correspondent, Mr. Henson, writes, I can testify that the results of the work of the Salvation Army among the 'slums' population are almost nil. The whole of those results may be, in fact, reduced to one—the reclamation of a certain number of drunkards. But for this purpose various agencies have long been at work, whatever be the ultimate fate of the Salvation Army. A single column of *The Times* or page of the *Guardian* would furnish to wealthy Christians the names of a score of religious and philanthropic institutions or associations, all needing, like Mr. Booth's scheme, large pecuniary help, but all differing from that scheme in the fact that they are conducted by men who have already proved successful workers in the fields of labor which they have made specially their own.'

#### BELIEF AND CHARACTER.

If you stamp a piece of wax with a seal, no matter how many times, the impression is always the same. It has frequently been noted as a remarkable thing that of the myriads of human faces no two are precisely alike. Just as singular, no two persons have exactly the same elements that make up that indefinable thing we call character. It is hard to tell what it is that gives one man what is termed weight of character, while it does not appear in another of seemingly equal endowments. How few there are who seriously think that they are gathering the materials that form their character every day that they live, and the remarkable thing about it is that they are doing this unconsciously. No matter how long a man may live, he is building character till the day of his death, but it is a question of vital importance to the young because the main elements that determine what life is to be for them, and how the world will regard them, are acquired in their early years. We may say that character is largely if not wholly the result of two forces, belief and environment; belief including all that works from within, and environment the influences acting upon us from without. There is a school of modern critical philosophy which tries to make out that character is independent of belief. It is true that there are men whose lives are better than their faith, and there are villains and hypocrites who with their lips profess the

religion of Christ. But every honest man tries to live out the faith that is in him, and his partial failure is due to the weakness of human nature caused by sin. The important fact however is, that character, both in the good and the bad, is not fully registered in outward acts. The upshot of modern civilization seems to be dissimulation of the real character, and it is only by the facts of personal experience that one can determine how much belief has to do with moulding character. And no arguments are going to drive out of the common consciousness the fixed conviction that what a man is in his true life depends upon what he believes.—*The Church News, St. Louis, Mo.*

#### OUTWARD INFLUENCE AND CHARACTER.

The modern use of the word environment very well expresses the meaning of the influences from without that do much in moulding human character. It is nowhere questioned that a man's place in life, the special set of things, persons and events that encompass him, determine his individuality. These are the materials gathered in through the senses acting upon him like a constant atmosphere, and transformed by the mysterious alchemy of the mental processes; that give the tone and color of his character. And yet the surroundings do not do the whole work; for you may take a babe from China or from among the American Indians, and enclose his whole life in the best refinements of modern civilization, and you cannot make an Anglo-Saxon of him. Racial and hereditary influences dominate his character to the end. Therefore it seems clear that the essence of character is the stamp of the Divine seal upon each individual, and that environment and belief are simply influences that mould and modify. And for this moulding and modifying we are held responsible. So it becomes a question of vital practical importance what we shall believe, and what outward influences we shall select. Including all, and the crown of all, is Christian character. Shapelessness, robustness, morality, the bright lustre of all virtue, necessarily take their places in a character rounded by truths from heaven and the grace of Christ. Impressed with what all this means, how careful parents will be to guard their children from everything that stains and degrades, how watchful to enclose them within the embrace of the Saviour while their minds are sensitive to every outward impression, and their will untrained; to choose what is best. And when intelligence brings the sense of responsibility, when there comes the vivid consciousness of the fact that every day we are gathering materials for and building up the character that is to abide beyond death into another life, it ought to cause serious concern in endeavoring to find the right truth upon which to rest our faith, and earliest, vigilant thought in selecting the influences from without that will elevate and purify. And this is precisely what the Church of God is here on earth for, to be the visible means by which the Holy Spirit guides men into all truth, and trains up a character fit for the life of heaven.—*The Church News, St. Louis, Mo.*

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A man must fight for his soul or it will be captured by his assailants. The keeping of the heart calls for force and devotion. High purpose and enduring aspiration are needed.—*Dyer.*

#### DEAN CHURCH.

The Church of England has suffered severely during the last twelve months by the death of several of its leading ecclesiastics. The departure of Lightfoot, Liddon, and Church represents wide gaps in contemporary Church history. The death of Dean Church removes a man who was something more than an ecclesiastic, a polished and refined scholar, who would have made his mark in the world of literature if he had not been a clergyman. His books on Spenser and Bacon show what a profound student he was of English literature and philosophy; his writings on Dante show him an exquisite Italian scholar, while his sermons prove him to have been a rare master of the English tongue. The latter, however do more than this, they show him as a most thoughtful and devout divine of the English Church, with a mind stored with all that is best in the traditions of English Churchmanship and learning. St. Paul's Cathedral will remain to future ages an eloquent testimony to his worth. With quiet but indomitable courage he laid himself out to the task of lifting the Metropolitan Church of English Christianity out of the slough of indifferentism and neglect in which he found it under the depressing influences of former Deans. He opened the nave for public worship, swept away the abuses involved in charges for entrance into the Temple of God, and beautified the sanctuary. For a higgledy-piggledy crowd of worshippers who gained admittance at the back of the altar and found their way as best they might into a seat or standing room, he substituted the noble services under the dome and the rapt congregations who listened to the eloquent periods of a Liddon or a Scott-Holland.

The Rev. R. W. Church would have refused the Deanery had it been possible; he only accepted it after a personal interview and at the earnest solicitude of the Prime Minister. It is an open secret that at a later date the Archbishopric of Canterbury was at his acceptance. Having once, however, assumed the responsibilities of the Deanery, he was determined to be something more than the head of a Cathedral Chapter. 'If we cannot now do something for London,' said the new Dean, 'may the malediction of St. Peter and St. Paul fall on us!' Here is the result, as given by a contemporary: 'St. Paul's, which not so long before had been jealously guarded by a 2d fee at the door, and a path strictly hedged in from door to choir to prevent sightseers evading the fee under the pretext of worship, was thrown open to all the world. Its services were multiplied; its nave was fitted up for worship; great preachers of every shade of theology were invited to fill the pulpit; the uniform resources of sacred music, under the able direction of Sir John Stainer, were exhibited in ways hitherto unthought of; every society or guild that was doing any good work was heartily welcomed; the disused chapter-house was turned to good account as a place of intercourse between the young men of the city and the canons; and, in short, the great Cathedral became, as it ought to be, the home and centre of the Church life of London.'—*Irish Ecclesiastical Gazette.*

#### CONTEMPORARY CHURCH OPINION.

##### Church Bells:

In his recent letter on the judgment in the Bishop of Lincoln's case, the Archbishop of Canterbury made use of a phrase which is well worth paying some attention to. He spoke of the Roman Catholic Church in England as 'the Italian mission,' and he gave it as his opinion that this Italian Mission would neither amongst English laymen or clerics have very wide or permanent success. The phrase is an exceedingly happy one, a phrase which is likely to