

than a blessing. But if God's people wait earnestly upon him the spirit of consecration and prayer shall pervade his church, and answers of blessing and benediction shall descend like showers upon the thirsty ground. The outpouring of generous thank-offerings for the mercies of the past will be a pledge and guarantee that God will be faithful to his covenant and richly bestow the benedictions of his grace.

The admirable article by Principal Caven, of Knox College, in the current number of this magazine, will be read with very great interest. Its scriptural basis, its cogent argument, its fraternal spirit, will commend itself to the hearts and consciences of all our readers. Our sister Presbyterian Church is addressing herself with much energy to the task of raising a million dollars, chiefly for education and missions. Its ministers are nobly and generously doing their part, and we wish for them the largest success.

#### THE HYMNS WE SING.

Dr. Lambly's admirable paper on this subject will be read with much interest and profit by all who love the songs of Zion. In nothing is the essential unity of the Church of God more strongly shown than in its hymnology. In framing their systematic creeds, the different sections of that Church often unduly emphasize the things that differentiate them from each other. But when they gather in prayer round the footstool of our common Master and Lord, and when they join in singing his praise, they realize that though ten thousand thousand be their tongues, yet "all their joys are one." An excellent article in a late number of the *Westminster* strongly expresses this thought as follows:

"Every hymn-book is a testimony to our indebtedness to the saints. There all little rivalries are lost. Hebrew kings, German reformers, Roman Catholic priests, Episcopalian bishops, Methodist evangelists, Presbyterian ministers, have all conspired to make us their debtors. In their harmonious shout of praise all petty discords die. As we sing those hymns, we step into that shining fellowship, from which no power can excommunicate us but our own little-mindedness and sin."

#### THIRD METHODIST ŒCUMENICAL CONFERENCE.

The Third Œcumenical Conference of Methodism, to meet in London next year,

is already attracting considerable attention. It will be, we are sure, one of the most significant gatherings of this youngest, yet largest, of the great Churches of Christendom. What wondrous cause for thanksgiving is there, in looking back over the growth of a century! Not in pride or self-sufficiency, but in lowliness of spirit, we may well exclaim, "What hath God wrought!" But the progress of a hundred years furnishes only a starting point for much greater progress in the wonderful new century whose portals are opening before us. We trust that wise counsels, that a spirit of hopefulness, of consecration, of prayer, will mark that Œcumenical assembly. The following cogent remarks of the *Westminster* Council, which meets this month, will be no less appropriate to the Pan-Methodist Conference of 1900:

"If the Seventh General Council, calling men from the ends of the earth, gives no help to the spiritualizing of life, the Christianization of politics, literature, industry and commerce, if it has no new note for the new century, and makes no forward movement towards the open doors, it will be the Church's great missed opportunity, and will make for loss to the Kingdom of God."

#### WILL ENGLAND BECOME ROMAN CATHOLIC?

The extravagant assumptions of the ritualists in Great Britain have created an apprehension in the minds of many that the sturdy Protestantism of the nation is being undermined, and that a wholesale defection Romeward is imminent. The facts do not justify that assumption. The recent decisions of the Archbishops of Canterbury and York on ritualistic practices give slight comfort to those who are in sympathy with sacramentarian theories. Professor Goldwin Smith writes on this subject as follows:

"Mr. Richard Bagot asks whether England will ever become Roman Catholic, and answers, Never. Who imagines that she will? What is the trend of her science, her literature, and everything that shapes or foreshadows the mental course of a nation? How many men of intellectual eminence outside the High Anglican clergy have manifested any leanings towards Rome? To what do the supposed supporters of a return to Roman Catholicism amount? There was a movement among the clergy, caused by the fear that the State was withdrawing its