

and it is abundant. Two Houses have missionary matters, a important fact, upon the Church, the re-bishops have greatly sh that House has he presiding Bishop s of the missionary leave the chair and ions in Mexico will e, or the cultured verwhelming weight t the hearty verdict i favour of adopting Board of Missions onary workers and

Nor can anyone battle of the giants," which, on two suc-bany and Maryland ng subject. Then, work, and especially ipated blacks and and the youngest of npression. It was had surrendered to who would have own. But, on the ions of the Lower dent that the places ed are already well n, which, indeed, is behind its predeces- not well in advance ; for many hours, ion of the Rev. Dr. incorporate the four nference Declaration nstitution, not only le princeps in the t into prominence a and lay, who are ervice and to add t of so great a body The progress of this e, also, on the part eful open-minded- e of Christian Unity. e who urged, and tle use of continu- use the advances al- ve received few re- there is little or no n the bishops, and e Church, have held But there certain- which all Churchmen arching orders; and Lord Himself utter- His earthly life in hat they all may be

tion of the Prayer at have attended it, t the liturgical and whit behind that of s quite certain that no longer Dr. Coit's

s also provided the satisfactory Hymnal ssed, and for this mber of the Lower Western New York. urch is shown in the 7 jurisdictions, three ously accepted at

ary bishops at a we believe, without ory, and is a superb embers. It is also e nominations made ese episcopates were al by the House of d secret session for a matter of form. al Convention of the eight hundred and o be, and must cer- i advance of any of

the past twenty-five years. No party lines have shown themselves. A hearty resolve has been always and everywhere evident to labour only for that which seems good for the cause of Christ and His Church. A profounder knowledge of the history of the Church has been exhibited. A more general appreciation of the Church's doctrine has been apparent. A larger ability for speaking extempore, and even eloquently, has marked the debates. Above all there has been a pervading sense of obligation—obligation to recall unguarded utterances, to lay aside one's personal prejudices and to promote whatever was proved by exhaustive argument to be conducive to the progress of the Church.—*The Churchman*.

MAKES A BAD BREAK.

[From Kingston British Whig, Nov. 2, 1892.]

The Evangelical Churchman, of Toronto, is a fine example of the party organ gone mad. Its pet aversion is the diocese of Ontario, when it is not the diocese of Niagara. It will be remembered how, during the absence of Bishop Lewis in Egypt, utterly unwarranted statements were made by that paper as to contemplated resignation or intended request for a co-adjutor, besides other rumors calculated to unsettle Churchmen and prejudice them against their diocesan, whose illness at the time was not generally understood nor as clearly apprehended as his return in such greatly improved health has since so plainly indicated. Very fine scruples in the line of chivalry do not trouble the low church organ, and time and circumstance, not frank avowal upon its part, has refuted its falsehoods.

The organ has now contracted a horrible fit of indigestion through devouring the census returns. The diocese of Ontario, "the ideal of ritualists," "for many years under high church influences," has shown only 1.7 per cent. increase out of 9.1 per cent. of general growth of population; the census claims 80,092 people as adherents of the Church of England, while the statistics of the diocesan synod show only 50,888 as being under pastoral care. Therefore, says the organ, one-third are unknown to the clergy, because the Bishop of Ontario has imposed upon them pastors of one stripe; because autocratic rule prevails; because there are only 180 Sunday schools to 250 churches; and because ritualism has spread the "spirit of disunion far and wide," old sores are unhealed and confidence between clergy and laity is lacking. These assertions are so wide of the truth that it is clear prejudice has possessed the *Churchman's* judgment until, like the western Indian, it has a bad heart. The diocesan voluntary parish returns totalling 50,888, from which it quotes, are so far from complete that synod discussed for a long time the propriety of publishing them. One-third of the Church of England population is not without the shepherd, nor one-tenth. The Bishop of Ontario does not impose clergymen on the parish. For many years he has chosen from names submitted by the congregations, and the people of St. George's, Ottawa; of St. James', Kingston, and St. Paul's, Brockville, will thank the evangelical champion, no doubt, for its misrepresentation of the consideration shown the minorities. If autocratic rule prevails, where are the symptoms? Is there a more peaceful diocese in America than Ontario to-day, with not a ripple on its broad surface? There is no spirit of disunion; "evangelicalism" is disappearing, that's all, fading away in great peace, killed off in large part by injudicious friends. If disunion be "far and wide," the blue ruin organ can state a number of its locations. It is challenged to do so or stand convicted of mendacity. Old sores are not festering, and it is contrary to the designs of the Toronto organ and its party outside the diocese that confidence prevails in the clergy. If a party comparison of general progress and aggressiveness is desired, let the *Evangelical Churchman*, if it dare to be so rash, place the state for the last ten years of purely low church congregations like St. John's, Portsmouth, alongside the work of Rural Deans Baker, Nesbitt and Bliss. The fullest investigation on this line is invited, and henceforward a very meddlesome pen may be restrained.

But the very next issue of the *Evangelical Churchman* displays its extraordinary capacity for blun-

dering. It gives statistics of the champion low church diocese, Huron, exposing it most horribly. Clearly it could not have rehearsed the Huron tragedy before placing the Ontario comedy on the boards, or the latter would never have appeared. It confesses that the general increase of population in Huron was, by the census, 2.79 per cent., while Anglicanism shows a loss of 6.60 per cent., yet the week before it denounced Ontario diocese as ritually blasted because the Church showed only 1.7 per cent. improvement! It held Ontario diocese up to scorn because Methodism advanced 5.7 per cent., yet it accords it a progress of 7.4 per cent. in Huron. Ontario is handled with venom, but Huron is passed over in mild apology. Such journalism would be audacity if it were not so supremely stupid. Ontario was told it was neglecting its people because the census showed 80,092 Church people, and diocesan returns only covered 50,888. But what will be thought of Huron when the public census gives 120,911 Church adherents, and the diocese reports only 59,525 souls under care? If Ontario is to be pilloried for a discrepancy of 29,204, what will be done to vindicate 51,386 souls neglected and unshepherded, not in this rugged, half-settled eastern section, but in the favored western peninsula, the very garden of Canada? To apply the logic of the *Churchman*, "evangelicalism" is a failure there, and it is the imperative duty of Bishop Baldwin to step down and out, and let the more successful, improving effort of some bishop like Ontario's reclaim the Church's position in good season. Nearly fifty per cent. of wilful neglect, of confessed incapacity, is too serious to be lightly regarded.

From the latest official reports of the two dioceses we take the subjoined figures, showing a percentage of spiritual advancement and generosity so creditable to Ontario diocese that we thank stupid *Evangelical Churchman* for provoking the comparison:

	Huron.	Ontario.
Families	13,344	11,422
Souls	59,525	50,888
Communicants	13,718	16,087
Parochial contributions	\$157,927	\$158,797
Diocesan contributions	10,642	14,490

There is no comparison of the wealth of the soil or of the people in the two dioceses, or of the means of access for administration of the services. Huron diocese should be ashamed of itself above measure.

REVIEWS.

AN ISLAND PARADISE AND REMINISCENCES OF TRAVEL. By H. Spence Howell. Toronto: Hart & Riddell, 1892.

Here is a volume of which, as Canadians, we have a right to be proud, whether we consider its contents or its appearance. Mr. Howell gives us reminiscences of travel in many lands—from Toronto to San Francisco, from San Francisco to India, back to England by way of Malta and Gibraltar. Then we have visits to Brussels, Antwerp, Edinburgh; and a voyage (a very long one) to Australia, with visits to Melbourne, Sydney, and other important places. It was Mr. Howell's intention to return from Australia by way of Syria, but this plan was upset by a serious illness, so that he resolved to return to Canada by way of the Pacific. In carrying out this resolve he broke his journey by staying over for a few weeks at Honolulu, the capital of the Hawaiian Islands. The first five chapters of the book (about one-third of the whole) are devoted to an account of the history and general characteristics of these islands and their capital—a very interesting subject of study. The remainder of the volume is concerned with the other localities mentioned. There is not an uninteresting page from beginning to end. The incidents are well chosen, the style is pure and animated, and there is no waste of words. We cannot leave the book without commending its get up and binding and the excellent illustrations by which it is adorned.

MAGAZINES.—We have again to offer a word of hearty welcome and of strong commendation to two magazines of a kind most useful to all Biblical students, the one to men of all classes and qualifications—the *Expository Times*; the other of

a somewhat higher character, the *Critical Review*. The latter, which is a quarterly review of high character (6/ a year), completes in October its second volume, and gives an account of all the principal works published on theology and philosophy. As a guide to the purchase of books it is invaluable; and not less so to those who wish to know the general contents of books which they have not leisure to peruse. The *Expository Times* is a publication of more humble pretensions, yet of no less ability. The work is done by scholars of the first order in the various churches, and takes up all the principal subjects of interest to Biblical students in the present day. Thus in the latest number we have criticisms of Huxley's recent essays, of Professor Wendt's "Teaching of Jesus," etc., an admirable article by Prof. Joyce on some of the sources of Old Testament history, and a very interesting paper on a subject which comes home to ourselves, "Recent Biblical Study in Canada." This excellent contribution is from Prof. Symonds, who, we doubt not, will do further good work in this department.

CHURCH CONFERENCE AT GLASGOW.

The Conference held on Tuesday, in the Berkeley Hall, Glasgow, scarcely needed the Bishop of Glasgow's defence, in his opening remarks, against the shallow charge of being "stale, flat, and unprofitable." If there are any to whom the interchange of thought between able and earnest men on the ever-varying theme of the Church's needs and duties appears stale and flat, it is difficult to escape the conclusion that at all events they are pre-eminently the men who would find it most certainly profitable. And if this stands true on the very front of the case, it will be equally evident to all reasonable men that a series of discussions, in which men like Canon Body, Mr. Speir, Dr. Danson, Professor Steggall, Mr. Stephen of Dumbarton, Mr. Beale of Duns, Mr. Rowland Ellis, the Dean of St. Andrew, Chancellor John A. Spens, and others of the clergy and laity took part, can hardly be set down as stale and flat.

In truth, the Conference was interesting and instructive in a very high degree. Perhaps the most serious criticism to which the arrangements were open, was that the general discussion was practically crushed out by the number of selected papers and addresses, and the length of time allowed for them. The afternoon was somewhat better than the forenoon in this respect; but even in the afternoon, the free-lances might have had a little longer time placed at their disposal. It is possible, however, that what was lost in variety by the course adopted, may have been gained in solidity, and it is perhaps better, in a one day's Conference, to err on the side of compression than of discursiveness.

The dominating ideas of the Conference were those selected for special mention by the Bishop of Glasgow in his closing remarks. He expressed his thankfulness that from a Conference assembled in that great city, there had gone forth a clear message of peace and conciliation in regard to the attitude of the Church towards the other religious bodies in the country, and also a clear enunciation of the priesthood of the laity in its principle and in its practical consequences. The question of the relations of the Church to other Christian Communions was dealt with by Chancellor Spens at the afternoon sitting in a speech of rare luminousness, moderation, and power. Mr. Spens is well known to the Church Council for his clear incisive style, and the lucidity with which he unfolds the bearings of a complicated situation. His speech at the Conference was in his best form, and was a weighty and statesmanlike contribution to the discussion of the difficult problems with which he essayed to deal. Perhaps the real importance of the speech lay not so much in the expression of large and generous sympathies, as in the clear recognition by the speaker, that, situated as the Church is in Scotland, her first duty is not reunion, but a consistent witness to the distinctive truths which justify her existence in this country. A reunion, ignoring these truths, would bear on its face the stamp of insincerity, and would do harm rather than good. At the same time, much might be done, without sacrifice of principle, to cultivate friendly relations with other Christian Communions, to create a yearning for reunion, and in that way to work on sound principles towards a union which might yet be far distant. The views of Mr. Spens appeared to meet with general acceptance on the part of the meeting, and no attempt was made formally to traverse his conclusions. The Dean of St. Andrews, however, in a very lively speech, which was a curious mixture of caution and enthusiasm, of iron and pottery, astonished those who knew him by commenting, not in a very sympathetic way, on the unwearied efforts of his venerable Diocesan, in the cause of Home Reunion, from which he said he had been unable to trace any good practical result.