

Nonconformists." Let me briefly consider the latter statement first. Reading between the lines it affords fairly conclusive evidence of the falsity of Romish statements, that large numbers are from time to time passing from the Anglican Church to the Romish. It conveys the thought that the strenuous efforts of Rome to win converts from the Church of England have been largely unsuccessful, and that, despairing of effecting this end, Romanists intend now to turn to the field of Nonconformity, hoping to win from it converts. Now, let us take the larger and more important statement, viz., that Methodists are becoming Romanists. I do not for a moment believe it is true. It is certain that Methodism in England has been steadily declining for twenty-five years or more. But why? And where do Methodists go? In answering this it is but fair to turn to Methodist sources. I think these will supply the solution. Rev. Dr. Barrett, a leading Methodist of Norwich, writes thus in the Methodist "Times": "If we consider the increase of population in this country, we must admit that Nonconformity is not as strong to-day, relatively, as twenty years ago. A good test to be found in the number of the sittings provided in chapels, as compared with those provided by the Church of England. Manchester and Salford are examples. The progress made by the Church of England is something astonishing, and Nonconformists are falling behind. There is a drifting away of the children of our richer members. We ought to look at the fact and consider the remedy." The Methodist "Times" makes the same admission, and says: "What we Methodists want above everything else, is more personal religion of a manly and magnanimous type. Many of our largest chapels are half empty. For various reasons, where we were once strongest, we are now comparatively weakest." As an evidence of this, it is stated that in the parish of St. Paul, Middlesborough, dissent has, within the last three years, given up two chapels, owing to the poverty of the district, but these have since been acquired by the Church, and are being carried on as mission rooms. In a leading Methodist journal a wealthy layman offers prizes to the value of £100 for the best solution of this problem: "The leakage of Methodism, and how to arrest it." Some time since, that honoured Methodist divine, Rev. Hugh Price Hughes, said: "The greatest event of the last century was the revival of the Church of God, through the efforts of the Wesleys; the greatest event of the present century is the revival of the Church of God through the efforts of the Church of England." Let it be noted that the revival of life in the Church of England is not in attacks upon Methodism. Rather is it by the work of such an agency within the Church as the "Church Army," which is an untold blessing to both the bodies and souls of hundreds of thousands of non-church-goers throughout the land. This body, which is an integral part of the Church of England, is as old as the Salvation Army, many of its features having been copied by the latter organization. Its methods, however, are shorn of some of the objectionable features of the army of "General" Booth. Throughout the whole Church there is in-

creased life and activity, and that not only in agencies such as sisterhoods and brotherhoods, Church congresses, and "missions" to "all sorts and conditions of men," but in the life which is born of the Holy Spirit of God, without which all machinery, however perfect and elaborate, is but as sounding brass and tinkling cymbal. Two things especially impressed me when in England three years ago. The first was the large percentage of men, in comparison with Canada, and especially the United States, attending the church services; and secondly, the way the Church is attracting the young. In Canada, alas! it is often said, especially in country places, "We cannot keep our young;" in England a Nonconformist lady said to me: "So many of the young people who have been brought up dissenters will go to the Church." This is a happy condition of affairs, and augurs well for the future of the Church. The renewed life of the Church in England is indeed so apparent that men are taking knowledge of her work for God and for humanity, as they did not half a century ago. The "Times," in a recent leading article, sums up the whole situation in a paragraph, which says: "Two things distinguish the present position of the Church—its enormous increase, and the growth in it of a larger toleration." To conclude, then, I think it is obvious that Methodists are not becoming Romanists, but they are going back to the Church of the land—the children are going back to their mother. It will be a distinct gain to the Church to receive into her fold those who are as godly in their lives as are the great majority of the Methodists in England. Thankfully, not boastfully, she is welcoming them back, opening her arms to receive those who were, one hundred years ago, often chilled by neglect. When the Church of England in Canada becomes filled with the same spirit of devotion to her Lord and Master, Jesus Christ; when she, by love and prayer, and self-denial, goes out of herself, and "constrains the people to come in," and when the people of this land learn to value the worship of Almighty God by a liturgy, then similar things may be recorded by the Church of England in this land.

HURON LAY-WORKERS' CONVENTION AND DIOCESAN RE-UNION.

The arrangements for the above interesting gathering, which comes off on the 27th, 28th, and 29th inst., are nearly completed. All who intend to be present should send their names as early as possible to F. T. Harrison, Custom-house, London, Ont.

REVIEWS.

"Toinette and Other Stories," by Barbara Yechton, author of "Ingleside," etc. Illustrated by Minna Brown, 12 mo. cloth, pp. 129, 75c. New York, Thomas Whitaker; Toronto, Rowsell and Hutchison.

This belongs to a series of very pure and helpful literature, that is specially written for a class that is exposed to peculiar forms of temptation—the young girls that are engaged in the many forms of business belonging to our large cities. Its tone is shown in its being dedicated to the Girls' Friendly Society, and these three short sketches, on distinctive Church lines, are interesting, kindly, and

full of wholesome instruction, such as you would wish to put into the hands of a young person going out into the world for the first time. The volume is neat and taking in its firm binding.

The Rev. Francis Washburn writes on "An Imperilled Faith," with excellent intentions, but with doubtful success. We believe that the faith of the Gospel is more imperilled by those who disparage the discoveries of science than even by the worst of the innovations among the higher critics. We recommend to Mr. Washburn the utterances of the Bishops at the Lambeth Conference on this subject.

Magazines.—The July number of the Critical Review is excellent. The articles are not merely very readable, but they are nearly all the work of men who have earned a right to criticize the books in which they here give an opinion. Thus, the Rev. Arthur Wright gives a good account of Mr. Badham's attempt to explain the composition of our Gospels, and Dr. Plummer gives a hearty commendation to Prebendary Gibson's book on the thirty-nine Articles. Here is a passage which should be recommended to all students of theology. "This exposition of the Articles may be heartily recommended for its historical treatment of matters of controversy. The history of doctrines must be studied, if the pacification of Christendom is ever to be accomplished; and whatever aids this kind of study is very welcome." Of Dr. Hort's "Christian Ecclesia," Mr. Boys-Smith says that these lectures "are as interesting and weighty as any (of the same author) that have previously appeared." Dr. Marcus Dodds gives a very qualified judgment on Dr. E. A. Abbott's "Spirit on the Waters." We are specially glad to note Mr. Vernon Bartlett's strong commendation of Mr. Brightman's Liturgies. It would be almost impossible to speak too highly of what he properly calls "this monumental work." So far we have only touched upon the rich contents of this number; and we can further refer to only a few of the valuable notices of recent theological and philosophical literature. We would specially draw attention to the article by the Rev. D. M. Ross, on M. Auguste Sabatier's most valuable "Sketch of a Philosophy of Religion in Accordance with Psychology and History." Students of theology can hardly dispense with this most excellent review.

Equally good are the recent numbers of the "Expository Times." We are introduced to Professor Hommel's dealing with the higher criticism, to sundry learned speculations on early Biblical names, to Bishop Westcott's valuable book on the Revised Version. Then we have an interesting notice of Professor A. B. Davidson by one, who, we think, was a pupil—D. Salmond, of Aberdeen. Professor Sayre carries on his "Archaeological Commentary on Genesis," Mr. W. E. Chadwick gives notes from Dr. Hort's "Ecclesia." Dr. Briggs continues in two numbers his essay on "The Wisdom of Jesus, the Messiah." We may repeat once more that there is no better periodical than this for the teacher and preacher.

Harper's for October includes the following articles: "The Strategic Features of the Gulf of Mexico and the Caribbean Sea," by Captain A. F. Mahan, U.S.N.; "The Golfer's Conquest of America," by Casper Whitney, illustrated by A. B. Frost, E. C. Peixotto, and Henry McArthur; "Kilanea, the Home of Pele," by Professor Wm. Libbey, illustrated from photographs taken by the author; "The Century's Progress in Chemistry," by Henry Smith Williams, M.D.; and "The Future of Railroad Investments," by W. A. Crane.

Scribner's for October has, among other articles: "The Wreck of Greece," by Henry Norman, illustrated from the author's drawing and photos. Six full-page golf pictures