

near to their hearts; and in this they are only representing the gracious Lady who presides over the Empire. Among the many generous and Christian acts of which they have been the doers, none will be more gratefully remembered than their practical interest in the poor, their needs and their aspirations. It is in no vein of adulation that these words are written, but in the simple performance of a duty. If it could be suspected that good deeds were done for the sake of applause, silence would be the appropriate reward. Where they are done with conspicuous simplicity, sincerity, good-will, and self-sacrifice, recognition of such efforts becomes an imperative duty. When their Excellencies return to their home across the Atlantic, we are persuaded that they will carry with them the gratitude and affection of the people of Canada, and that the memory of their time of government will long be cherished in the hearts of those who have been the objects of their care.

#### ALGOMA'S ASSAILANT.

Under cover of defending the "divine ordinance of preaching" in a case where no attack was made upon it, a contemporary makes a sly, but nevertheless vicious and malevolent snarl at the Diocese of Algoma against which we feel it our duty to protest in the most energetic manner. Falling foul of the Rev. Canon Dann, of London, for saying, "the cathedral was a place of worship, not a place of preaching," failing to see the phrase was elliptical, the word "merely" being left out in the last number, it proceeds to inveigh against the Algoma Missionary News for venturing to deprecate the use of the "title" preacher, not the word, be it noted, but the title, the use of which is said by the News to be "the result of training in all forms of dissent." Is not that so? Do not the Godless, the vulgar and ignorant address and refer to the clergy by the term or title of preacher? There would not be so much objection to this if it expressed the fulness of the clerical office. But besides being insufficient, it has grown as a title to have contemptuous meaning in the mouths of the classes mentioned, having so been picked up from familiar intercourse with, and the use of dissent, the term being bandied about in an unbecoming manner without thought of the serious and sacred commission which properly belongs to the title. The burden of the note in the News was in effect that the title itself was too sacred for such common use, while it was yet inadequate to express the full office and powers of a clergyman of the Church of England. No well-disposed or well-informed person would take the remarks made as a denunciation of the ordinance of preaching or minimizing its importance, but rather as intimating a desire that it should be held in its due relation to the higher function of the ministry, to the employment of which it is intended to lead. The abuse of preaching in times past by the unauthorized and ignorant has made the use of the term Preacher as a title according to vulgar use irreverent and unsuitable. It is a pity that any one conducting a paper should be so perverse as to pretend to imagine that those who have gladly received the commission to preach and exercise it constantly, intended by such elliptical or

unelaborated remarks as those referred to, to denounce or belittle the ordinance of preaching, and then in a long article undertake to instruct the clergy as to the scripturalness and importance of preaching. The thing is absurd. But this would count for but little if it were not for the wicked and contemptible animus shown especially toward the Diocese of Algoma, which we are all pledged by our duly constituted synods to support, and it lurks under the cover of a little "if." "If," the editorial says, "the organ of the Diocese of Algoma represents correctly the spirit and method of its missionaries, the sooner Evangelical Churchmen recognize this the better, and cease to waste the monies they now contribute to it." Was there ever anything more morally criminal than thus, by stupid or perverse misrepresentation and false innuendo, to injure the struggling Diocese of Algoma and her self-sacrificing and hard-working clergy? No doubt the mischief this irresponsible spirit of faction can do is considerable, and certainly no good can come from it. The attempt to fasten upon the whole diocese the odium arising from, or rather hoped for from, a dissemination of a perversion of both Canon Dann's views and those of the Algoma Missionary News is despicable in the extreme, and should deceive nobody; and it is to be hoped that not only shall the monies that have hitherto flowed into the diocese not cease, but rather increase more and more to meet the pressing demands of the work, from all sources and all schools interested in missionary enterprise. To intimate that monies are wasted, the administration of which is not tied to a shibboleth, is the height of factious bigotry and folly. In the Diocese of Algoma justice, fairness and due consideration are meted out to all, and where these are and faithful work is the order of the day, there is no room for envy, hatred, malice, and all uncharitableness.

#### CHANGE OF TITLE.

The Archbishop of Ontario has made a desirable change in the designation of his Archdeacon, reverting to that held by the first Archdeacon of Ontario, the late Ven. Dr. Henry Patton. When from the growth of the diocese, two Archdeaconries became necessary, the cities of Kingston and Ottawa gave them their respective designations. Consequent on the recent division it is fitting that all the dignitaries of the same see should have the same title, Archbishop, Dean, and Archdeacon, of Ontario. The Ven. Dr. Bedford-Jones, rector of Brockville, will therefore, be henceforth designated as Archdeacon of Ontario.

#### CHRISTIANITY AND IDEALISM.\*

All who are interested in metaphysical studies, and especially those who desire the spread of a truly rational and spiritual philosophy, will rejoice that Dr. Watson's valuable work has so speedily come to a second

\*Christianity and Idealism: The Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By John Watson, LL.D. New edition. Price \$1.75. London and New York: Macmillan. Toronto: Tyrrell, 1897.

edition. In sending it forth again the author has left the first part on the Relation of the Christian Ideal to the Greek and Jewish Ideals unaltered, as far as we have observed. In fact, for the author's purpose, the subject of the first part was adequately treated; and although we by no means consider that the second part gave anything like a "meagre outline of Idealism," we can quite understand the author's reason for filling out his plan a little more completely; and this he has done in the present edition by the addition of three whole chapters (8, 9, 10), on the failure of materialism, on the idealistic interpretation of natural evolution, and on Idealism and Human Progress, whilst there is a considerable addition inserted into the last chapter, on Idealism and Christianity. It is hardly possible to present an abstract of these essays, seeing that they are each of them condensations of trains of thought and arguments which might be extended through many pages. In regard to the failure of materialism, Dr. Watson points out the utter absurdity and contradiction of the two statements, that all natural phenomena are ultimately reducible to atomic mechanics, and on the other hand, that these atoms contain the promise and potency of every form and quality of life. In regard to Evolution, which he does not call in question, he points out that the mechanical theory gives no explanation of a process which ascends through many stages, from a mere mechanism to a personal unity. The questions considered in this volume are not merely burning, but they are of the kind which never burn out. To our many clerical readers, in particular, we recommend this volume, not as supplying them with sermon material, but as helping them to a firm grasp of principles which are involved in all high and deep teaching concerning the relations of man to the universe. The preacher who saturates his mind with the ideas and principles of this book will find many things made clear to him which were once dark or uncertain.

#### COMMENTARY ON PHILIPPIANS AND PHILEMON.\*

To say that this volume is worthy of a place in the great series to which it belongs is to say much, since it belongs to the series in which are contained Driver's Commentary on Deuteronomy, Sanday's on Romans, and Plummer's on St. Luke. Yet this may be said of it, and it will do no dishonour to the other volumes with which it is associated. Dr. Vincent shows a ripe scholarship, extensive reading, and minute acquaintance with all that bears upon the book he has undertaken to elucidate. Those who have been accustomed to use the superb commentary of Lightfoot will come to this one with a certain measure of prejudice against any other. Such prejudice, however, will shortly disappear, since the reader will find that Dr. Vincent, although showing an acquaintance with Lightfoot's

\*The International Critical Commentary: A Critical and Exegetical Commentary on the Epistles to the Philippians and Philemon. By Rev. Martin R. Vincent, D.D. Price 8s. 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.