

The addresses which have struck our attention most forcibly, are those on the Glory of God, and on Diligence in Prayer. The former is a splendid analysis of the peculiar temptations of a ministerial life, especially of a successful one; the latter is one, the substance of which is doubtless written in the heart of every faithful minister, but which in the lofty earnestness of Bishop Wilberforce's eloquence, must speak to every one with a new power. The hindrances to a life of prayer are pointed out with especial vigour:

"First amongst them stands that which is indeed at the root of all, that we have earthly hearts which naturally start aside from communion with God. Which of us have ever tried to pray, and not found out for himself the strength of this hindrance? There is, of course, no difficulty in devoting a certain space of time to going through certain forms of devotion. But how hard is it, not once or twice in our lives, but alas! often and often, to do more than this; merely to realize the presence of God is no slight difficulty; harder still is it to believe that the voice of our prayer reaches Him, that in praying we are doing anything more than practising a certain art upon ourselves,—seeking to attune, so to speak, our own spirits by putting them for a season into a certain attitude, and awakening in them certain desires, that they may receive and retain a certain impress. But how utterly unlike is this to real prayer. For in prayer the soul should indeed breathe itself out in aspirations after the personal God. And as prayer attains to its true character of reaching forth after God, there should be an absolute forgetting of self. In petitions, indeed, for earthly mercies or even for the pardon of sin, or for power to resist temptation, or to overcome evil within ourselves, or for the direct gift of special graces,—in these and the like, there must be much of self as the object, mingling with our prayers; we are as it were, bringing ourselves consciously before God with our fears, our wants and our desires, and our mind must therefore dwell much upon ourselves, and when therefore the first difficulty of realizing God's presence, has been in any degree overcome, if our desire of what we ask for is strong, it does impart of itself a sort of earnestness to our prayers. But this if our prayers end in this, and reach no higher, if they do not mount up to the glory of God as their ultimate object, is, after all, but a dangerous earnestness which we shall do well to suspect."

And after analysing the hindrances which arise from the real difficulty of finding time for "prolonged, continuous, constant prayer," he continues:

"But even yet we have not exhausted all our hindrances to this most precious habit. For besides those which arise from ourselves, there are those which are stirred up by one great spiritual enemy, and these are neither few nor light; he bends, indeed the whole force of his temptations to impede us here, for he well knows the strength of the weakest servant of God who flies in his weakness to prayer. He knows that all mighty works for God, are done by God's saint upon his knees, that it is from his hour of prayer that the preacher draws his true power for converting the careless, for awakening the drowsy, for comforting the downcast, for confirming and stirring up the saint. He knows the insight into God's truth, the love of God's word, the self-knowledge, the humility, the faith, the ardent thirst after God, the repose on Christ, the simple trust in his cross, the value of His atonement, the dread and hatred of sin, the tenderness of conscience, and the patience and gentleness towards others which are bred in God's servants, as they commune face to face with their Lord, and so above and beside all other temptations, he hurls his most potent of prayer with his pestilent presence, and his most numerous and most dangerous darts. He works upon us through every one of our own natural weaknesses, stirring up at one time all the natural corruptions of the earthly heart, that he may raise so thick a cloud of worldliness, that the breath of our fainting prayer may be beaten by it back to the earth."

On one point especial stress is laid—the danger of relapsing into a mere professional view of clerical duty; an energetic protest against it runs through the whole of the addresses, and it is especially needed here in Canada, where the Church's activity is less manifest and varied than in England, and where an unaltering routine brings to a clergyman from one year's end to another but little rest or change. And on the necessary connection between soundness of teaching and purity of living, the Bishop says:

"Seek to be strong in that security for soundness of doctrine, a holy life. As an evil life breeds heresies by a poisonous generation in the human soul, so does a vigorous life of holiness destroy those parasitical corruptions which attach themselves to bodies of a weaker vitality. You cannot over-value this security, and therefore is it that prayer, and communion with God, and earnest devotions, are so closely connected with a maintained

purity of faith. In God's presence all is clear, as you wait on him the fertilizing dew of Heaven from above falls richly upon you."

We are not pretending to review the book, especially as it has only just reached us; but we cannot delay to draw the attention, especially of our brethren in the ministry, to the most valuable contribution of our time to the literature of the ministerial life. We hope that our Diocesan will at once place it permanently on the list of books to be read by candidates for ordination, as being at once their soundest and deepest guide.

Essays and Reviews. (J. W. Parker & Son, London.)

We have not yet received a copy of this volume, but from the character and position of its writers as well as from the nature of its contents, we shall not be wrong in pronouncing it the most important of all existing contributions to 'Broad-Church' Theology. Its importance lies not so much in its intrinsic value, or its possible influence, as in the revelation which it makes of the theological status of a large and growing party. It is in direct though not professed antagonism to Mr. Mansel's Hampton Lectures, and will probably undeceive those who looked upon that splendid contribution to Metaphysical Theology as fully representing the present or dominant state of Oxford thought.

The more important of these essays are those of Mr. Temple, the Head Master of Rugby School, on "The Education of the World," and by Professor Jowett on "The Interpretation of Scripture." The other essays are by Dr. Rowland Williams, of Lampeter, on "Bunsen's Biblical Researches;" by Professor Baden Powell, on "The Study of the Evidences of Christianity;" by Mr. C. W. Goodwin, on "The Mosaic Cosmogony;" and by the Rev. Mark Pattison of Oxford, on the "Tendencies of Religious Thought in England 1688-1760."

The Canadian Journal: May, 1860.

This number contains several papers of value to the students of physical science. We regret that the one-sided character of the subjects which it embraces, limits the good which it might effect, to a fractional portion of the community. There are forty pages on geological subjects, sixteen upon meteorology, in a journal of seventy pages. The principal papers are on the Devonian fossils of Canada West, by E. Billings, F.G.S.—a contribution of great value, but which will appear again in the report of the Geological Survey, and would not have spoiled by keeping, on Latin Inscriptions found in Britain, by Dr. McCaul, and on the Law of Storms, by the Rev. C. Dale.

University Intelligence.

CANADA.

UNIVERSITY OF TORONTO.—At a special meeting of the Senate on Saturday, the 28th ult., the following gentlemen, who had passed the prescribed examination, were admitted to the degree of LL.B.: F. H. Spencer, J. Livingstone, W. A. Foster, J. W. Hancock, S. G. Wood, J. W. Bowlby, D. Blain, J. George Hodgins, G. S. Papps, S. Cochrane, V. Cronyn, J. J. Curran.

The Annual Convocation of the University of Toronto was held on Friday last, in the Convocation Hall. The Hon. Justice Burns, Chancellor of the University, presided. There was a very large number of persons present, the spacious Hall being crowded to its utmost capacity. A considerable portion of the audience was composed of ladies. The following gentlemen were admitted to degrees:

L. L. B.—Rev. A. Wickson, M. A., R. L. Benson and J. V. Ham, D. McMichael, B. C. L., Rev. A. Wickson, M. A.

M. B.—J. Bascom, E. Playteur, F. B. Tisdell, E. D. Morton, W. W. Ogden, De W. H. Martyn.

M. D.—J. Cronyn, M. B., T. G. Phillips, M. B.

B. A.—J. T. Fraser, J. A. Boyd, J. J. Wadsworth, J. O. Ogden, W. Sinclair, J. White, D. A. Sampson, W. Rock, W. H. Scott, G. Green, D. W. Ross, H. Cameron, B. A., *ad eundem*.

M. A.—D. McMichael, B. A., G. S. Kennedy, B. A., W. H. Kerr, B. A., B. F. Fitch, B. A., J. W. Holcomb, B. A., D. Waters, B. A., H. Cameron, B. A.

The following were then presented for medals in their respective faculties:

Law: J. H. Spencer and J. Livingstone.

Medicine: J. Bascom (gold medal); E. Playteur, F. B. Tisdell, E. D. Morton, W. W. Ogden, De W. H. Martyn.