

will he act on the same principle, and take the opposite tack? Such geniuses show a very remarkable (shall we say "unreasonable") reluctance to surrender their pet theories, when new facts arise. The camp of the critics is proverbially full of the clashing of arms in internecine warfare!

THE CATHOLIC POSITION

has, however, been sanctioned by ages of experience and observation; and the vast mass of inductive facts stand on the side of the adherents of God's Word. They are arranged in a masterly manner, by the defence; but to the determined sceptic—must we accuse him with his own charge of "invincible ignorance"?—all these facts are "microscopic animalculæ," and he does not seem to be able to find the necessary microscope! There is no need to have recourse with these—let us not call them, *a la Renan*, "mediocre or narrow intellects"—higher (lower?) critics to logical argument, the carefully trimmed premises and their inevitable conclusion. We have facts *per contra* enough and to spare—"myriads" rather than "thousands." Why will they not turn as readily as the bird on its wing, and steer a course, consistent with the testimony of the ages to the solid value of Divine Inspiration? It is easy to retort in the style of the article on "Bibliolatry," if one think it worth while to ferret them out of their holes, and drag them into the clear light of day. We can give them two "inductions," at least, for every one they produce.

REVIEWS.

HYMNS AND CAROLS, OLD AND NEW (annotated) for the Sunday School and Home, together with a Short Liturgy. Edited by L. G. Stevens, B.D., Presbyterian of the Diocese of Fredericton. 16 mo. Pp. 364. St. John, N.B.: J. & A. McMillan. Toronto: Rowsell & Hutchison.

This is a beautiful volume, and in every way to be commended. The Order of Service for the Sunday School is well drawn up and very full, so that adaptations are practically infinite. The selection of Hymns and Carols does not show one weak line, and is full of life for young and old. The new feature is the set of Notes upon the Hymns and Carols, and their tunes. With these we have been specially pleased, as they show the results of careful scholarship and finest Christian feeling. We wish the volume every success.

1. EMERGENCY TRACTS. (a) An Antidote of Christian Scientism. (b) Household Foes and a Militant Church.
2. THE LIVING CHURCH QUARTERLY. March, 1892. Milwaukee, Wis.: The Young Churchman Company.

No. 1. We have often been puzzled to explain why anointing of the sick has so wholly disappeared from the ordinances of the Church. Its perversion as Extreme Unction may in part account for its passing into disfavour. The first tract shows what arguments may be adduced in favour of it. The second bespeaks a sense of duty and manly Christian action in the hour of danger to the Church.

No. 2 is an old friend, and we are glad to see that the Editor has set himself to purge the clergy roll of *bogus* degrees. The clergy-lists appear to be very accurate, and if any item is wrong, a post card will ensure its rectification.

THE PULPIT. A MAGAZINE OF SERMONS. Feb., 1892. Buffalo, N.Y.: Edwin Rose.

Varied in character and calibre, these sermons, are a very fair sample of modern preaching, as by Farrar, Spurgeon, etc. If there is a tendency to using *slang* in some of them, it is a pity that pulpit oratory should require it. There are many good points made on social questions, but we sadly miss the Gospel sermon among them all, and the

feeling that the speakers are really in earnest, watching for souls that belong to eternity.

THE WHITE CANOE AND OTHER VERSES. By Alan Sullivan. Toronto: J. E. Bryant Co. 1892.

Mr. Sullivan, who is a son of the honoured and eloquent Bishop of Algoma, gives us in this pretty volume some very charming strains, the promise, as we cannot doubt, of even better things to come, and in saying this we are by no means intending to imply the presence of crudity or even of immaturity in these verses, but simply, as we think, the evidence of powers which have not yet attained to their full development. The title of the little volume is derived from the first poem and the last in the collection. There are things here for many tastes—"Confession, Creed, and Prayer," followed by lines "To My Pipe"; and further on "The Widower's Lullaby"—some very touching lines—and then "Lullaby." The closing poem, "Farewell to the White Canoe," is very spirited and also plaintive. As a specimen we give some stanzas from the "Widower's Lullaby":

Dost remember, dear one, floating  
On a moonlit silver sea;  
Stars above us, depths beneath us,  
Shadows covering you and me?

Ever drifting, spell-bound, silent,  
Down a simmering track of light;  
While around the gloom was throbbing  
With the mystery of night.

\* \* \* \* \*  
You nor moved, nor sighed, nor answered,  
Pale your cheek was as your dress,  
But the golden lashes, drooping,  
Gave response, and it was "Yes."

That was five long years ago, dear,  
Can you hear me as I speak?  
For again I see the lashes  
Falling on a pallid cheek.

Still, and ah! so silent sleeping,  
Motionless, you take your rest;  
I've your pledge of love beside me,  
And your image in my breast.

BROTHERHOOD OF ST. ANDREW.

The position of General Secretary, which has been vacant since the Convention, was filled this week by the appointment of Mr. Jas. W. Baillie, 88 Alexander Street, Toronto.

Mr. Frank DuMoulin has been appointed Chairman of the Executive Committee.

The next meeting of the Council will be held in Toronto, on March 15th, at 5 p.m.

A meeting of the Toronto chapters will be held in St. George's School House the same evening at 8 o'clock.

SERMON

BY THE RIGHT REV. T. W. WILLIAMS, D.D., LORD BISHOP OF QUEBEC.

Preached in St. George's Church, Lennoxville, P.Q., on the occasion of the dedication of the Divinity House and the opening of the new school building—University and School of Bishop's College, St. Matthias Day, 1892.

"And the lot fell upon Matthias." Acts i. 26.  
From this transaction, recorded in the chapter read for the epistle to-day, we gather what the functions of an Apostle were. Above all and before all he was to be a witness of the facts of Christ's ministry, death, and resurrection. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

That was the "foundation of the Apostles" upon which the household of God is built—their testimony to the facts of the Gospel. In this capacity it is obvious that they could have no successors. They were, moreover, the appointed rulers and organizers of the Church. This was a function of perpetual requirement, and in this they have successors, with this difference—that the Apostle carried his jurisdiction with him wherever he went, whereas the jurisdiction of those who succeeded to the Apostles in such parts of their office as admit of succession, are limited in their jurisdiction to the diocese assigned to them. And in her commemoration of the election of Matthias, the Church emphasizes the warning to unfaithful servants of God, and adds encouragement

for the faithful servants. In the 1st Lesson appointed to be read on the morning of St. Matthias' Day, is recorded God's rebuke of Eli's remissness, and in the 1st Lesson of the evening service is given God's denunciation of the worldly Shebna, together with His choice and commendation of the faithful Eliakim. And the prayer of the Collect: "Grant that Thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord," is the refrain which takes up and repeats the harmony of the theme. And it is well that this day has been chosen for our festival of the re-opening of Bishop's College, a main feature in the constitution of which is, and always has been, the training, for their solemn duties, of the servants of God. Founded by the revered Bishop Mountain with a special view to the education of the clergy, and fostered by the wise guardianship of Bishop Fulford, it had for its first Principal the kindly, gentle, holy Jasper Nicolls. And the second was Dr. Lobley, whose great powers of administration were felt in every fibre of the institution. Distinguished men they were, both of them, in their respective Universities of Oxford and Cambridge; and fellows of their several colleges in the same. I said that Bishop's College was founded for the education of the clergy. But the idea of the college was never an exclusively ecclesiastical one. The type which it aimed to reproduce was that of the old Universities of the Mother Country, where the laity and their future clergy receive together the liberal education which forms between them the common ground of intellectual interest, and therefore of mutual intelligibility, which is so desirable. And the results have been answerable to the expectations. Later on, the School was established again with a two-fold object—partly that it might prepare those entering the College for beginning their course with a better grounding in the initiatory stages of scholarship, and partly to imbue those going immediately into the business of life, with the tone, and some beginning at least of the intellectual cultivation, characteristic of the gentleman. And here again the attempt has not been unsuccessful. Individual failures are to be expected, and even more extensive lapses of a temporary kind have to be encountered and dealt with in such an undertaking. But I think I may say generally of those who have passed through the School that they are distinguished for their truthfulness, their straightforwardness and their honourable bearing.

The latest phase in the development of the institution is the erection of the Divinity House. And that House we solemnly dedicate to its peculiar uses to-day, and ask God's blessing upon it, and upon all who shall from time to time be its occupants. I called this the latest development. It is the natural development and the appropriate complement of the original college. For however highly we may value the common education of laymen and their future clergymen during some part of their course, yet the clerical life is after all to be one of greater detachment from the world than the layman's can be. And this detachment should begin betimes. True indeed, their common education in Arts, with the free handling of the great questions which goes on among young men in their confidential talk, not only enables them to understand the attitude of their generation in the presence of those unsolved, and, as it would seem, insoluble problems in the mystery of life, which in varied forms and with new forces reappear continually to exercise the intellects of every age; but gives holding ground for the anchor of their faith when the wave of new ideas (or what seem new ideas) carries off on its crest minds unpractised and unbalanced, into the gulf of negation and unbelief; and drives others, in their attempts to stay the storm, into the fruitless effort to dam back the rising tide. Thus the secular education of the University is to the future clergyman a thing of priceless value, because a man who has some acquaintance with the history of knowledge and thought—of the swift ebb and flow in the realms of thought and philosophy, of criticism and science—will not fall down too readily and worship the golden image which the reigning king in any of these realms may set up—will not hastily assume that the vogue of the hour is the voice of truth—will be mindful of the ever enduring usefulness of that caution—"Opinionum enim commenta delet dies, nature judicia confirmat." True, the secular studies of a University, rightly followed up, open a man's mind, and steady it. But still the priestly life is a consecrated life—a life set apart, and dedicated to God—a life of worship—a life that, setting aside all worldly cares and studies, is given up to the study of the Holy Scriptures, and to such studies as may help to a knowledge of the same. And this does not come without practice and preparatory discipline. Nothing does. "In omnibus autem negotiis priusquam aggrediaris adhihenda est preparati diligens." A part—a very valuable part—of this preparatory discipline is afforded by the facilities which the circumstances of the College and its neighbourhood present for the initiating of those to be ordained into the practical duties of the ministry.