

of those who, but for such means of ventilating their sentiments, would be tempted to air them in the shape of unfavorable or even hostile criticism.

If we speak of the Convocation dinner as being the crowning success of the year's work, it is not certainly because of its material features, although it was a very excellent dinner. We speak rather of the moral effect of that which was, indeed, a splendid reunion. Perhaps the managers of the festival interpreted, in a sense, somewhat too narrow the principle that it was a dinner for members of Convocation; but this is a fault which may easily be remedied on future occasions. As it was, the success of the new enterprise was very remarkable.

Chancellor Allan, who has laboured with such purity and simplicity of purpose, and with such untiring devotion for the good of the University, might well be proud as he looked around upon the imposing assembly of governors, professors, graduates and students, forming a body of which no University need be ashamed. The speaking, too, as a whole, was first-rate, although, in some cases perhaps, a little lengthy. But the absolute harmony, unity, and enthusiasm which pervaded all the proceedings, amply compensated for this defect, if it was a defect. If ever divided counsels were found within the walls of Trinity, they have now disappeared; and every one seemed resolved to do his very best to promote its interests.

We had only one regret in connection with the meeting of Convocation on Tuesday afternoon, and the dinner in the evening. The Bishop of the diocese was conspicuous by his absence, and no apology or explanation was offered to the meeting. We are quite aware that this proceeded from no indifference on the part of the Bishop, who reckons his care for Trinity College among the first of his episcopal duties, nor did it proceed from any want of respect for the Bishop among the members of the College. There must have been some want of management somewhere. The Bishop is naturally the most prominent person at such a representative gathering in his diocese, and it would imply an absence of the consideration which is due to him, if his people could acquiesce in his non-appearance among them.

It is true, the Bishop of Niagara was there, kindly, gentle, and genial as ever, showing himself a true father of the flock of Christ, and it must have gratified his affectionate nature when the reference to his unflagging and unremitting interest in Trinity College was received with such enthusiastic cheers; but we are quite sure that good Bishop Hamilton has no wish to pose as Bishop of Toronto; and he simply stood, of necessity, in a vacant place.

Among the gratifying tokens of interest in the College was the presence of old students, some from a great distance, who were there to proclaim their willingness to give a helping hand in its work. Among these was Mr. James Henderson, whose name represents bountiful benefactions to the building and endowment funds; Mr. Worrell, of Toronto,

who is a model of a lay member of Convocation, and never allows his place on the University Board to be empty; Dr. Griffin, from Brantford, who, by his presence and counsels, gave evidence of a deep and intelligent interest in University work; and Dr. Bourinot, of Ottawa, whose genial presence and cultivated speech formed one of the most pleasant features of the festival.

We sincerely hope and believe that the anniversary may be a new starting point in the history of the Convocation and the University.

BOOK REVIEWS.

CHRISTIANITY AND CIVIL SOCIETY. By the late Rev. Dr. Harris, Bishop of Michigan; Thomas Whittaker, New York.

The sad death of Dr. Harris, while attending the Lambeth Conference, lends a solemn interest to this work, which enables us to realize how serious a blow to the Church, as far as human judgment can weigh such an event, is the taking off of so able a Bishop. The work consists of six lectures preached under conditions of the Bohlen trust, which is very similar in purpose to the "Bampton" at Oxford. The idea and intention of the lecturer was to demonstrate the superhuman elevation of the teaching of Jesus by showing how He not only rose high above the thoughts of His and preceding ages, but anticipated by inspiring the highest and wisest conceptions of the respective provinces of the State and the Church, which are only coming to be recognized by the clearest thinkers of this age. The lectures contain a masterly statement of the various theories held and governmental forms based thereon, that have swayed, and are yet in force, in the civilized world. There is an interesting exposure of the claim commonly made that the free institutions of the States are a legacy from the Puritans. Dr. Harris proves this to be a mistake, that in fact, the States owe incomparably more to Churchmen than to the Puritan dissidents. This is shown by Virginia, a Church of England colony, actually leading in the race and in the fight for freedom, and that it was not because of Puritanism, but in spite of it, that the liberties of America were achieved. The chapter on the development of American history is a highly valuable contribution to the apologetics of the Church, and the position, which is the motive of the book, is strongly fortified by the historic illustration given of the gradual rise of the influence of Christ's doctrine, touching the independent relations of Church and State. We are not prepared to accept all the conclusions of the lecturer, his remarks upon education seem to us to lack the vigorous tone of those in defence of the Church against its assailants. The good Bishop decidedly favours the religious education of the young, he rightly repudiates the foolish notion that the State is bound to educate children, but while pleading against secular training he puts the whole responsibility of religious education upon the family. This ignores the fact that the vast mass of the people are incapable of giving such a religious training as is essential to the well-being of the young, so that if the Church does not step in to feed the young of the flock, they must starve, that is, they will grow up secularized in mind and soul, and develop into practical heathens. We are thankful, however, for so emphatic a repudiation, in such a work, of the utterly unchristian notion that the State, composed of an agglomeration of Christians of all degrees and kinds, of non-Christians and of atheists, has the right to enforce a secular system of education, which cannot be agreeable to Christians who are alive to their duty and responsibilities. The chapter on charity is admirable in spirit and practical teaching. These Lectures ought to command a wide sale.

TESTIMONIES TO THE SUPERNATURAL. By the Rev. Dr. Snively; Thomas Whittaker, New York.

In the space of 220 pages Dr. Snively has

secured room for twenty sermons by a style which, without boldness or sign of repression, or condensing, is graphic, clear, and often rich in fervour and poetic illustration. The book is charmingly printed, indeed in the art of book production, the Americans are distancing the English in clearness of type, accuracy, and in elegance of binding. But while Dr. Snively's work needs no such mere mechanical attractions, still the soul of a book is none the worse for having an attractive bodily presentment.

The preacher of these discourses seems to us to be a representative of that noble type of Churchmen which is the honor and the strength of the Church in the States. He is Evangelical without narrowness, or bigotry, and he is a Catholic without mysticism or superstition. Where, indeed, the one element ends or where the other begins, it is hard to define, yet they are both manifestly there, yet so harmoniously blended that, as in true music, they each conceal, reveal, and enrich each other. Dr. Snively's method is not to attack error, but to establish the truth and enforce its lessons, and press home its appeals to the conscience and heart. While he expresses the heartiest sympathy with all that is good or beautiful in the cultivated thought of to-day, he yet declares that "the whole system of Christianity claims to be a revelation from God, and if it be not this, it is a stupendous deception, its founder claimed to be the Son of God, in a sense in which no other man ever was the Son of God, and if He be not this, He must be the greatest impostor the world has ever known." (Sermon viii. The Covenant Promise.) We doubt not that these discourses, so brief, yet so complete, and so full of teaching, will find great favour for lay preaching, family reading, and as suggestive helps in sermon composition by the younger clergy.

THE CHURCH ECLECTIC, SEPTEMBER AND OCTOBER. Published by Young & Co., New York.

The labours of the Rev. Dr. Gibson, who is editor and proprietor of the *Eclectic* will, we trust, be well rewarded. This magazine deserves handsome support by Churchmen generally, as it brings them for a mere bagatelle of a subscription into contact with the choicest literary productions of the day that relate to the interests of the Church. We gave recently an admirable paper from the *Eclectic* by Dr. Wilson on Church Unity. In each of the numbers before us are articles by twenty-one writers, and extracts from as many newspapers, all culled with good judgment. The October issue has articles on English and Roman ideas of unity, Encyclical and Resolutions of the Lambeth Conference, Mohammedanism and Christianity, Cheyne on the Psalms, Memorial of a Southern Planter, Communion under both Kinds, Wood Carving, Religion and Politics in Ireland, The Power behind the Pope, &c., &c., &c., with an interesting collection of letters and news items. With such a bill of fare who will refuse to share the feast?

THE CHURCHMAN, OCTOBER. Elliott Stock, London. This magazine keeps well to the front. Although decidedly evangelical its tone is so pure, and free from the hard harshness too familiar to us here, that we would that the *Churchman* were as universally read by Canadian evangelicals, as it is appreciated by many who decline that or any other title of a school. The October number contains articles on Improvident Marriages of the Clergy, The Authorship of the Epistle to the Hebrews, Twenty Years of Church Defence (an exceedingly good paper), Jacob at Peniel, Bishop Wadsworth, Pauperism, &c., &c. All these are highly interesting, several very scholarly, and the whole magazine, as indeed is usual with the *Churchman*, is thoroughly worthy of its position, and name, and claims.

THE CHURCH QUARTERLY REVIEW, OCTOBER. Spottiswoode & Co., London.

With this issue comes a small pamphlet giving in condensed form a history of the *Review* since 1875, and appealing for extended support. We heartily wish this appeal may prove successful. In the words of the *Review* history we say, "It would be nothing short of a scandal and a disgrace to the Church of England if such a periodical were to be allowed to collapse for want of adequate support." This *Review* appears four times a year, two copies