

cution under the reign of William III. and the Georges, Mr. Bright might have the grace to acknowledge that they owed it to the bold and courageous stand which was made—not by the Dissenters but by the Primate and the six other Bishops—to the tyrannical autocracy of James, Penn's patron and friend. Bishop Ken said to the King, "Sire, I hope you will give that liberty to us which you allow to all mankind." Bishop White said, "Sire, the reading of this Declaration is against our consciences." The King answered, "I will have my Declaration published." Bishops Ken and Trelawney then said, "We will honour your Majesty, but we must obey God." James retorted, "I will be obeyed." "God's will be done," said the Bishops. Mr. Bright in the intensity of his *episcopophobia*, seems to think it impossible that a Bishop, at all events a Bishop of an Established Church, can ever exhibit the courage of his convictions, or dare to obey God rather than man. The Establishment and the liberty of a National Church are not two inconsistent and incompatible things, as Mr. Bright and the Liberationists think or affect to think. They are quite compatible, quite consistent; but whenever any motion is before Parliament which aims at some effective liberation of the Church without aiming at its disestablishment or disendowment, how is it that the Liberationists are either dumb, or that they only speak to declare themselves against the least concession of Church rights and Church liberties?—*The English Churchman*.

THE PROVINCIAL CHURCH UNIVERSITY.

The Rev. Reginald H. Starr wishes us to say that his address in future will be 20 GLEN ROAD, TORONTO. He reports the results of the canvass for the Supplemental Endowment Fund as most gratifying. Intelligent churchmen need only to understand the true position and aims of our University to rally to its support.

REVIEWS.

The *American Church Review* for May is perhaps hardly up to its average level, although it is not without readable and interesting articles. Bishop Clarkson opens with a thoroughly useful and practical paper on "Canon of the Missionary Episcopate," which deserves the thoughtful consideration of others besides *American Churchman*. Mrs. Bedell Benjamin writes on "Ancient Astronomy a Theophany," and her essay shows not only learning but ingenuity, although we fear it will be of somewhat limited interest. Dr. Goodwin's "Notes and Strictures on the New Revision of the New Testament," we have already ventured to criticise, and we can express no different opinion on the present instalment. That he may here and there have pointed out a rendering that could be improved we are not prepared to deny; but as regards his general criticism of the revision we are constrained to disagree with the whole tendency of his remarks. The immense value of the revised version of the New Testament has not yet been adequately appreciated. It may be possible to submit it to a final revision before it is issued with authority; but as it is, it must be regarded as the greatest boon ever bestowed upon students of Holy Scripture, especially those who do not read Greek. An article by Dr. Fleming James on the "Increase and Training of Candidates for Holy Orders," is worth reading, especially in its earlier portion. The part on the training of candidates needs expansion. An article on "Prayers for the Departed" takes for its starting point the recent letters on that subject by the Bishop of Peterborough, and insists upon the lawfulness of such prayers as never having been condemned or prohibited by the English Church. The article on Mozley's "Reminiscences of the Oxford Movement" is good and discriminating. The writer regrets that Mr. Mozley had not kept notes to which he could refer, and so amend those lapses of memory which are not unfrequent in his book. Apparently he forgets that Mr. Mozley mentions that he had plenty of written materials to which he might have referred, but his advanced age, together with his very defective eye-sight, forbade him undertaking the great labour that would have been involved in referring to those

documents. It may be hoped that these papers may yet fall into the hands of some one who may make a more judicious use of them than has been made of the "remains" of Bishop Wilberforce.

A HAND BOOK FOR STRANGERS.—A very simple but admirable scheme for the convenience of strangers attending church has been devised by the Rev. Jeffrey Hill, of Seaforth, in the Diocese of Huron. On a large two-leafed card of strong manilla paper, is printed the whole of the Evening Service—with the exception, of course, of the Lessons and Psalms—in good type, with plain directions as to posture. These cards are numbered to correspond with the pews where they are to be left for the use of all "visiting brethren." This seems to solve a difficulty, at least in Canada, where we use the somewhat antiquated and cumbrously arranged English Prayer Book. It is strange often how small difficulties repel people from attending our churches. The dread of making themselves ridiculous and appearing awkward and ill at ease, keeps hundreds of people away who might eventually be drawn into the Church. Now a device such as this seems to obviate this drawback to a great extent, and would probably lead many "outsiders" who were in the habit of "dropping in" to hear some popular Anglican preacher, to take part in the Service, and thus become interested and finally attached. Every town or city church should possess a bundle of these cards, which might be distributed by the sexton or wardens or sidesmen to persons unprovided with Prayer Books. Mr. Hill, I fancy, would gladly send a sample card to any one. We cannot afford to disregard the simplest plan for advancing the interests of the Church, and I give this publicity in hopes that it may prove beneficial to some parishes and clergymen.

OUR LIFE IN SARAWAK, published by the S. P. C. K. Depository, Messrs. Rowell & Hutchison, Toronto. This is one of the most interesting books ever written about foreign lands and strange people. As a picture of the difficulties of foreign mission life among savage races, it has no equal in vividness and power, indeed it reads more like a romance artistically written to fascinate the imagination, than the diary of a lady quietly jotting down the daily incidents of a missionary's life. Although written for adults, we commend it as a present for boys; they will revel in the descriptions of sea fights with pirates, and other exciting narratives, showing the dangers of the work carried on in Borneo by our missionaries.

CONFIRMATION VOWS.

A CORRESPONDENCE on this topic in the *Literary Churchman* will, we trust, be found profitable:—

May I suggest, that the "ratifying and confirming" of the Confirmation office is a condition (it may be a proper, but by no means an essential, condition) upon which Confirmation is granted, but certainly not, itself, the Confirmation. It is like the sponsorship at Baptism. The promises are exacted; but they are not the Baptism. They are part of the Service, indeed; but not of the Sacrament. No such public expression of them is needed for the validity of the latter.

Let me add, however, that when I say not essential, I mean merely as to time and place. That the candidate, in his heart, should ratify and confirm his baptismal promises is, no doubt, required for the beneficial validity of the Confirmation now sought at the hands of the Bishop. And it may be an excellent measure of discipline to call upon him for this public declaration of his faith. But, as the late Mr. Newland said long ago, that Confirmation has been made in every single act of religion performed by the candidate since his earlier years; and the reply now demanded by the Bishop is merely the proof and public acknowledgment of the candidate's worthiness to be admitted to a further privilege and means of grace. I must say that in our English Confirmation Service, there is a most unfortunate confusion, arising out of (what I have seen termed) the "most ill-timed and infelicitous *paronomasia*," whereby the word "confirm" is used with the apparent design of making the title of the Office cover two distinct things. If intentionally done, it involves a serious departure, if not from Catholic doctrine, from, at any rate, Catholic language.

THE REV. LACY H. RUMSEY.

Surely Mr. Irwin, in his letter to you on this subject, is confusing the "Confirmation Service of the Church of England" with "Confirmation in its essential meaning, as an ordinance" in which the gifts of the Holy Spirit are imparted through the laying-on of hands.

The Church of England, ever anxious to impress on her members their moral responsibilities, has prefixed to the Confirmation a form of renewal of their Baptismal Vows for the Candidates: but this is not

essential to Confirmation. Indeed, were it so, we should be driven to the extraordinary conclusion that there is, and has been, no Confirmation for any one but for members of the English Church since the Reformation: for I believe we are unique in joining this renewal of vows to the Confirmation Office.

I suppose that few single expressions have done more mischief in obscuring true doctrine than has that unfortunate word "ratifying and confirming the same." At least I suppose to that word may be largely attributed the popular error that Confirmation is so-called because children "confirm their promises," as well as "are confirmed by the Holy Ghost."

There are two expressions in Mr. Irwin's concluding sentence to which I must also demur. 1. A "Catechumen" is commonly understood to be a person under the instruction for Baptism, and therefore not a Christian; and not a candidate for Confirmation. 2. The expression "Confirmation Vow" gives the idea of some vow peculiar to Confirmation. The baptismal Vow we all know about, and that in the English Church it is solemnly renewed previous to Confirmation: but no fresh obligation is incurred thereby; only the existing responsibility is freshly impressed on the candidate's mind.

THE REV. C. E. HAMMOND.

One of your correspondents seem to think that Confirmation is well defined as "the renewing of our Baptismal vows." What would he say were I to define Baptism as "the making of our Baptismal vows?" The one expression would be no whit more inaccurate than the other. He ought not to need to be assured that Archdeacon Norris meant nothing more by the phrase—if it be his—than that in the Order of Confirmation those who are then to be confirmed are called on to renew with their own mouths publicly those vows which in the course of the ministrations of Public Baptism, these same persons who were then to be baptised had been called upon to make by the mouth of their god-parents.

As no one, so far as I have heard, has ever thought of laying his own hands upon himself in Confirmation, "Laying on of Hands" could not be the synonym for "Confirmation" which the Prayer Book represents it to be, unless Confirmation be the act of some person other than the one to be confirmed. Whom can this person be but the Bishop to whom the baptized is to be brought to be confirmed by him?

THE REV. H. M. FLETCHER.

If the "Preface" in the Confirmation Service had remained what it was at first, viz., a rubric or rubrics (first Prayer Book of Edward), we should probably never have heard such an imperfect definition of Confirmation as the one which is being discussed in your columns.

But because the Preface speaks exclusively of the renewal of Baptismal vows, an idea has got about that this vow is the important if not the sole object of the Holy Rite.

A little reflection on the origin and history of this Preface will correct this impression.

It was introduced to state what was in future required of candidates, and to defend the alterations from previous usage.

These are defended on the ground of edification alone, because that is the only safe ground on which they could be defended. The writer had no occasion to bring in the question of the Grace given in Confirmation, as it had no bearing upon the alterations which it was his business to explain. (He would not deny that an ignorant child of seven might equally receive Grace with a well instructed one of fourteen, but he skillfully sticks to his unassailable ground that the latter would certainly receive greater edification. Trusting that this explanation is correct and may be useful. I remain yours faithfully,

THE REV. R. PATTERSON.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

DANVILLE, TROUTBROOK, LORNE.—The Bishop accompanied by Mr. Williams proceeded from Quebec City on the 12th of May to consecrate three churches in the Rev. H. I. Petry's mission. The church at Troutbrook, (St. Paul's) was consecrated on the 16th. The Bishop delivered an admirable extempore address, listened to with wrapt attention by a large congregation. Next day the journey was to Lorne by rail. The Rev. Charles Hamilton, of St. Matthew's Church, Quebec City, was the preacher. It was an earnest and interesting sermon. The church was named "The Church of the Epiphany." On the