

MONTREAL LIBERALITY.—Whatever the rival cities of Canada may say about their population, trade and commerce, business stability, &c., as compared with Montreal, there is not one of them—so far as we have observed—which can “hold a candle to her” in regard to princely donations for public purposes. It is not confined to Churchmen, but they take their full share in this honourable distinction. The record of \$100,000 left by Mr. Gault, or a note of \$5,000 given by Mr. Hague for some one notable enterprise, or other specific object—church, hospital, mission, &c.—are worthy of imitation elsewhere—and by Churchmen.

THE EPIPHANY APPEAL.

This appeal—now becoming “annual”—comes each time apparently with gathering force on account of the growing and abiding feeling of its singular appropriateness at this particular season of the Church year. If there had been anything wanting in our Anglican arrangements for this celebration of the Epiphany season, this would seem to supply the deficiency. This is particularly noticeable, of course, at the feast itself and in the beginning of its “tyde”—the journey of the Magi illustrating and emphasizing the manifestation of Christ to the Gentile world, the expansion of the truth from its little corner or centre in Judea; but the whole season keeps up the thought. It is not so well enlarged upon this year on account of the extreme shortness of the “tyde,” and the early coming of Lent, with its grave prelude ushered in by Septuagesima Sunday.

THE BISHOPS PREACH WELL

together—though perhaps not so well as separately. It is a difficult matter to combine on a sermon. There is perhaps no style of discourse or lecture presenting this difficulty so much as the most solemn presentation of religious subjects. There the heart of the conscientious sermonizer is touched to the quick, and he proceeds to measure and weigh every word and every phrase, and so chooses and selects his sentences that he feels them afterwards to be his own. You cannot get five or ten such men to think alike and keep the same line in such subjects. If they try to do so the result is necessarily awkward and likely to read coldly or crisply—to be “wanting in unction.” However, though the appeal is composed for the express purpose of being “read as a sermon or otherwise,” there is really not much (in quantity) of the sermon in it, as we usually understand the word.

THEY START ON THE DEFENSIVE

very soon, and proceed to deal trenchantly and clearly with several lines of objections to foreign missions—rather excuses made for not encouraging foreign mission work. The “too far away,” “waste of money,” “don’t see our obligations” sort of opponents are very carefully dealt with, and laid aside one by one, in a way which, we fancy, must have made a good many successful business men wince in their pews. It is, especially, so easy to calculate the value or cost of a human soul in a certain mission—so far as the Church’s contributions are concerned. It is rather a “set back” to be made occasionally to face the *Divine and Eternal*—the true value—of an immortal soul.

“THE EFFECT OF MISSIONS”

is treated in a particularly happy manner in the appeal. Thoughtless people are so apt to say, I doubt whether heathens are much improved by having Christianity,” that a few salient instances of facts are useful in the way of answer.

If they imagine that the heathen tribes of America, Africa, or Asia are enjoying a kind of “Garden of Eden” existence, as it was before the Fall—they can be very easily undeceived, and made to acknowledge that the parallel is more truly found in pandemonium than Paradise. The changes wrought by the Gospel civilization in many a heathen land—though no land, tribe or nation, on earth can be perfect models of Christianity—are marvellous. They are as different as day from night. We have no reason to be proud of ourselves, but the contrast with 2,000 years ago in British dominions is immense.

WHY IS THE PROGRESS SO SLOW?

It is not often that the reply to the query receives so telling a force as in the present appeal. “Your fault!” is plainly returned to them as a full and sufficient answer. The incredible greed and stinginess of Christian people, the niggardly and grudging support of missionary work, are the true reasons why the work is not “hastened” as some would wish, and some do pray. God has seen fit to leave it to man to do—in common gratitude for benefits received—and will hold him responsible for the slowness of the progress. The question will come from another quarter some day—the day of the “Great Assize.” People do not think enough of that side of the matter.

“WHY HAVE YOU MADE THE WORK GO SLOWLY?”

will come home with terrible force to such objections and excuses hereafter. When one calculates the hundreds of millions freely expended on the luxuries of life, while the great work of missions is languishing for a fraction of that sum, there is good cause for thinking seriously about the advisability for many of us of “turning over a new leaf,” and of taking stock of our spiritual as well as financial condition—of our financial as related to our spiritual condition. The Bishops have not spoke too soon or too severely on this point. One thing they have left unsaid—because this Appeal was not the proper place to say it—namely, the neglect of Foreign Missions may be great, but it is trifling compared with the neglect of Home Missions. Those who refuse to give to the former because they are “far away,” &c., do not give to the latter because they are so near—so they furnish more material for their complete conviction.

REVIEWS.

“THREE CHURCHMEN.”—Sketches and Reminiscences of Bishop Russell, of Glasgow, Bishop Terrot, of Edinburgh, and Dr. Grub, Professor of Law in the University of Aberdeen, by the Rev. Wm. Walker, LL.D., Monymusk; 8vo. pp. 285, price 5s. Edinburgh: R. Grant & Son; Toronto: Rowsell & Hutchison.

The three Churchmen selected are representative of Scotch episcopacy, the first and last as being natives, and the second an Englishman, but throwing in his lot with it so soon as he had been ordained in England. The first two were teachers of Dr. Walker, and the third his most intimate friend of at least fifty years; yet in all the memoirs there is the honest endeavour to present the men as they were, and in them to picture the times as mutually illustrative. This object is materially assisted by excellent portraits of the two Bishops and the Professor. The memoirs embrace a period of nearly a century, and sixty years of this are the active years of these lives. Bishop Russell was the diligent student and writer. He followed Bishop John Skinner in having the clergy disabilities further removed; his deep Biblical learning was eminently useful in dealing with what is now called the higher criticism. Bishop Terrot was slightly later, and his mind was acutely philosophical and mathematical. Although he was Bishop and Primus at a time of no little theological controversy, it was not the

character of the man to come forward as a partisan, and the keenness of his intellect gave him the place rather of a critic. But at heart he was most kind and affectionate. By the world he is best known by his translation of Ernesti’s *Institutes*, but by your reviewer he is best remembered by the hearty pinch of snuff that he took from his vest-pocket as he preached. Than Dr. Grub’s one will seldom find a more simple, genial, lovable character; he was every inch a Churchman, and had to take a prominent place in a long theological controversy, yet he never lost a friend or made a foe. As the writer of the *Ecclesiastical History of Scotland*, published in 1861, his impartiality and truthfulness are freely acknowledged. He was full of information as the result of an unusually retentive memory, and no more congenial companion could at any time be desired. He was early associated with the archaeologists Hill, Burton, Robertson and Stuart, and passed away in a ripe old age. Dr. Walker has done honour to himself in selecting such men for his painstaking, unambitious pen, and there does not appear to be a flaw in his work. He has laid the community under great obligations by his previous *Lives of Solly, Gleig, and of the father and son, John Skinner*. This fifth appeal to the public is certainly superior to the rest, and even on this side of the Atlantic will be read with much pleasure. The publishers have given us a very neat, handy volume, with fine clear pages, from which we need not affect to make any extracts, but like Dr. Grub in company, they are full of anecdotes and useful information.

CONFIRMATION—AGE AND NECESSARY QUALIFICATIONS.

A Paper Read at the Meeting of the Archdeaconry, of Winnipeg, in St. Matthew’s Church, Brandon, December 5th, 1893, by the Rev. T. C. Coggs, M.A., B.D., Vicar of Poplar Point, Man.

In submitting the following paper on confirmation I am reminded by the limitation of the Agenda paper that I am to confine myself, as far as possible, to the two practical phases of age and necessary qualification.

Confirmation in its absolute character is accepted by all branches of the Catholic Church as an integral and essential part of the Church’s economy. Differing in name and estimated value among the various branches of the Church, it is universally acknowledged as a necessity. Whilst on the one hand it is called a Sacrament and on the other a Rite, the difference is one mostly of name and definition rather than of essence. Whilst the Roman Church calls it a Sacrament, it is so only in its relation to the larger Sacraments of Baptism and the Lord’s Supper. It has no Sacramental character *per se*. In the Anglican Church it may be called the necessary corollary to Baptism, and has been regarded as the necessary preliminary to the Lord’s Supper.

But whilst there is this near approach to unanimity as to the character and position assigned to Confirmation, there is an accepted difference as to the age at which it should take place and the qualifications necessary for its reception. Whence and why this difference? These are pertinent questions, the pursuit of which may lead us to a correct view of the character and position of the subject in the government of the Church. For I apprehend the present divergence as to age and necessary qualifications is not one of chance and haphazard, but is designed and in each case is so designed as to set forth the true character relative and absolute, and its proper position according to the belief of the various branches of the Church Catholic. It is when we come to these Rubrical requirements that we find a question. The subject is a live one in the Mother Church. It is undergoing much debate and many men of eminent piety and approved loyalty are openly questioning not only the expediency, but also the justice of the Rubrical enactments on the subject. Hitherto there has been too great a tendency to accept present usages; it is erroneously supposed to make for peace. But the true seeker after truth prefers to pursue her into her innermost chambers, to behold her in her primitive state. And to you who pray daily for the peace of Jerusalem I would commend this axiom—that there can be no peace apart from truth. In its pursuit I would suggest this condition—that loyalty to the great royalty of truth will come out in tenderness of conscience, and the scrupulous observance of little things. Where do we instinctively turn to find such conditions, but to the customs and usages of the primitive Church?

This leads to the first enquiry, viz.: The custom of the primitive Church. Here I would say there

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