

for Holy Orders the College itself would be able to receive 40 resident students. The new arrangements gave new standing and dignity to both the faculties of Divinity and Art.

Speaking of the restoration of the school building property, Dr. Adams remarked that it was the third one erected on this site. The work had been achieved on a noble scale, and though costly was nearly paid for, but there was still room for further liberality on the part of the friends and alumni of the School. At least \$12,000 had been subscribed, and a grant from the Government was hoped for. Robert Hamilton, Esq., has given \$4,000, and Col. King, of Sherbrooke, \$1,000 towards the establishment of the King Laboratory of Chemistry and Physics, and Mr. Ives, M. P., \$500. Friends in the Eastern Townships had subscribed \$4,500, and he hoped that very shortly the debt of \$2,000 or thereabouts on the School building would be removed and that the excellence and standard of the third School might surpass the glory of the former two. Dr. Adams stated that there were not sufficient funds as yet to make the chapel habitable, barely enough to raise the roof. \$4,000 were required to complete it according to the plans and specifications of the architect, Mr. Taylor, who also had designed the Bishop William's Hall. And he expressed the hope that it would not be long before this sum would be forthcoming. Since this time last year \$16,000 had been raised, viz., \$12,000 for school, \$2,000 for chapel, \$2,000 for Divinity House. \$2,000 more were required for the school and \$4,000 for the chapel. Dr. Adams concluded, "We modestly think that the friends of education and the friends of the Church cannot do better with their money in behalf of this Province than by largely and liberally supporting this and kindred institutions. To-day we offer our grateful thanks to the Giver of all good, who has sustained us in the hour of trial and loss and who has enabled us to preserve the identity of our being under stress and strain, and has caused us to branch out as well as restore even in the year of desolation." (Applause.)

H. J. H. Petry, M. A., the Head Master of the School, next delivered a short address, after which an address was presented to the old and staunch friend of the institution, W. E. Chapman, Esq., M. A., Burzar of the College for many years.

In the evening a reception was held in the hall and was attended by many. The day was most successful and a happy augury for the future of the college and school.

### THE ORDER OF THE JESUITS.

The Roman correspondent of the *Temps* sends, in view of the forthcoming election of a successor to Father Anderledy, a new general, or "Black Pope," as he is called in Rome, some particulars with regard to the Order of the Jesuits, which at the present time number 12,947 members. They are divided into five "groups," which are themselves sub-divided into provinces. The Italian group is composed of the provinces of Rome [397], Naples [312], Sicily [247], Turin [453], Venice [355], making a total of 1,764; while in France, where there are 2,863 Jesuits, or more than in any other country, there are the provinces of the Ile de France [886], Lyons [777], Toulouse [762], and Champagne [538]. The "German" group comprises the provinces of Germany [1,009], Belgium [935], Austria-Hungary [642], Holland [450], and Galicia [374], making a total of 3,470; while the Spanish group comprises the provinces of Aragon [945], Castille [869], Toledo [428], Portugal [205], and Mexico [123]. The seven English provinces are England [585], Maryland [564], Missouri [403], Ireland [267], Canada [240], New Orleans [165], and Zambesi [53], making 2,307 in all, all the above provinces having certain missions

in foreign countries. For the election of their general each province sends two deputies, who, in conjunction with the heads of each group and province (who are styled assistants and provincial), select not only the general, but his *socius*, or admonitor. The general is aided in his administration by a Curia, which is at present composed of thirteen Jesuit priests and ten coadjutors or lay brothers. The last two or three generals have, since Rome became the capital of Italy, and the celebrated Gesu monastery, from which the order founded by Ignatius Loyola derived its name, was taken over by the Government, resided at Fiesole, near Florence.

### THE ATHANASIAN CREED.

(From *The Voice of the Prayer-Book*, by Rev. W. C. E. Newbolt, M.A.)

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God."—S. JOHN iii. 18.

The recurrence of the greater festivals brings with them the recitation of the Athanasian Creed, when, at all events, it is forced upon the notice of those who may not hear it said at other times. And this Creed is a very important item in the *Prayer-book*, not only from its great doctrinal value and spiritual help, but also because it has had to bear the brunt, in recent times, of a determined attack, levelled not only at the doctrines which it expresses, but at its method of expressing them.

Before proceeding to examine the Creed and its bearing upon our spiritual lives, there are certain questions which seem to detain us at the outset, and to demand an answer. Whence did this Creed get its name? What is its date? What is its use, its scope, and object? What are the reasons, if any, which could justify the suspicions and the hostility which it has evoked?

As regards the first of these questions, we may say almost with certainty that it is not called the Creed of S. Athanasius because it was drawn up by the great saint, but because it contains the doctrines with which his life and labours will ever be associated; just as we might talk of the Arian Creed, not meaning thereby a creed promulgated by Arius, but which contained the sum and substance of his belief; or of the Socinian Creed in like manner, not as containing necessarily the tenets formulated by Socinus, but the general beliefs of that sect; as, indeed, we commonly talk of the Apostles' Creed, not meaning a creed drawn up of necessity by the Apostles, but that which expresses the holy doctrines which they taught.

As to its authorship, various writers and compilers have been suggested, with this result, that with great probability it may be assigned to some Gallican writer in the fifth century. In our *Prayer-book*, its use is confined to thirteen occasions in the course of the Christian year, securing what is practically a monthly recitation; its ancient use, from the seventh to the sixteenth century in England, having been daily; while in the first reformed *Prayer-book* it was assigned to only six festivals during the year.

The scope and object of the Creed appear to be these. It has two main theses, the first being as follows: "Whosoever willet to be in a state of salvation, before all things it is needful that he hold the Catholic Faith. Which Faith unless a man shall have kept whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance." Then follows a long parenthesis, as it were, illustrating and enlarging upon this topic. Next follows a declaration as to the necessity of believing the doctrine of the Incarnation: "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ." This, again, is followed by a parenthesis, explanatory

and illustrative, which takes us up to the end of the Creed. What the Creed sets before us being this—the doctrine of the Trinity in Unity, and the doctrine of the Incarnation, followed by the Passion, Resurrection, Ascension, and coming to judgment of our Lord and Saviour Jesus Christ. So far all is clear, and few will be found to object to the enunciation of these doctrines in themselves. That which people have objected to are what are called the damnatory clauses—clauses of condemnation, or, as perhaps we should rather call them, monitory clauses, or clauses of warning. They are these: "Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." "He, therefore, that will be saved must thus think of the Trinity." "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. . . . This is the Catholic Faith, which except a man believe faithfully he cannot be saved." People say that this language is unwarranted, that it is uncharitable, that it is dishonouring to Almighty God.

If we look at this a little closer, we shall see that the proposition asserted by the Creed is really this, that a right faith is necessary to salvation. This, undoubtedly, is not a popular doctrine. Men say, "I can believe that one who is a drunkard, or an adulterer, or a murderer, or a blasphemer, may lose his soul and be cast away; but not a man who does not hold the right faith. You are condemning half the race by saying so; you are consigning to perdition good people, innocent people. Such a creed is contrary to the law of love." Obviously, the subject is not an easy one, and therefore it will be well, before investigating the question any further, to satisfy ourselves first of all on this point: Does the Athanasian Creed in its statements, and more especially in its warnings, go beyond the words or the spirit of Holy Scripture?

Perhaps it is not too much to say that the very key-note, the foundation of the whole revelation of God to man, is just this, which appears to be the basis of the Creed before us—that a right faith is necessary to salvation. For this the Holy Scriptures were written, that we might *know*. It is the dominant idea of the Old Testament; it is repeated more emphatically in the New. It appeals to us, as the very postulate of a revelation at all, that there is a truth which it is necessary for man to know, and which God in His mercy has vouchsafed to teach him. That which is written at the end of the twentieth chapter of S. John's Gospel might be written down as the sum of the teaching of the whole Bible: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." And if we look a little closer, we notice first in the Old Testament this fact, that the old dispensation is founded upon the assumption that a belief in the unity of the Divine nature was necessary for enjoying the Divine favour. A man was punished with death for idolatry by Divine command—a fact which stamps in the most visible manner the displeasure of Almighty God upon that which is an offence in a matter of faith only, not in connection with morality. And this, so far from being altered or modified, is a principle which is increased in the New, as will be seen from a comparison of these passages: "He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day;"<sup>2</sup> or again, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God;"<sup>3</sup> or again, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;"<sup>4</sup> or again, "If any man love not the

1 S. John xx. 31.  
3 S. John iii. 18.

2 S. John xii. 48.  
4 Gal. i. 8.