

"Scottish Guardian" for an excellent report of the proceedings at the recent commemoration there, the addresses were far above the usual standard, but our space is too limited to reproduce them. Established sixty years ago, the roll of honour of the school is a wonderful one, and its success is a reason why we should make our Port Hope and Ridley College schools greater sources of good than they are. As the Bishop of Bristol said of Glenalmond: "Its principle was that the boys and young men brought up there should be ready when the time of choice came—whatever their walk in life was to be, whether they were to serve God in the ministry or whether they were to serve the King in arms, in council, or in state—that whatever their function in life, they should be found fitted for it. That was what was called forming character. That was what Glenalmond and all other great places really existed for. Let them remember how very many additional walks of life there were—all meant to subserve the very same purposes which the founder of the school set before boys—all to be in the service of God and in the service of their country."

Gladstone.

References were repeatedly made to the debt which Glenalmond owes to Gladstone, a subject which Mr. John Morley passes over in a single paragraph. But the college practically owed its founding to a memorable fishing excursion, undertaken by Mr. Gladstone, Mr. Hope (who was afterwards Mr. Hope Scott of Abbotsford), and Dean Ramsay, of Edinburgh. As Morley's "Life" says, they settled on Glenalmond because "it was on a mountain stream, ten miles from Perth, at the very gate of the Highlands." When the Primus spoke (we ought to remind our readers that he was Dr. Wilkinson, of St. Peter's, Eaton Square), in referring to the deep and abiding interest which Mr. Gladstone ever took in Glenalmond's welfare, he said: "When he (Gladstone) was an old man, at a critical period of his life, and about to abandon politics altogether, and to go into retirement, when he was obliged to make up his mind on the most momentous of all decisions—whether he should accede to the wishes of his party and continue in office, or follow the guiding of his inner voice and yield up himself to be quiet and still, preparing for the other world to which he was hastening—at that time, when his face looked worn and tired, and he seemed wearied out with the struggle, one who was always at his side watching his every movement whispered in his (the Primus' ear): 'Speak to him about Glenalmond.' He began to talk of Glenalmond, and of all that was being done, and of the ideals which were rising before them, and the work they hoped to accomplish in the future; and the old eye kindled, and the fire came there, and he opened out the dreams of his early youth, which, unlike many men, he had been able to carry into realization before the term of his life was ended. Whatever might be his political opinions, however much on many points he might differ from Mr. Gladstone, it was impossible not to thank God that a man had been found who could bring into his life and into his work such faith as Mr. Gladstone brought in connection with that college. Those prayers offered up in that spirit of thorough surrender of himself to God must have sown the seed of a great harvest for them in the future. The founders had strong trust. They believed that the God of Nature would educate men and send them out to the great battle of life, strong and brave, and good, if they were brought into such surroundings as those which encompassed them there on every side. They had strong faith in the Church of God—that great body that had been illuminated by the Holy Spirit, and had come down in all its glory and beauty from that upper room at Pentecost. They did believe in that Church into which they had been baptized, and to which the evangelization of the world had been to so large an extent entrusted. Ay, and they had faith stronger than mere general faith in the future of the Church. They had faith in the little branch

of it to which some of them there belonged, and they believed in it, and they gave up their time and their money and their prayers that they might establish a training ground for it on those Glenalmond hills. And they did this with the most utter liberality towards those who differed from them and the true spirit of Catholicity. And in their belief in the God of Nature, and in their belief in the Church of the Redeemed, they rose up to a never-failing confidence in Him Who was the Head of the Church and the Lord of this lower earth, the King of kings, and Lord of lords."

THE CHURCHMAN AS A CITIZEN.

How well the Church has obeyed her high commission, and how unselfish and disinterested her sons have been as citizens, is proved by the fact that there is no Church party in the State, and the further fact that no judge or other official is appointed because he is a Churchman, or for the purpose of influencing a Church vote. And yet what finer or nobler grounding can be had in the principles which underlie the loftiest conception of citizenship than the Church invariably teaches her children in their "duty towards God," and their "duty towards their neighbour?" Would it not be a great stride in the truest kind of a "forward movement," were our clergy to take a new and living interest in the Church's children, and by wise and constant catechising to still better ground them in the solemn truths of her faith? Though the Church—as a Church—keeps aloof from entangling alliances with political parties, there is no reason, on the contrary there is sound reason, why a Churchman should, as a citizen, take an earnest and active part in the municipal and political government of his country. In proportion as he neglects this important duty is he responsible for the corruption and misgovernment, of which he is not slow to complain; he narrows the influence of his mind and character, and deprives his country, which is and should be, dear to him, of the best and truest service he can render her, his own self-denial for her good. It is but too true that he who takes an active part in public life becomes a mark for the sarcasm, abuse, and not seldom, misrepresentation of his opponents. This, to the man who is brave and true, should be rather an incentive than a deterrent, in the discharge of his duty. The farmer, merchant or lawyer, whose character is belittled, or goods disparaged—as the case may be—by his opponents, is none the less sensible of his responsibilities, or determined and vigorous in discharging them. So should it be in regard to duty of the State. The citizen who is active, zealous and faithful, as a citizen, is, if he be a Churchman, the better Churchman for it; a good example and a worthy follower of He who said: "Render, therefore, unto Caesar the things which are Caesar's, and unto God the things that are God's."

THE CREED OF ATHANASIUS.

Not many years after Our Lord's ascension, oppressed by persecution and rent by "heresy and schism," the Church propounded this strenuous creed. Down through the succeeding centuries it has never ceased to send forth its trumpet call to believers to acknowledge the Catholic faith, and its warning note to the world of the peril of unbelief. It has ever been a rock round which the tides of contending opinion have strongly striven. Some thirty years ago in England it was the subject of vigorous and learned controversy, and to-day it is attacked and defended with equal force and learning. To the consistent and instructed Churchman the cry against "creed," and "dogma" is as futile, as the statement that the body would be less rigid without the spine, and the bone less burdensome without the marrow. "The man in the street," to whose opinion the theological courtier is so constantly deferring, neither builds

his house without a strong, enduring foundation, nor conducts his business on principles, rules and methods which have not stood the test of time, or been the outcome of wise and matured experience. When the "man in the street" becomes a believer, a Churchman, and a devout and well instructed communicant, he will find in our cherished and venerable creeds the "strong meat" for which his spiritual nature craves, and what to him in former, less enlightened days, were obstacles and stumbling blocks, will become stepping and foundation stones of the most stable and enduring kind. Never was there greater need of a clear, strong, well grounded faith than there is to-day. One of the most recent speculations of German scientific theology is a system of Christian teaching, gathered together from various sources, and tendered to the learned world as derived, not from our Lord, and His deeds, and words, when on earth, but from the sources indicated by the learned scholar. The same nation, which has done so much to cloud and unsettle the faith of men, has not been without witnesses, however, to the "Faith once delivered to the saints." The following letter, written by a Jewish convert, a German lady of education and mental power, was forwarded to His Grace, the Archbishop of Canterbury, for perusal recently, and warmly approved by His Grace, and evidences in a striking way the precious heritage, this much controverted Creed is to the Church, as well as its profound significance and enduring power: "It struck me that a few words by one who has experienced the preciousness of the Athanasian Creed might be of some help to others. This creed has so greatly been the means of enlightenment that I must needs in gratitude write down these lines as my little share in the defence of it. I first went to church in utter spiritual darkness, seeking for truth. I bought a Book of Common Prayer, which I was told was needed for service. It was in February, 1890. Of course I had not the faintest idea what was between the covers. Anxiously I started; I began slowly reading it, trying to puzzle out for myself as I read on. The Apostles' Creed, being so condensed, puzzled me very much, and set me longing for more explanation. At that time I wanted to know everything at once, when, to my joy, in due time, my eyes fell on the long, explanatory summary of the sublime mystery of faith. Line by line the Holy Spirit revealed Himself. I never before, nor since, remember to have had a greater satisfaction of the mind, which was to me a necessity before my heart could be touched by spiritual truths. I needed a sound foundation of doctrine to rest my faith on; I had hardly any, only a willing mind and a longing to know. After six months' constant and anxious search, comparing the teaching in the Prayer Book and Bible (which also was an unknown book to me), marvelling daily at the wonderfulness and harmony of it all, as little by little I began to see, I went to the parish priest and asked for baptism, which, after another three months' preparation, was granted me." It is the duty of the Church to proclaim with love and wisdom the truth of the Christian religion to the world, not merely as the world would have it proclaimed, but as our Lord Himself, enjoined; and as He, Himself, proclaimed it. Men should gently but firmly be told, that as love is the most precious gift of God, the rejection of the gift will infallibly bring to him who rejects it, the penalty and punishment announced by God's own Son. This is the burden of the Creed of Athanasius.

WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The holidays have come to an end, and throughout this country tens of thousands of children, with shining morning faces, will willingly or unwillingly find their way back to the schools they forsook, two months ago, without any apparent re-