

hopes that the sum will come very closely up to \$2,000. He, at the request of the majority, read over the names and amounts, and it was pleasing to note that among them were many young girls and even some little children, who could not possibly have contributed so handsomely to the church, had they not been permitted to earn it by their own handiwork. Thereupon the whole audience rose to their feet and in acknowledgment of Him who is the giver of all good things, sang heartily the well-known doxology, and their rector pronounced the Benediction.

SASKATCHEWAN.

Some 600 miles north-west of Winnipeg lies the Nepowewin Mission, where for some years past the Rev. A. H. Wright has been labouring faithfully and earnestly, especially among the natives. Those interested in mission work in the North West will be cheered to know that his work has been greatly blessed, and recently a nice little church has been built on one portion of this large mission (viz., La Carne, which is an Indian Reserve). It was five years before Mr. Wright could collect sufficient funds to erect the church, which is now known as St. Stephen's, and was opened by the Bishop in October, and it is needless to say how delighted and proud the natives are of their place of worship, and showed their thankfulness in contributing what they could to assist in building the church. The services in this part of the mission are in the Cree Indian language. At the white settlements, Birch Hills, Carrot River and Stoney Creek, the English tongue is spoken. Up to last summer, besides the Indian and Native work, the settlements fast forming to the South of the Reserve were visited and services held by this missionary. Those interested in the North-West mission work will rejoice to know how greatly blessed have been all Mr. Wright's efforts on this isolated mission in the Saskatchewan diocese. The W.A., both in the Toronto and Huron dioceses, have by their contributions and encouragements been a great comfort and help to the missionary, by enabling him to assist and clothe many of the poor natives, who were thus able to attend the services of the Church which had brought them out of heathen darkness into the glorious light of spiritual liberty.

The Rev. A. H. Wright, who has lived in Manitoba and the North-West for twenty-two years, owing to ill health, has come to Ontario for the winter, and trusts that the change will be beneficial and enable him to return again to his mission work in Saskatchewan diocese. During the winter he hopes to visit different parts of this province, in hopes of both collecting funds and encouraging young men to enter the mission field, as the work is yearly extending, so many new settlements opening up in those fertile parts of the great Saskatchewan valley. With other places he hopes to visit London, Ont., Penetanguishene, Collingwood, Barrie, Port Dover, Port Rowan, etc.

Mr. Wright's address at present is 16 Victoria Crescent, Parkdale, Toronto.

CALGARY.

From special correspondence of the *Free Press*, it is learned that the number of licensed clergymen in the diocese of Calgary is now 18, and at least one more will be added to the number at the beginning of the year. The number of clergymen in the diocese of Saskatchewan is twenty. These figures show a marked increase over those of former years. The total number of clergy in the whole jurisdiction, now the diocese of Saskatchewan and Calgary, when the present Bishop was consecrated, was twenty-one. During the present year churches have been erected at Canmore, Bowden and Poplar Lake, in the diocese of Calgary; and at Fort a la Corne, in the diocese of Saskatchewan, and a parsonage has been built at Innisfail, in the diocese of Calgary. Church converts from the Blackfoot and Piegan reserves have been confirmed this year—the first fruits of the work—and a class for confirmation now awaits the Bishop on the Blood Reserve.

At a service of intercession, held in Calgary on the evening of St. Andrew's Day, Rev. H. W. G. Stocken preached a most inspiring and hopeful sermon on the progress of mission work generally, in the course of which he alluded to what had been done by the Church of England on the four reserves in the diocese, on which she has missionaries.

Of the deacons admitted on St. Andrew's Day the Rev. S. C. C. Smith has been licensed as curate of All Saints', Mitford, under Rev. W. F. Webb, and Rev. S. J. Stocken has been licensed curate of St. Andrew's, Pine Creek, under his brother, Rev. H. W. G. Stocken.

COLUMBIA.

VICTORIA, B.C.—It is with very great pleasure we are able to make known to the numerous friends of Bishop Perrin that he is daily increasing in strength,

although the time of convalescence will be long after so severe an illness. The medical attendants feel confident of a complete recovery of his former health.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Athanasian Creed.

SIR,—“Priest,” in your issue of the 18th, says that he used to value the Athanasian Creed “as a statement of religious doctrine.” Now it seems he does not value it, but thinks it should “be left out of the Book of Common Prayer.” Allow another priest to remind him that at the Lambeth conference, which “laid down the Apostles’ Creed as a sufficient statement of faith,” the committee on authoritative standards of doctrine and worship declared, “We accept, in like manner, the hymn Quicumque Vult, whether or not recited in the public worship of our churches, as resting upon certain warrants of Scripture, and as most useful, both at home and in our missions, in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord; and thus guarding believers from lapsing into heresy.”

WILLIAM ROBERTS.

The Church and the Press.

SIR,—I wish to call the attention of Archbishops, Bishops, priests, deacons and laity to the sort of stuff served up in the Winnipeg papers as “Our London Letter”:

THE LONDON SCHOOL BOARD.

“According to Mr. Riley and Mr. Diggle, chairman of the board, the word ‘Christian’ is interpreted as meaning that particular form of religion held by members of the Church of England. They thus assume that all Churches are still in darkness, and that their members and ministers are little better than Pagans.”

This “inspired” stuff appeared in the columns of the *Nor'wester*. The *Free Press* is even worse. Methodists, and others who do not love the Church, mark these paragraphs and swallow them: not only that, they use them to intensify prejudice against the Church. Now how much longer are we going to stand this sort of thing? for “silence gives consent.”

WATCHMAN.

The Quadrilateral.

SIR,—In your issue, Dec. 16th, appears a letter from “Priest,” who is in favour of the Athanasian Creed being “cut out” of the Prayer Book, on the ground that it is “not mentioned” in the Quadrilateral. Surely “Priest” would not wish to have—the daily Service—the Catechism—Confirmation—Ordination of Priests and Deacons, etc., etc., “cut out” of the Prayer Book, though they are “not mentioned” in the Quadrilateral. Trying to please the Sects, who never were and who never can be pleased with the Church, is like trying to fill a bottomless pail with water. The fact is, “Priest” should remember what he evidently forgets—that any Sect which wishes to re-unite with the Church must accept the Quadrilateral before there can be any negotiations whatever for re-union. In the same issue of yours, I notice that Layman No. 2, following in the footsteps of A. Bisset Thom (Layman No. 1, I presume), is at present engaged in “dissecting” the dogmas of the Church. However, as he says he “respectfully submits himself to correction by those who are scholars,” I hope some one will comply with his humble request, by instructing him in the Catholic Faith, and so relieve him of any further need of “correction.”

A. SLEMMONT, Baysville.

An Answer to Layman of North Hastings.

SIR,—In answer to your correspondent, a layman of North Hastings, let me say that the Protestant Churchman's Union is perfectly right in endeavouring to stem the tide of ritualism and sacerdotalism, which is ever flowing onwards. Nobody will doubt that our own Church needs reform, when we have brotherhoods and nunneries within the pale of the Church, and I would advise your correspondent to read “Nunnery Life, or the Church of England under Father Ignatius,” and the disgraceful letter which Lord Halifax has lately written to the Arch-

bishop of Toledo. It is notorious that in our own churches the worship is becoming more and more sensual and external, and less spiritual. Splendid choir, lovely singing, beautifully painted windows, crosses on the communion table, are all very well in their way, but we must remember that “God seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh at the heart.” Let your correspondent work in his own way, if he likes, but not find fault with those who are working in the same cause, and for the same glorious end. In conclusion, let me quote what our Lord said to the woman of Samaria. “God is a spirit, and they that worship Him must worship Him in spirit and in truth.”

D. U. SAVORY, Stratford.

The Athanasian Creed.

SIR,—It does not appear to me that the reasoning of “Priest” is well-founded. It is true that the Chicago-Lambeth “Quadrilateral” does not include the acceptance of the Athanasian Creed as one of the terms of union; neither does it include the Book of Common Prayer; but no one in his senses assumes that therefore the Prayer-Book is to be given up by those who wish to retain it. Uniformity of worship will have to be sacrificed as a condition of union with other bodies of Christians, but while we concede to them the right to worship in the manner most edifying to them, we shall retain the same right for ourselves; and, among other acts of worship, the solemn profession of faith, as set forth in the Athanasian Creed, will, no doubt, be retained—notwithstanding that its profession may not be made obligatory as a term of union with other Christians—as, indeed, it is not now, for we are in union with the so-called Protestant Episcopal Church in the United States, which has not adopted it.

“Layman No. 2” shows by his letter that he is just precisely the kind of Christian who has most need of the Athanasian Creed, as he has evidently imbibed some heretical notions, which it is the aim and object of that creed to guard him against. His argument that the Holy Ghost is not a Person, but a mere attribute of the Father, is the old Socinian heresy, met and answered in the well-known work of Pearson on the Creed. It appears to me that he is confused by attributing to the word *person* a meaning not intended where used theologically. He seems to think it necessarily involves the limitation of the Godhead, but such is not the case. It is merely used to convey the idea of distinctness of subsistence. The difficulty he sees in the expressions “breathed into,” “poured out,” “quenched,” “doubled,” “divided,” “given by measure,” as applied to the Holy Ghost, is done away if he will apply them (as he legitimately may), not to the person, but to the peculiar gifts of the Holy Ghost. In this way we understand the Bishop's solemn words in the ordination services, “Receive the Holy Ghost,” etc. It is the especial gifts of the Holy Ghost which the person ordained receives. If the Holy Ghost were not a person, how could we explain the many other passages of Scripture where personal attributes are ascribed to Him, and which find their fitting recognition throughout the Prayer-Book, in every doxology which we sing, in the hymn expressly addressed to Him which is used in the Ordinal, in the *Gloria in Excelsis*, and the Grace and the Blessing, to say nothing of the Catechism and the 5th Article.

The discontinuance of the Athanasian Creed, if conceded on any such ground as that alleged by “Layman No. 2,” should logically lead to the entire re-modelling of the Prayer-Book, by the elimination of all prayers or praises addressed to the Third Person of the ever-adorable Trinity—a sin against the Holy Ghost from which we may well pray to be delivered.

A LAYMAN.

The Athanasian Creed.

SIR,—“Priest” is as inaccurate in his facts as in his conclusions. It was the Nicene Creed which was proposed as the sufficient statement of the Christian Faith in the “Chicago Lambeth Quadrilateral”; and there is absolutely no ground for his supposition as to an intended excision of the Athanasian Creed. It will, I think, be time enough to discuss that when the “Quadrilateral” has been accepted. At present our separated brethren only cry *non possumus*. While on this subject, sir, I trust you will not take amiss a strong word of protest on the subject of the other letter on this subject, printed in your issue of Dec. 18th. I have long admired the freedom of your correspondence columns to all parties within the Church, but surely there is a limit to even the broadest charity, and I think this has been overstepped when a correspondent is allowed to use your columns to teach or suggest rank heresy. And such the denial of the tri-personality of God undoubtedly is. How much mischief may be done to weak and uninstructed Churchmen God alone can tell. I do not mean to charge Layman No. 2 with wilful, conscious heresy