

the very essence of the doctrine stands for nothing. While deprecating any roversy on this subject, I question started by Mr. to drop out of sight, and forward and discussed in Canadian Church. In the o any of the laity to de- creed, in the public ser- any of the clergy should ays when it is supposed appropriate Apostles' Creed, or making so suitable a m the strict requirements the Book of Common and constantly made on

J. FRANCIS.

and Peppery.

reading the communica- he United States" sent pondent." It may be is in that Church, from metimes a familiar name some event, which be- cause it is connected with it I feel so strongly that States" is an integral a Catholic Communion as do not break the bond r deprive me of a right of the great work done for God and His people. Canada may, in time, and devotion; and that, hearty liberality of her ors here. One is bound of old age, but I think to finds such fault with ie Church in the United percritical and peppery. fine your correspondent, ating to the American ell you that there are satisfaction in having opinions of American lian and English men t to see ourselves "as anything he may do in —a thing I am sure he on of doing—does this nk for a moment that ed States are the best Let his aged heart the case. But if it were, ag of Canadian parishes at he knows about it! s often a right and a he can. After several l work, of cheerfully me him if he can turn mindedness, the mean- listinguish some Cana- cept labour which is) hopes to escape, be- adness, the irreligion, cess brought about by grace us in the eyes of) long, but your "old the garrulousness of y develop a sympathy ulness and zeal, I con- gladness that if the worth their while to ol their tongues and a good men, there is a zy of capable priests io can appreciate its OTHER OLD FRIEND. to these communica- t responsible for that. Friend." A.O.F.

erich Township.

words in reply to the er of the CANADIAN ts forth the present t. Stephen's Mission, e request because to hat peculiar history he article in question writer is either in instances which have g of St. Stephen's days, has given too d statements. Why upon the Diocese of imiliated" by what , I am at a loss to

understand. His Lordship Bishop Baldwin has made repeated efforts to uphold and encourage the Mission, of which the following will, I feel confident, leave no doubt in impartial minds. In September last, a large and influential deputation, composed of the chief supporters of St. Stephen's Church, met by appointment to confer with the Bishop in regard to the continuance of the church's services, and to seek advice with respect to certain other parochial matters. His Lordship informed the deputation that the Diocese *was* loathe to abandon, or relax ground once taken up, and offered to appoint an Incumbent to the parish at once, whose ministrations would be exclusively confined to their mission, and in view of their professed inability to make the mission self-supporting, assured them of a liberal grant towards his maintenance and support. This proposal was not accepted—the deputation unanimously preferring to unite with St. George's Church, Goderich, which is distant two miles from St. Stephen's. Should this take effect, it is proposed to remove the church to the Goderich cemetery, where it would be of very great benefit. Through deaths and with drawals, notably among the latter the lady through whose influence and liberality the St. Stephen's Church was erected and supported, the resources of the Mission have become greatly reduced, so that the church and parsonage have fallen into a state of much needed and somewhat costly repairs. In regard to the lack of sitting accommodation—to which your correspondent refers—means are under consideration whereby that difficulty would be overcome. As for the "rating" being too high in St. George's Church, I will only remark that in proportion it will not be greater, if indeed as great, as that contributed by the majority of country parishes throughout the diocese. Should St. Stephen's congregation cordially unite and co-operate with St. George's, as they have proposed to do, I can see no reason for supposing that either their spirituality or interest in the Church and her work will "languish," but on the contrary, become all the more intensified. In conclusion, I may observe that since the separation of St. Stephen's from St. George's (which took place prior to the appointment of the present rector), Sunday afternoon service and other ministrations have been regularly supplied from Easter until November in each year by the former.

M. TURNBULL,
Rector St. George's Church, Goderich.

The Athanasian Creed.

SIR,—I have been severely taken to task for daring to criticize the Athanasian Creed. I would merely suggest to those who have tried to be sarcastic and learned at my expense that, when they next write, they will see that their arrows are tipped with more knowledge, power and point than they were on the previous occasion. Now, it is really a matter of very little moment whether this creed—which has "neither the synodical authority of the Nicene Creed, nor the gradual growth of the Apostolic Creed"—was written originally in Latin or in Greek; whether it was written by St. Athanasius at all; or whether it was brought to light only several centuries after his death. We, however, have proof that it was not known down to A.D. 813, but that it gained acceptance in Gaul, as the Rev. Dr. Lumby, Norrisian Professor of Divinity at Cambridge, says, "after the middle of the ninth century, and that the strong expressions of its warning clauses are to be traced to the fierce contests which at that period agitated the whole ecclesiastical world."

What we have to do with at the present day are the damnatory clauses, and the effect which their repetition produces on the mind of what Professor Lumby calls "the most educated and influential of the laity in the Church." Even down to the days of Innocent III. (A.D. 1198-1216) it does not seem to have been treated in the Roman Church as one of the creeds. This Pope, writing on the 12 Articles of each creed, uses the expression, "as well of the Apostolic as of the Constantinopolitan Creed," implying thereby that to these two alone did he apply the title of creed. But even admitting that its adoption in England dates as early as A.D. 870, still it is not surrounded by such a halo of authority or of antiquity as to call forth our unquestioning respect or assent. In a manual of private devotion by Hilsey, Bishop of Rochester, put forth in A.D. 1539, we find these words: "The symbol or creed of the great Doctor Athanasius, daily read in church"; and only 10 years later, in the first Prayer-Book of Edward the VI., we find its recital confined to six great festivals: Christmas, Epiphany, Easter, Ascension Day, Pentecost and Trinity Sunday—"a sign," again says Professor Lumby, "that the Reformers felt that too great prominence had been given to it by daily use in the services; and their treatment of the creed deserves to be borne in mind when the conduct of those who advocate some change at the present day is compared, unfavourably, with that of the Church of the 16th century. At

the compilation of the first Prayer-Book of Edward the VI. six recitals in a year were deemed enough, and only half of these were necessarily on the Sunday." This great fact alone, at that day, and ever since, has condemned it. I will now quote some well-weighed opinions of some of those who were members of the Ritual Commission on the Athanasian Creed, which was held in 1870.

The Archbishop of Canterbury wrote:—"I should, therefore, have deemed it a wiser course had the Commission decided that the creed in question should not retain its place in the public worship of the Church." The Bishop of St. David's wrote:—"I protest against the compulsory use of the Athanasian Creed, as not only an evil, on account of the effect it produced on many of the most intelligent and attached members of our Church, but as a wrong in itself. It may be impossible to ascertain the extent of the evil, or the proportion of those who are offended by the creed, to those who acquiesce in it, or even find themselves edified by it. But this appears to me of comparatively little moment. The important question is, whether those who are offended by the creed have just and reasonable ground of objection to it. I think they have. . . . Viewed in the light of the fundamental principles of a Reformed Church, it appears to me utterly indefensible." Dean Stanley, of Westminster, objects to its retention, "Because, the condemning clauses assert in the strongest terms a doctrine now rejected by the whole civilized world, viz., the certain future perdition of all who deviate from the particular statements in the creed. Because they directly exclude from salvation all members of the Eastern Churches; to whom, nevertheless, the clergy and the Bishops of the Church of England, at various times, and especially of late, have made overtures of friendly and Christian intercourse, entirely inconsistent with the declaration that they 'shall without doubt perish everlastingly.' Because the passage commonly quoted from the authorized version of Mark xvi. 16, in their defence, is irrelevant; (a) as being much more general in its terms; (b) as being of very doubtful genuineness; (c) as being in the original Greek much less severe than in the English translation. Because the use of this creed, and of those clauses especially, has been condemned by some of the most illustrious divines of the Church of England, such as Chillingworth, Baxter, Bishop Jeremy Taylor, Archbishop Tillotson, Archbishop Secker, Dr. Hay, Dr. Arnold, Dr. Burton, Bishop Lonsdale, etc. Because the use of the creed arouses scruples in candidates for ordination, which can only be overcome by strained explanations. Because it has been rejected by the Protestant Episcopal Church of the United States of America, which is in full communion with the Church of England, and whose clergy are authorized by statute to minister in our churches, being yet under no obligation to use this creed. Because many excellent laymen have, for the last hundred years at least, declined to take part in its recitation. Because, so far from recommending the doctrine of the Trinity to unwilling minds, it is the chief obstacle in the way of the acceptance of that doctrine." The Dean of Lincoln, who was also Regius Professor of Divinity at Cambridge, objected to its retention "Because the Church has omitted the anathematizing clauses at the end of the Nicene Creed, as it stood originally; and the principle thus applied to a creed which was sanctioned by a General Council, might, with at least equal propriety, be applied to a creed which was composed at a later age and by an unknown author. Because the Protestant Episcopal Church of the United States of America, which has not only rejected the use of the Athanasian Creed in its public services, but even omitted all reference to the creed itself in the eighth of the Articles of Religion, is not the less cordially acknowledged to be in full communion with the Church of England." The Rev. Canon, Payne Smith, Regius Professor of Divinity at Oxford, objects to this creed being recited, "because the recitation of a creed so intolerant is contrary to the right spirit of public worship, as being destructive of that calm and reverent frame of mind in which men ought to approach God. The anathemas appended to the Nicene Creed is, by the general consent of the Church, never recited at public worship. Because the anathemas of the Athanasian Creed are not warranted by Holy Writ; exclude, apparently, the whole Eastern Church from the possibility of salvation; and require men to believe, under pain of perishing everlastingly, not merely the plain statements of Holy Scripture, but deductions gathered from it by human reasoning." The Rev. Henry Venn, the venerable champion of the Evangelical party, and secretary of the Church Missionary Society, says that he "is unable to consent to the retention of the existing rubric." Lastly, at the risk of making this communication too long, I will quote part of a speech by Dr. Lightfoot, Bishop of Durham, perhaps one of the ablest theologians in the Church, at the convocation of the Province of Canterbury in 1879: "The great grievance was the necessity of using 'the creed on the great festivals of the Church,

in place of the Apostles' Creed. Clergymen had put their own interpretation on the damnatory clauses, but somehow or other they had not succeeded in getting their congregations to take the same view of the case. Whether congregations were right or wrong, it was a very sad fact, which should lead them all to consider carefully whether their allegiance to the Church of Christ did not require them to remove this stumbling-block. At the solemn festivals of the Church, that harmony which it was very desirable should pervade their services was interrupted by denunciations; and the reverence they desired to conciliate for the great doctrines of the Faith was impeded by an attachment to those clauses which they could not get the congregation to understand in the sense in which they were put. . . . Not many years ago nearly 3,000 of the clergy sent a memorial to the two Archbishops, seeking relief in that matter. If Convocation thought the matter set at rest, they were very much mistaken. They were on a volcano, whether they would recognize it or not. There was a sense in which there was sincerity in using all the words of the creed; still they were a stumbling block to many. He felt that his allegiance to his Master, Christ, to that Nicene doctrine which he thoroughly and completely held, and to that Church of England, which he ventured to think was the noblest Church in Christendom, required him to do what he could to remove that which was a stumbling-block in the way of many of their brethren."

The foregoing quotations and opinions are probably a revelation to some whose training for the ministry has never extended beyond the reading of a few of the ordinary works which go to make up the libraries of most clergymen, and to others whose minds run in so narrow a groove that they resent any disturbance of their own comfortable and stereotyped views. If those of the laity who object to this creed would have the courage of their opinions and stay away from church on those days appointed at present for its recital, they would see that the clergy would soon themselves agitate for its excision.

A. BISSET THOM.

Galt, Dec. 8, 1894.

BRIEF MENTION.

There are 22,000,000 persons, teachers and scholars, enrolled in the Protestant Sunday-schools of the world.

The Duke of Wellington was called the Achilles of England, from the victory at Waterloo.

In Peru the cotton plant grows to be a tree, and is bearing from twenty-five to fifty years.

Lord Brassey is spoken of as the coming governor of Victoria, Australia.

Haydn was called the Father of Symphony, from the prominence he gave that form of composition.

Europe has about eight per cent. of the Sunday school attendance of the world.

Rev. W. B. Carey conducted the dedicatory service at St. John the Evangelist Church, New Dublin, last Wednesday.

Sir Philip Sydney was the Poet of Kissing because of the amatory character of much of his verse.

The Sunday school membership of Germany has increased over eighty per cent. in the last twenty years.

A Boston naturalist with a tuning fork has discovered that crickets chirp in unison, and that their note is E natural.

James Fenimore Cooper has been called the Scott of the seas, from his stories of marine life.

The great lava lake in the crater of Kilauea, Hawaiian Islands, sank 500 feet in one night.

At the Bombay Zoological Gardens, the skin of a sea serpent 64 feet in length is on exhibition.

The Greek common people not only paid no taxes, but received large appropriations from the state in the shape of free shows and games.

Amulets are now worn by royal noble families in India that are believed to have been handed down from father to son for nearly 2,000 years.

Henry Fielding was called the Prince of Novelists, from his skill in depicting character in fiction.

In Korea the Protestant mission force of foreign workers consists of twenty-six married men, fourteen single men and eighteen single ladies.

A black basalt statue covered with fine inscriptions has been found on the site of the great palace of the kings of Babylon where Belshazzar held his feast.