

2nd. My lectures are written to prove this Mosaic authorship and inspiration of the Pentateuch. The reporter, who possibly came in late and left early, gave, as the views of the lecturer, the views of Driver and Robertson Smith, which the lecturer was describing.

3rd. As Mr. Hague thought the report might have been "incorrect," would it not have been wiser to have written to me. Lest he should again be disturbed by incorrect reporting, I beg to say that my address is 160 Windsor St., Montreal, P.Q.

JAS. CARMICHAEL.

Montreal, 15th Dec., 1894.

The Leaflet and Teachers' Assistant.

SIR,—Doubtless the Editor of the Senior Leaflet is right in claiming that the lesson I criticized was not the place for instruction on the Christian Sacrifice, and I will therefore withdraw the charge of "lost opportunity." But it remains true that the question and answer as worded must be puzzling to both scholars and teachers, and, moreover, suggest distinctly the false deduction that we have no sacrifice, Morning and Evening Prayer having "taken the place of" the Jewish sacrifices. Why insert the question at all if it is not the subject of the lesson? Or if inserted, why not guard carefully against the *suggestio falsi* (I am sure unintentional) conveyed by the present wording? The teaching of the young is of such tremendous importance that I hope the editor will not deem the pointing out of what I think he will admit to be a flaw, hypercriticism, which I do not wish to be guilty of.

ROBERT W. RAYSON.

Kingston, Dec. 7th, 1894.

Help Wanted.

SIR,—Last winter many of your readers kindly helped me in clearing off the debt on the parsonage, and but for the kind help they then gave, our people would still have been burdened, for they were too poor to pay it themselves. Now, sir, our people have been doing all they could towards a church, but we find that we cannot build a church, so are hoping by the kindness of our friends in the East, as material costs so much here, to build a small Mission Room. Our ladies are doing all they can in the matter, and have formed themselves into a working party of five members, and are to have a sale of work on Dec. 20th for the above object. Our people are few and very poor, so that we cannot hope to raise much, but are anxious to do all they can for the mission room, trusting that our friends, with their usual kindness, will help them and thus encourage them in the good work. May I therefore, strongly appeal for help for this good work? All help will by your kindness be acknowledged in your columns. Thanking you in anticipation, I am yours in the Master's service,

REV. A. TANSEY.

The Parsonage, Somerset, Manitoba.

A Suggestion.

SIR,—Would you allow me to suggest that you should devote the necessary space in the CHURCHMAN for the consolidation of the information concerning the vacancies, preferments (?) changes, etc., made in the Canadian Church, the same as you do for the "Church" in the United States, instead of our having to glean the same in "Diocesan News," "Brief Mention," and so on; it seems to be giving a prominence to the Sister Church which is hardly fair to ourselves; surely we must expect so many of our clergy going to "Uncle Sam's" domain, when we suffer from such a dearth of news here. Patriotism is laudable, your United States correspondent to the contrary notwithstanding; neither is it inconsistent with due regard to the whole Catholic Church. A soldier is no less loyal to his Queen for loving and taking pride in the honour and well-being of his own regiment. When "systematic and proportionate" giving is made the rule of our Church, to be binding on every member thereof, the exodus will be reduced to legitimate proportions, as then we shall be in a position to pay such stipends as many of our clergy should, but do not now receive—far from it.

"R."

The Preaching of the Evangelist, Mr. D. L. Moody.

SIR,—In Mr. Moody I found a plain American—a Yankee with a down East accent. His bodily presence was ungainly and his manner of speech, if not contemptible, was at all events, unpleasant. The question is, how is it that such a man can hold the attention of thousands, day after day and week after week, repeating the old, old story? The only answer I can give is in the words of a greater Evangelist than he—"The preaching of the Cross of Christ is to those who are being lost foolishness, but to those who are being saved it is the power of God." The power of the Cross to draw all men to it, is as strong

now as of old. Many years ago a great writer summed up some depreciatory remarks on General Booth and the Salvation Army, with the following words: "Still two noticeable facts remain: the first is that in spite of agnostic, science, secularism, and other influences adverse to religion, the pulse of the religious life in great masses of the people still beats strong. The second is that while the ashes of other heroes and benefactors of humanity have long been cold, men in great numbers can still be found to give up their pursuits, their gains and their enjoyments, to lead laborious lives, to brave shame and ridicule, for the sake of a peasant of Galilee who died more than eighteen hundred years ago." We have been recently painfully reminded of the inroads of secularism, by a secularist burial of a murdered child—a burial without hope of the resurrection. The question is being asked—Is Jesus Christ to be reckoned among the dead gods? The answer to such a question is given by this eagerness of the common people in thousands to hear the preaching of the Cross of Christ; the answer being that He is alive and holds the keys of death and of hell.

J.

"Quicumque Vult Salvus Esse."

SIR,—One word or two about the reading of the Athanasian Creed might be interesting at this time. It has been my custom to pause slightly after the two first words—"whosoever will"—because, properly, these words ought to be rendered less ambiguously than by the usual "whosoever will be saved"; why not, "whosoever wills to be saved" (*salvus esse*)? Then, as to the final Gloria: I remember to have heard at college an objection against this ending, just as if it were a metaphorical flourish of trumpets over the condemned unbelievers—which it is certainly not meant to be; but rather like an Amen to all that goes before concerning the great doctrine of the Trinity. Then, again, as to the Latin term "immensus": surely it gives a more definite idea than the rendering "incomprehensible." And as to the term *person*, Dr. Hook warns the reader against Archbishop Whately's definition in his "Treatise on Logic," which he considers very erroneous, and limits his own definition by quoting from the Athanasian Creed. In one of my sermons I find on this term "person," the following: "We do not intend by that popular word 'person' to restrict its meaning to the common idea of the term. . . . We must understand it rather to signify the personal attributes which are referred to in Holy Writ as distinguishing between the Father, the Son and the Holy Spirit, e.g., such attributes as the works of Creation, Redemption, Sanctification, each of which we connect with the peculiar prerogative of the Blessed Three in One, and all of which glorious works are intimately connected with the everlasting happiness of our lost and ruined race. A greater compliment could hardly have been given this formula than that the clergy don't commonly preach on the Athanasian Creed. On those days when it is read the sermon might as well be done without. Nicea, Ephesus, Constantinople, Chalcedon are in harmony with its Catholic doctrine: verily a N.E.C.K., or *isthmus of doctrine*, which should tend to re-unite the E. and W. "*Athanasius contra mundum*!" Athanasius the brave! the true! and the good! Never may our time-honoured monument of his doctrines disappear from the Book of Common Prayer!

L.S.T.

Advent, 1894.

The Athanasian Creed Once More.

SIR,—I am sorry that the letter of Mr. Thom of Galt, and my own expression of sympathy with him, in regard to the difficulties which, after the experience of a ministry of upwards of twenty-eight years, I know are keenly felt by a very great number of both clergy and laity, as regards the reading of the so-called Athanasian Creed, especially in its present form, in the public services of the Church, should have called forth so extremely ill-mannered a reply as that of your anonymous correspondent. G.H.W., in your issue of the 6th inst. Not only does he pour-tray himself as unreasonable and unreasoning in his flippantly expressed contempt for the difficulties that others feel as to the damnable clauses unfortunately attached to the creed in question, the absence of which is so markedly conspicuous in the other earlier, simpler and shorter creeds that sufficiently express for us at the present day the great fundamental doctrines of the Christian Faith; not only does he impudently question the orthodoxy of those who simply object to the reading of a long, elaborate and scholastic definition of that faith, as they would object to the reading, in the public services of the Church, of any or all of the "Articles of Religion," or the "Table of Kindred and Affinity"; but, judging from the tone and contents of his letter, it seems to be a far more congenial thing for him to pronounce cursing and condemnation on others, his fellow men, than to manifest the spirit of that

Divine Charity which is the very essence of the religion of Jesus Christ, and without which the most infallible orthodoxy as to doctrine stands for nothing in the sight of God. While deprecating any protracted newspaper controversy on this subject, I earnestly hope that the question started by Mr. Thom may not be allowed to drop out of sight, and that it may yet be brought forward and discussed in the General Synod of the Canadian Church. In the meantime it is quite open to any of the laity to decline to join in reading this creed, in the public services of the Church; and if any of the clergy should substitute for it, on those days when it is supposed to be read, the far more appropriate Apostles' Creed, could they be disciplined for making so suitable a change, when deviations from the strict requirements of many other rubrics in the Book of Common Prayer are deliberately and constantly made on every hand? I trow not.

J. FRANCIS.

Cayuga, Dec. 10th, 1894.

Too Hypercritical and Peppery.

SIR,—I take pleasure in reading the communications on "The Church in the United States" sent by your "Special Correspondent." It may be because I have many friends in that Church, from whom I seldom hear, and sometimes a familiar name appears in connection with some event, which becomes interesting to me because it is connected with that name; or it may be that I feel so strongly that "the Church in the United States" is an integral part of the great Anglican Catholic Communion that mere political boundaries do not break the bond of Christian brotherhood, or deprive me of a right to share in the joy and glory of the great work done by her Bishops and priests for God and His people. I only hope that we in Canada may, in time, worthily emulate their zeal and devotion; and that, at no distant day, the large-hearted liberality of her rich laymen may find imitators here. One is bound to respect the decrepitude of old age, but I think your venerable "friend" who finds such fault with your communications on "the Church in the United States" is somewhat too hypercritical and peppery. You surely do not wish to confine your correspondent, in his remarks, to news relating to the American Church. Anyway, I can tell you that there are those amongst us who find satisfaction in having given to us the views and opinions of American Churchmen regarding Canadian and English men and their doings. We want to see ourselves "as others see us." Again, as to anything he may do in enticing clergy away from us—a thing I am sure he has not the faintest intention of doing—does this venerable friend of yours think for a moment that the clergy who go to the United States are the best and choicest that we have? Let his aged heart rest content that such is not the case. But if it were, what of it? I know something of Canadian parishes and missions; I wonder what he knows about it! I think that a clergyman has often a right and a duty to better his condition if he can. After several years of poorly appreciated work, of cheerfully accepted poverty, I don't blame him if he can turn his back upon the narrow-mindedness, the meanness, the fault-finding which distinguish some Canadian parishes, that he may accept labour which is more congenial, and where he hopes to escape, before old age comes on, the deadness, the irreligion, the hindrances to spiritual success brought about by the factional strifes which disgrace us in the eyes of Dissenters. This letter is too long, but your "old friend" will sympathize with the garrulousness of old age. Hoping that he may develop a sympathy and a consideration for youthfulness and zeal, I conclude with a feeling of gladness that if the Canadian laity don't think it worth their while to open their pockets and control their tongues and make generous efforts to retain good men, there is a place where the pent-up energy of capable priests can find men and women who can appreciate its value.

ANOTHER OLD FRIEND.

P.S.—Change the heading to these communications; your correspondent is not responsible for that. It might conciliate your "Old Friend." A.O.F.

St. Stephen's Church, Goderich Township.

SIR,—Kindly allow me a few words in reply to the writer who, in the last number of the CANADIAN CHURCHMAN, so strenuously sets forth the present "unfortunate condition" (?) of St. Stephen's Mission, Goderich Township. I make the request because to those in ignorance of the somewhat peculiar history and circumstances of the case, the article in question must be very misleading. The writer is either in gross ignorance of the real circumstances which have rendered necessary the closing of St. Stephen's Church, or, like many in these days, has given too ready an ear to purely unfounded statements. Why any reflection should be cast upon the Diocese of Huron, or that it should be "humiliated" by what it could neither foresee, or avert, I am at a loss to