

ledge that any one who fails to keep "whole and undefiled" the faith which he has once received by the plain teaching of God's word, has lost the way which the church, as the "witness and keeper of Holy Writ" expounds as leading to eternal life.

Surely the two last verses of the Creed ought to clear up all misunderstanding on this point. In these the necessity of a good life is clearly stated. "At whose coming, all men shall rise again with their bodies, and shall account for their own works." The sure test of a right faith is a holy life, for faith is an operation more of the heart than of the mind, and the faith which justifies is not an accurate belief in certain doctrines, but a faith fruitful in good works, a faith by which a man lives up to the light he has, whatever its degree of brightness and clearness may be.

It is worthy of note that the Athanasian Creed, after all its precise definitions and metaphysical distinctions, ends with the declaration that the great question at the last day will not be whether a man has held such and such opinions, but whether he is to go with those who have *done good* into life everlasting, or with those who have *done evil* into everlasting fire.

As to the terrible fate of the unsaved, as stated here, it is sufficient to say that it is based upon our Lord's own words, "He that believeth not shall be damned." These shall go away into everlasting punishment." "Depart ye cursed into everlasting fire."

Most certainly, for those who believe the Scriptures, there need be no difficulty in accepting the Athanasian Creed. There are, indeed, those whose questions arise from doubts as to the truth of Scripture and those again who deny that salvation is dependent on belief at all. With such, however, this is not the place to deal.

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EDITORIAL.

The recent visit of the Lord Bishop of Huron to Montreal, will long be remembered with pleasure by those who had the privilege of listening to his earnest eloquence. His Lordship seemed to be moved