

the necessity of saying that our Lord (Who is "The Truth,"—the true and faithful witness"—and Who came into the world "to bear witness to the truth"), either was Himself deceived, or that He deceived His Church, if she was not duly taught what was the nature of that Government which He designed for her, who is His Spouse and Body; and if she was in error as to this matter for fifteen hundred years, during which she knew of no other form of Church Government than that of Bishops; and in which, when another form of Church Government, namely, by Presbyters, was presented to her for acceptance,—as it was by the Alexandrine Presbyter Calluthus, and by Aerius,—she rejected it as heretical.—*Bishop Wordsworth's Church History.*

THE INFINITE SACRIFICE.

MID-LENT is passed and we are called from the consideration of our sins to contemplate the infinite Sacrifice that was offered for them. Passion Sunday begins the story of the humiliation that was undergone by our Redeemer, that our humiliation might be crowned with glory. In the light of His suffering our sins stand out with more startling distinctness. We see Him bruised for our iniquities, and our iniquities are manifested in greater magnitude, multiplied a thousand-fold. Human infirmity becomes a crime, when we behold the sorrows of the Son of God, wrought by our sins. We had heard that He was too pure to behold iniquity, but we did not realize how abhorrent to Him it was, until He came to meet it and grieve over it as Man. We

follow His passion with penitential tears; yet, as prisoners of hope, looking forward to the victory that shall be wrought for us out of His infinite Sacrifice.

THE ATHANASIAN CREED:

WHETHER this Creed was composed by Hilary or Victricius, or by neither; and whether in the year 401, or 430, matters little; for it gained the high place and esteem in which it has been so long held, by reason of its intrinsic excellence. Being first received in Gaul, it soon became known and used in Spain, Italy, England, and throughout the Western Church, and finally throughout the Eastern Church also, though the Greeks omitted the clause, which asserts the Procession of the Holy Ghost from the Son.

At the time of the Reformation in the 16th century, this Creed was retained and highly esteemed by both Lutherans and Calvinists, as well as by the Church of England.

Let us turn now to the Creed itself, and consider its value as a theological formulary—as a guide to faith and to right thinking; so that, by following it, we may be enabled to "keep whole and undefiled the Catholic Faith." Bear in mind that it is, strictly speaking, an *Exposition of the Faith*. "It is," wrote Waterland, "the best exposition (for its compass) of the doctrines of the Trinity and Incarnation, that we shall anywhere meet with." And Baxter, the eminent Dissenter, and author of the *Saint's Rest*, said: "I unfeignedly account the doctrine of the Trinity the sum and kernel of the Christian religion, as expressed in our baptism; and Athanasius' Creed, *the best exposi-*