

of race or colour, and through the shed blood of one sinless member of our common family, the responsibility of our earthly relationship is immeasurably heightened and intensified. The murder of babe, or adult, or the self-murder of the suicide, are dark blots on the civilization of the world, and indelible stains on its professed Christianity. Law is not made for the law abiding but for the lawless. If the law-keeper sets at naught the law—how can it serve the state? Justice and judgment become things of naught. And the lessening of the dread, and the abolition of the doom of law cannot do otherwise than establish an incentive to the criminal for the commission of crime. Again, laxity in the firm and wise execution of the law leads to unrest and dissatisfaction in the community,—an unrest and dissatisfaction that in some quarters finds sinister expression in the desperate deeds of Lynch Law. Let justice be done though the heavens fall—was a maxim of the strong, resolute days of our forefathers. Justice should be tempered with mercy, but never vitiated by maudlin sentimentality.

A Good Record.

The writer travelling the other day with a young business man whose salary is only \$600 a year heard the following interesting story from that young man. He and his wife had often talked about Christian giving but found it difficult to begin tithing on so small a salary, when house rent, coal bills, and the ordinary expense of a family had to be met. But they resolved to try it: The tithe of \$600 was \$60 which, divided among 12 months, means \$5 a month. It seemed a good deal to give to Christian work in such a case but the venture of faith was made. With what result? Within two weeks, the young man's salary was raised just \$5 a month. His master knew nothing of his resolve to tithe, and that is not the only increase in salary that has been received since the tithing began, though none was received before it, although he had worked for that employer three years or more. Surely God blessed this venture of faith. And this young man told the inspiring story that he knew at least 35 in his own congregation who had begun to practise tithing as he had. What a blessed day it would be for the Church of God if this record could be given by the multitudes of churches that are now depending on pink teas, necktie socials, anniversary teas, bazaars, fish ponds, and such like. The simple dignity of this young man's story commends it to everyone, but who is inspired and uplifted by the devices so often resorted to to raise money for God's Church.

The Dogs of Constantinople.

The dogs both of the Old and New Testament are of frequent mention, "The dogs eat of the crumbs that fall from their master's table," and the dogs that befriended Lazarus, give a vivid idea of the habits which are now rapidly disappearing in the East. The dogs of Constantinople are the ones which since the Crimean war have been most noticeably in the minds of Western people. Under new rulers it has been decreed that these scavengers are to be swept away themselves. After the Crimean war in 1860 the dogs were abolished so far that not a dog was seen in Pera, but during the reign of Abdul Aziz they gradually and quietly resumed their old quarters. They had a government of their own; the city was divided into districts, no mark divided them to human eyes, but a dog never stepped over such boundaries without being attacked by the other tribe. A writer in the "New York Evening Post" gives some interesting particulars of the habits and rules of these canine communities. For the present the dogs are being persecuted and exterminated slowly. The new regime in most respects seems to be a repetition of the old; whether it will prove a better one remains to be seen. An Austrian speculator has arranged with the new

ruling powers to remove one hundred and fifty thousand dogs and turn them into Austrian gloves. They have been removed to a deserted island in the Marmora, and the local press is forbidden to mention the subject, but the inhabitants wonder whether the dog clans will re-appear after some days, and gradually and unobtrusively resume their old quarters and former habits.

A Problem For Thoughtful Christians.

How much do you know about God's Word? For example, about the Book of Job, or of the Book of Zechariah, or the Book of the Revelation? And if the average Christian of 40 or 50 years of age does not know these books now, when or how is he or she likely to ever learn them? Something must be done, and done without delay, if large numbers of Christians are not to die in ignorance of large tracts of God's Word. There are 66 books—and let us say the expectation of life is 20 or 25 years, that means that such a Christian ought to thoroughly study (say) two or three books of God's Word each year. Only in this way, by definitely allotting so much of God's Word for each week's careful study, can the average Christian ever expect to know much about God's Word.

Dollar Wheat.

Now that the thanksgivings are over it is in order to publish a recent warning from the West, against relying on a continuance of good harvests and high prices. Kansas was a State which went through an early experience as a grain producing state, and had a painful lesson against trusting to such a source of wealth. But experience soon passes and the next generation learns its own lessons. "The average farmer is so self-satisfied," said a leading miller, "that he thinks of nothing but the present. He sees his land producing dollar wheat and sixty-cent corn, and his stock going to market at top prices, and he believes that it must always last. In consequence, he gives little attention to replenishing his soil, and crops it to the limit. He fails to give attention to the small money-producers of the farm. It is a common thing for him to give up milking cows and raising poultry, because both occupations call for much labour, and the profits of his wheat are easier made. Heretofore he has built up all the possible by-products of the farm, and has counted on them to add to his income. No day was too dreary for him to give his dairy and poultry yard personal attention. Now he puts his trust in dollar wheat, and turns his pastures into wheat fields. If this goes on he will lose the enthusiasm that made him rich, for the little things have kept the Western farm going, and have pulled it through the hard years. More attention was given to them than in any period of the West's history, but now they are too trivial for attention, and the farmer wants to do a large business. He buys more land and puts it in grain and waits for the high prices. It is sending him back to the old times of grain production exclusively, and is not a healthy condition."

The Tyranny of the Benefactor.

In the "Scottish Chronicle" we find a quotation from an address by the rector of All Saints', Edinburgh. The financial conditions of the Church in Scotland resemble our own. "There are a few," he writes, "who look upon their contributions to the Church as the readiest and easiest means of coercing or punishing priest or vestry. Clergy and church managers doubtless often need such discipline, but I fear that those who try to apply it in this way will, at the last, find it difficult to excuse such a perverted view of their stewardship in the Church of God when the Divine Head of the Church calls for an account of that stewardship. * * * I fancy if our candidates for Holy Orders had any idea of the

hours they would spend in anxiety about ways and means, or of the ugly part that money can be made to play in Church affairs, and pence or the want of them, can be made to thwart a priest's purest desires and best endeavours for his people's good, many of them would ask God to be allowed to serve Him and their fellows in any other calling however humble, rather than that of the priesthood."

THE ATHANASIAN CREED.

It is not likely that there is an English Churchman living to-day who can look back and remember any time, when the controversy over the Athanasian Creed was not raging or smouldering, boiling or simmering in the Mother Church. The Athanasian Creed, like the House of Lords, has been this last three-quarters of a century a "standing dish" for reformers. In England, but strange to say, we have never met with anything in Canada corresponding to the state of things in the Mother Country. We do not remember of a single serious attack upon the Creed in press, Synod, platform or pulpit in this country, and we have no recollection of any disgruntled worshippers sitting down or leaving church during its recitation, as we have ourselves witnessed, and as often happens in England. Nevertheless, its continued retention is a question which we Canadian Churchmen, as inheritors and probably revisers of the English Book of Common Prayer, will at some no very remote period have to face. Putting aside altogether the question of the general doctrinal "soundness" of the Athanasian Creed, which indeed no one seriously questions, let us consider some of the common objections to its public recitation, held by a very large number of excellent Churchmen, and a considerable minority of clergy, including the majority of the English Bishops. In the first place the Creed is too elaborate in its definitions and overdoes matters. We have heard of the man who was "more loyal than the King," and the Creed, it has been said, is "more orthodox than Christ." It is one thing to believe a doctrine and it is quite another to set to work to define it in exact terms. The late Canon Liddon was once asked the difference between the Anglican doctrine of the Real Presence and the Roman doctrine of Transubstantiation. "One is a fact, the other is a definition," he replied. So in comparing say, the Apostles' with the Athanasian Creed we might say, one is the simple statement of certain facts, the other is an attempted definition. We say "attempted," for after all the definitions in the Creed really settle nothing, and as is almost invariably the case in such instances only "darken counsel with words," and open up fresh vistas of controversy. It is often advisable in this connection, as in many others, to "let sleeping dogs lie." The moment you begin to elaborate you suggest objections. Men who agree on a fact may very widely differ in its interpretation and application. Nearly all our theological, and, we may add, our political, differences originate in this way, among men who accept certain fundamental facts, but who differ in their interpretation. To the plain man, therefore, the Creed is too elaborate for every day use. In the second place, while certainly not unscriptural, it is non-scriptural. By this term we mean that to the ordinary laymen it is too much of a purely ecclesiastical statement. Contrast it with the simple summary of Scriptural statement in the Apostles' Creed. The Athanasian Creed is too technical for popular use. It may do very well for professional theologians who are occupied with the "Science of Religion," but to the lay worshipper it is bewildering and distracting, suggesting often heresies to which he has not the slightest inclination, and confessing issues which hitherto he has regarded as clear and well defined. Finally against the "damnable clauses," now we believe softened down into "condemnatory clauses,"