

received from the relatives of the Bishop the note-books and all the MSS. left for publication. Sufficient MS. for the second volume is in a completed state. It will embrace the controversial and historical incidents of the Bishop's career. A third volume may be issued partly from notes. The second volume will be issued by Messrs. Longman in March.

Cloyne Cathedral is to be restored, but the work has not yet been commenced. A good deal more will have to be done than was at first contemplated. The lath-and-plaster ceiling must be removed, and will be replaced by handsome pinewood work. A heating apparatus has also to be put in, and the old stoves removed. The Dean has collected about £1000, including £60 from the Beresford Fund, but the winter must now pass before anything else can be done. This is to be regretted, as the damp tends much to injure the Berkeley Monument. It is hoped, however, that funds may come in sufficient to do all the work in the approaching summer. The nave also is in want of some repairing, but it is feared that this must wait until some indefinite future time.

Writing in a Chicago paper, a clergyman of that city says: "The Roman Catholics certainly never had a better opportunity than they have to-day to execute their plans. Both the great parties flatter them; few secular papers dare to criticise their schemes; the politicians are either mute or their willing servants, secretly or publicly; even the few statesmen in the country are dumb; the flags are raised in our city hall in honour of their denominational days; they are as keen, calculating, and patient as Jay Gould; and they believe whatever helps their church is right, and whatever hinders it is wrong; their priests, bishops, and cardinals, unoccupied with domestic cares, have nothing to do but undermine and reconstruct."

The Rev. Dr. Vaughan, who is by courtesy allowed to assume the title of Roman Catholic Archbishop of Westminster, has just been made a Cardinal by the Pope. Cardinal Vaughan, speaking upon the occasion, dilated upon the great love which the English people for a thousand years have showed for St. Peter and his See, by pilgrimages to Rome, the institution of Peter's Pence, and by other things. The faith and love of Catholics in Great Britain at the present day, says the Cardinal, are the same as those of their forefathers. If Cardinal Vaughan thinks that England as a whole has any deep love for Rome, he had better consult his statistics. Half an hour with the figures will very quickly undeceive him.

We understand that a large number of the Scottish clergy do not regard the proposed election of Bishop G. H. Wilkinson to the See of St. Andrews, Dunkeld and Dunblane, with approval. They have no objections to Bishop Wilkinson personally, and it is generally acknowledged that if he should be elected, and be willing to accept his election, the Church in Scotland would gain a 'strong spiritual personality, a vigorous ruler, and a most effective preacher'; but, on the other hand, it is strongly felt that the new bishop should be a Scotsman, and familiar with the traditions and needs of Scottish episcopacy. The *Scottish Guardian* declares that Bishop Wilkinson's election is a brilliant experiment, which cannot bring disaster, but, at the same time, does not hesitate to say that 'we must be allowed to express our strong personal disappointment at the choice of another Englishman for a Scottish bishopric. The folly and almost suicidal character of such a course is in the abstract so generally admitted, that we confess we had high hopes that in this case the result would have been different, and that St. Andrews would have been sufficiently above petty jealousies to place over it a priest serving in Scotland, whether within its own bounds or outside them.' We hope that all jarring notes may be extinguished by the larger feeling of satisfaction at the willingness of such a man as Bishop Wilkinson to give himself to the Church in Scotland.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Athanasian Creed—Baptizing in the Name of the Lord Jesus.

SIR,—In your paper of the 19th ult., were several letters on the Athanasian Creed, and in the Queries,

"Baptizing in the name of the Lord Jesus." The following is from the MS. Lectures of Dr. Williams, the present presiding Bishop of the Church in the U.S., one of the most learned prelates in the Episcopal Church, which I heard him deliver to the theological class of Trinity College, Hartford, in 1851, and who was at that time president of Trinity College.

### THE TRINITY.

It is the subsistence of the three divine persons in one and the same nature, or briefly, three persons—one God. A belief in the Trinity is *de fide*. Error 1st, The Sabellians, who admit one person only, which, according to its various offices and works, they call, as the case may be, Father, Son or Holy Ghost. Error 2nd—The Arians, who deny the Divinity of the Son and his consubstantiality with the Father. Error 3rd—The Macedonians, who deny the Divinity of the Holy Ghost. Error 4th—The Socinians or Unitarians, who with the Sabellians, admit only one person, God; with the Arians, deny the Divinity of the Son, and with the Macedonians, deny the Divinity of the Holy Ghost, making it only the power of God. In the explanation of this mystery we shall treat of, 1st, the processions; 2nd, the relations; 3rd, the persons—because the persons are distinguished by real relations and real relations have their origin in divine processions. 1st. Processions—a procession is the emanation of one thing from another, as a river from its fountain. There are two processions—1st, *ad extra*, when the produced term passes and remains without the principium. 2nd, *ad intra*, when the term produced is immanent in the principium, or beginning. *Ad intra*, one's hold only of the Trinity. There are two *ad intra* processions: 1st—By the intellect, by which the Son proceeds from the Father. 2nd—By the will, by which the Holy Ghost proceeds from the Father and Son. The reason is, that there are as many divine processions as there are immanent actions in God, which acts are only two, to know and to will. The procession of the Son is called His eternal generation. The Holy Ghost cannot be called the Son, nor the Son the Holy Ghost, and so among the divine persons. 1st, The Father; 2nd, the Son; 3rd, the Holy Ghost, for the Father by knowing Himself begat the Son—like to Himself—the very Word—and the Father and Son breathed the Holy Ghost. 2nd. Relations—relation is the order or reference of one thing to another, or *unius ad aliud*. It is divided into, 1st, *Ratio Realis*; 2nd, *Relatio Rationis*. The second is that attributed to God, with reference to a work *ad extra*. A real relation is the respect in which the divine persons bear reference to each other through the procession *ad intra*. There are four real relations in God. 1st, paternity; 2nd, filiation; 3rd, active spiration; 4th, passive spiration. For there being two processions, and each procession involving two relations, there must be four relations. Of these four relations, three only are personal, because active spiration does not constitute a person, as it is common to the Father and the Son. 3rd. Persons—a person is the individual substance of a rational nature. We say substance, meaning something existing *per se*. We say individual, meaning singular, complete and incommunicable. We say rational nature, for substances that want intellect are called beings and not persons. There are three persons in the Godhead, and in these three persons is unity of essence. This mystery is arrived at only through revelation. Notions—A divine notion is the mode of conceiving one person as distinct from another. These notions are: 1st, innascibility; 2nd, paternity; 3rd, filiation; 4th, active inspiration; 5th, passive inspiration. The 1st, 2nd and 4th belong to the Father, the 3rd and 4th to the Son, the 5th to the Holy Ghost. The four last are real relations. 1st, Names importing essence are spoken of the whole Trinity—the Father is eternal, so the Son, so the Holy Ghost. 2nd, Works *ad extra* are common to the whole Trinity, as the Father created the world, so did the Son, so did the Holy Ghost. 3rd, Some essential names are distinctly appropriated to the different persons, not thereby meaning absolutely to imply that they do in no manner belong to the others. This power is appropriated to the Father by reason of its similitude to the divine essence, by reason of dissimilitude to created things; that we may not think that God grows weak by age, as earthly fathers do. Wisdom is attributed to the Son, by reason of similitude, because He is the *verbum intellectus*; by reason of dissimilitude, that we may not think the Son to resemble earthly children. Goodness is ascribed to the Holy Ghost, by reason of similitude, because He is love, and the object of love is goodness; by dissimilitude, on account, lest any one should think the Holy Ghost to be violent and impetuous like the created souls of men. These things explain why certain great works *ad extra* are attributed to the different persons, to the Father creation and governance, because of power; to the Son, redemption, because we see the Word, and the Spirit, sanctification. 4th, Substantive names importing essence are only used in the singular. 5th, Adjective names importing essence are predicated in the plural of the persons. 6th, Concrete names importing essence are some-

times used for the person. 7th, Abstract names importing essence, cannot be used for persons. Persons—1st, the Father. The name of Father is used in a two-fold way. 1st, personally; 2nd, essentially. Personally it is applied to the first person in the Trinity only. Essentially it is attributed to God in respect of creatures, and so is common to the whole Trinity. God is our Father by reason, 1st, of creation; 2nd, conservation; 3rd, government; 4th, regeneration in baptism; 5th, of adoption in grace; 6th, of beatification in heaven. 2nd, The Son. The second person in the Trinity is called, 1st, the Son; 2nd, the Word; 3rd, the image. We believe concerning Christ—1st, that He is the second person in the Trinity; 2nd, that He is the Son of God eternally begotten of the Father, co-equal and consubstantial with the Father, and with the Father breathing the Holy Ghost in the unity of the divine essence; that He is very God and very man, having two distinct natures, divine and human nature in the unity of the divine person; 4th, that in His human nature he suffered for us, &c. 3rd, The Holy Ghost, the third person in the Trinity, is called, 1st, Holy Ghost; 2nd, love; 3rd, gift. The order among the persons. There is an order among the divine persons, though there is no priority among them of time or duration. Circumcession is the mutual intimate existence of the divine persons among themselves. Mission is the proceeding of one person from another, with connotation of a temporal effect. Two things are required for mission, 1st, the person sent must proceed from the sender; 2nd, the person sent must exist in a new mode in relation to the term to which it is sent, hence the Father can be sent by no one, the Son can be sent by the Father, the Holy Ghost by the Father and the Son. Mission is two-fold visible and invisible.

The bishop says: In Acts x. 48, it is said Peter commanded persons to be baptized in the name of our Lord Jesus Christ; comp. also xxi. 38, viii. 12, xix. 5. The question is, did or did not the apostles baptize in the name of Jesus Christ, substituting that formula in the place of the Father and of the Son and of the Holy Ghost. Some have supposed a temporary dispensation granted to the apostles permitting them to use the formula in the name of Jesus Christ; but there is no record of any such dispensation, there can be imagined no necessity for it, and in the absence of any distinct statement of it, it is too dangerous in its consequences to be admitted. The text may be explained—1st, The mention of the name of Christ does not necessarily exclude the other names; 2nd, The purpose in the objected texts is to distinguish John's baptism from that of Christ, which would alone account for the explanation; 3rd, The name of Christ here may mean the authority and power; comp. Matt. xxviii. 17. 4th, The expression may refer to the profession made of faith in Christ.

I know of no better exposition of the doctrine of the Trinity than the Athanasian Creed. On the revision of the Prayer-book after the American Revolution, the Athanasian Creed was expunged, but I understand it has recently been restored. In the revision of the Prayer-book of the Irish Church after disestablishment, what was called the "condemnatory clause" in the creed was left out.

John Wesley says: "I am far from saying, he who does not assent to this, shall without doubt perish everlastingly. For the sake of that and another clause, I, for some time, scrupled subscribing to that creed—till I considered, 1. That these sentences only relate to wilful, not voluntary unbelievers, to those who having all the means of knowing the truth, nevertheless obstinately reject it; 2. That they relate only to the substance of the doctrine there delivered, not the philosophical illustrations of it. . . . Constantius' successor was a zealous Arian, who used every means to promote his bad cause, to spread Arianism throughout the empire. And he so far prevailed that the age in which he lived is commonly styled *Seculum Arianum*, the Arian age; there being then only one eminent man who opposed him at the peril of his life. So that it was a proverb, *Athanasius contra mundum*; Athanasius against the world."

PHILIP TOCQUE.

Jan. 22nd, 1893.

### The Church in California.

SIR,—Thinking that it might interest your numerous readers to hear something about the Church and her work in this distant State, in which I am sojourning for the winter months, I have waited to send you some particulars which might be of the greatest interest, because connected not with the ordinary routine of Church life, but with a convocation of the parishes and missions which belong more particularly to the southern portion of this immense State. The convocation was held in St. John's Church, Adams St., in the beautiful and rapidly growing city of Los Angeles, about 40 miles from this mission, which I am serving as Locum Tenens. This church, not a very large one, but exceedingly church-like, both outside and in, under the Rev. B. W. R. Tayler (a Canadian, by the way), is doing good work for the cause in the west end of the city. The rector, as secretary

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