

he charge Titus whom he placed over the church in Crete, "A man that is an heretic, after the first and second admonition, reject?" Why does he tell him that a Bishop must "hold fast the faithful word, as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers?" Why does he so earnestly exhort Timothy, whom he had placed in charge of the Church at Ephesus, to "give attendance to reading, to exhortation, to doctrine," "to hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus," to "continue in the things which he had learned and been assured of?" Why did he tell him that the "time would come when men would not endure sound doctrine but after their own lusts (or desires) shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables?" Why does he speak of the Church as "*the pillar and ground of the truth?*"

Surely, these and many other passages of similar import that might be adduced abundantly prove that the Holy Apostles did consider that there was a body of truth, a deposit of sound words, delivered to the faithful which must be preserved with greatest diligence and for which it was the *duty* of Christians to contend earnestly.

Will it be said that the Apostles were only speaking about such things as are *fundamentals* of the Christian faith? They were undoubtedly speaking about such things as were considered of sufficient importance to cause dissensions and disunion in the Christian body. And if those matters which have caused Christians to go apart in these latter days, and to set up so called Churches and to worship in separated bodies are not matters of real vital importance in the Christian religion, so much greater must be the *sins* of such divisions. The more we minimise the importance of the opinions that now separate Christians, the more assuredly without excuse and unpardonable becomes the *fact* that such divisions should exist, the more blameworthy become those who first caused and who now maintain such separations.

TO BE CONTINUED

## OUR CREEDS.

A Creed tells us, in a few short plain sentences, what we are to believe. The Apostles' Creed is often called the Belief, because it begins in English with the words, "I believe." So it is called Creed, because it begins with the word, "Credo." There are three Creeds in our Prayer Book, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

The Apostles' Creed is the shortest of the three. We say it at morning and evening Prayer. It is used in the Office for Baptism, and in that for the Visitation of the Sick. There is an old tradition that the twelve Apostles met together and wrote this Creed before they went into different lands to preach the Gospel, so that every new convert might easily learn what he had to believe before he was baptized. But though this tradition is very old, and may very likely be true, we cannot be quite sure about it. Only as S. Paul tells S. Timothy to "hold fast the *form of sound words*" which he had heard (2 Timothy, 1. 13), it seems likely that there was a creed then, if even it was not exactly the one we now call the Apostles' Creed. And if the Apostles' Creed was not actually written by them, it teaches, in plain simple words, the faith which they taught, and may well be called by their name. Its facts are believed by all Christians alike. The comfort of repeating it

aloud, in any time of doubt, or danger, can hardly be understood by those who have not used it. Whatever one's trouble, one can hardly get beyond the first few words without being helped and comforted.

The Nicene Creed is not unlike the Apostles' Creed, but is longer. It tells us more, and it has a more solemn sound, perhaps because we say it in the most solemn service, the Office for the Holy Communion. In the year 325 the Great Council of Nicea met to proclaim the true Catholic Faith against those who did not believe that our Blessed Lord is God. At this great Council the Nicene Creed was solemnly adopted as the Faith of the Church. It was called Nicene because this Council met at Nicea. Later on again, in 381, at the second General Council of Constantinople, the past was added which follows the words. "I believe in the Holy Ghost."

The Athanasian Creed is a long one, and not quite so simple as the other two. It is a grand and glorious declaration of belief in the two most important articles of the Christian Faith. It declares our belief in the Holy Trinity and in the Incarnation. Its strong words to which many people conscientiously object, are no stronger than those we find in S. Mark xvi. And in these days when so many people are content to have a kind of natural religion but will not have a revealed religion; when so many believe in a God, but not in the Christian's God, the Holy Trinity; we may well be thankful that we still keep a protest like the Athanasian Creed against such a colourless religion. We may be called narrow-minded, for the false charity of the day would have us see our neighbour die sooner than tell him he is in danger. S. John, the loving and beloved Apostle, fled in haste out of the public baths when an infidel entered, lest the place should fall upon one who blasphemed his Master. How terribly bigoted such an action would be thought now! Modern Charity would say, "If he is a good man, what does it matter whether he believes or not?" For modern charity quite forgets that the goodness of the free-thinker comes from the very faith which he despises. He has been born and bred in Christian air; he has not been able to keep from breathing it; and, in spite of himself, it has made him Christian in his ways of thought. Let one or two generations come and go without Christian influence all around them (if such a thing were possible; thank God, it is not), and where would you find your goodness then?

E. M. B.

## Canon McColl on Episcopacy.

"I am convinced on *historical* grounds that *Episcopacy* is the ORIGINAL FORM OF CHURCH GOVERNMENT. I cannot find in the records of primitive Christianity a trace of *non-episcopal* Churchmanship. At the first Ecumenical Council, representative of the Church scattered throughout the world, we find The Church under the government of Bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint, that a revolution had silently taken place, namely, the substitution of Episcopacy for Presbyterianism or any form of ecclesiastical polity. Surely that is conclusive that Episcopacy was down to that time the *universally recognized form of the Christian ministry*. The Council of Nicea had evidently never heard either of Presbyterianism, Congregationalism, or Papalism."

## SYMPATHY OF CHRIST UNIVERSAL.

There is one truth that is steadily broadening, taking clearer definition, and gaining greater space in the life of the Church, and in the hearts of thinking Christians. Just what that truth is it is not so easy to put into words. Those who are in the fresh and warm current of the present Christian thought and activities know what it is, and are moved by it as by an inspiration, though they may not stay to put it into a formula. The universal sympathy of Christ for humanity approaches somewhat expressing the truth here meant. Of course the fact that the Son of God came to this world as the Saviour of mankind includes the fact of His universal sympathy, and more too; but this has been so hedged about by man-made dogmas and definitions that many lonely souls go through life without knowing that a strong and sympathetic Brother stands by their side ready to take them by the hand. The forty days of Lent are to us the visible sacrament of this truth. Jesus went into the mountain side alone just to show that He was one with men, that He was *the Man*, including all men, and standing for humanity. There He entered into the depths of human experience, and fought out with us and for us the battle against the powers of evil which have somehow got into this universe, and gained the victory by which alone it is possible for man to gain the victory. The temptation is the definite expression of His sympathy,—as the word means, His pathos, His suffering, His enduring, with us and for us. Precisely. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." The forgotten thing about this is that the sympathy of the Incarnate One is *universal*, that it is not confined to any class or race, and embraces the rich as well as the poor, the bond and free, Jew and barbarian, the white man, the black man, the red man, and the Chinaman. Faithful Christians who are touching the hem of Jesus' robe, whose hearts feel at times the thrill of His tender grace, fail to realize that a shoreless sea of sympathy from the Man Christ Jesus rolls all around human life. When the churchman, the doctrinaire, the sectarian, the reformer, the radical, and the destructives get a clear vision of the universal sympathy of Christ, God in man, we shall begin to hope for the dawn of a better and happier state of things in the world. And, if not an Utopia, men will lose some of their selfishness, and learn to love each other better, and so, many chronic abuses be healed, and many wrongs be righted. And these are tokens of the Kingdom of God.—*St. Louis Church News.*

## The Jews.

BISHOP BLYTH makes an urgent appeal for offerings on Good Friday on behalf of the Anglican Church Mission to the Jews in Cairo. There are about 15,000 Arab and Spanish Jews, 2,000 German and Polish Jews, 2,000 Karaites (Jews who reject the Talmud) and 1,000 mixed nationalities, such as Greeks, Italians, &c. The headquarters of the mission are at 20 Sharia Abd-El-Aziz, where the Rev. Naser Odeh, Missionary Priest in charge, holds daily services in Bishop Blyth's Missionary Chapel. Rev. Canon Cayley, M.A., Toronto, is Hon. Secretary for Canada from whom further informations may be obtained.