

EDITORIAL NOTES.

We extend a hearty welcome to our new fellow-worker, "The North Dakota Churchman," the third number of which we find upon our table this week. The Rev. T. B. Marsh, Jr., of Fargo, Dakota, is the Editor.

We are under obligation to Rev. W. Williams, Rhuddlarn, Eng., for kindly forwarding to us copies of the local English papers containing accounts of the proceedings of the Wolverhampton Congress. The fulness with which these are reported in the secular press affords unmistakable proof of the great interest taken by all classes of the community in these meetings. The reception accorded to His Grace the Archbishop of Canterbury as well by the Mayor and citizens on his arrival, as by the Congress itself, must have been extremely gratifying to him and to all Churchmen. *Church Bells* well says:—

The popularity of the Church as an institution has received a fresh testimonial at Wolverhampton where the Archbishop of Canterbury's visit to the Church Congress has been the occasion of a demonstration on the part of the citizens with the Mayor at their head, which must have more than repaid his Grace for his journey. The Congress has always had its social side in the Mayor's conversazione at the close of the week; but this feature of a public reception of the President and other dignitaries is a departure which deserves commendation. The English Church has nothing to lose and much to gain by showing herself as an important and dignified institution; and so long as she is represented, as she was on Monday, by prelates of the calibre of Archbishop Benson and Bishop MacLagan, the more frequently she is received in corporate fashion by the laity the better.

AN EXAMPLE FOR ALL CHURCH CENTRES.—In connection with St. Stephen's parish, Philadelphia, there has been set on foot an enterprise deserving of universal imitation in all larger centres of Church life and energies. Lack of knowledge, or what is sometimes worse, the pretence of knowledge based upon contracted or one-sided views, is fruitful of total inaction, or at best of misdirected and frequently pernicious zeal. The shibboleths of party find their origin in such a soil to the breeding of discord and the scattering abroad of dissensions. Since the Apostolic days and the acknowledgment of the Epistles—succeeding to the commendations of the Saviour in the Gospels—women have ever been the earnest and unceasing promoters of the work of the Lord in all its diverse applications. "St. Stephen's Churchwomen's Institute or Class for Home Study," therefore, exactly meets the requirements of the day. Knowledge is power, and as the influence of women is all powerful for good or evil; this enterprise has within it the seeds of healthy Church growth and the removal through woman's fine sensibilities and invincible energies, of much of those unhappy asperities which from time to time disfigure and reproach the Church. The course of study is divided into four departments, which may be pursued according to choice or leisure, simultaneously or separately, viz.: I. The Bible; II. Church History; III. The Prayer-Book; IV. Church Theology; each department being led by a special and competent clerical lecturer. The outline is good, but

evidently not exhaustive, and comprises *monthly Lectures* on such important subjects as these: The origin of Liturgies; His ory of the Prayer Book; Structure of the Daily Offices; The Lectionary and the Psalter; Venite, Te Deum, Benedicite, Benedictus, Magnificat and Nunc Dimittis; The Prayers; The Apostles' Creed; The Litany. A second course is mapped out as follows: I. Structure and Purport of Holy Communion office; II. The Office as far as the Creed; III. The Nicene Creed; IV. Creed to the end of Prayer of Consecration; V. Remainder of Office; VI. Baptismal Office; VII. Occasional Offices. Over and beyond the Prayer Book, and Barry's Teachers' Prayer Book as Text Books—names and pages of the books of reference are indicated in monthly notices. A more useful, far reaching enterprise for the welfare of the Church of Christ through her daughters could not be devised; and we would commend it for imitation to every city of our Dominion—and by a confederation of Rural parishes the same idea and scheme is capable of universal application. We are sure that if such seeds of knowledge as are above indicated be sown, new life will result, and dormant energies in many a Parochial limit would be aroused. The matter ought to occupy the attention of wide awake pastors and thoughtful parishioners.

THE Bishop of New York in his annual address to his Metropolitan Diocese in its 104th Convention assembled, uttered many wise words on living questions of universal concern, which may afford profitable reading to any who can possess it. It is full of the inspiration, from which great deeds are born, and displays the beauty of an Episcopate undimmed by narrowness, unfettered by prejudice, and brilliant with the accumulations of wisdom and experiences—chastened, sanctified and consecrated by a charity enforced by the Gospel, and as wide as the Church, whose Chief-Pastorship, in all humility, he adorns.

THE APOSTLE'S CREED.

A Paper read by the Rev. George Rogers, B.A. Rector of St. Luke's, Montreal, at a meeting of the Diocesan Sunday-School Association, 17th October, 1887.

I cannot hope this evening to make my paper of any special interest, for a Creed is looked upon by many as something which is very important, but very dry. And there are others (I should hope outside of the Sunday-school circle) who do not even regard our Creeds as important. They are out of sympathy with the dogmatic teaching presented to us in the Creeds. For they think that Divine truth cannot be fully conveyed to the mind in human words. And they think that every man should find the truth for himself, as it is presented to him in the Word of God. They are those:—

"Whose faith has centre every where
Nor cares to fix itself to form."

Such views are very popular, and harmonize easily with the advanced thought of our time; but such were not the views of the early fathers, who laid solid the foundations of our Church in definite dogmatic teaching, and gave us the three Creeds, which have done much in preserving the pure faith as we have it to-day.

The subject of my paper this evening is the

Apostles' Creed, but it will be necessary for me to lead up to its consideration by a few words on the origin and history of Creeds in general.

I.—CREEDS IN GENERAL.

"A Creed is a form of words in which any Church or Council has embodied its faith." A Creed is more than a confession of faith. It is a confession of faith, in the doctrines of Scripture essential to salvation, in a fixed form of words, which has been received and sanctioned by the Church. Peter gave expression to his faith in the words: "Thou art the Christ the Son of the Living God"; and Martha said to our Saviour, "Lord, I believe that thou art the Christ the Son of God which should come into the world." But these confessions were not Creeds, because they only gave expression to the faith of the *individual* in the individual's words; and not to the faith of the *Church* embodied in words fixed and authorized by the Church. In the Creeds of our Church we have the great leading truths of the Bible brought together and expressed in a few words. It is very probable that the early Christian Fathers, in bringing together these essential doctrines of the Word of God, and framing them into Creeds, were but following a peculiarity of the Jewish Church; for the Jews had a distinct Creed, which stated that "Jehovah their God was one Jehovah, that He created all things, gave them their laws, and would bless or punish their nation according as they obeyed or disobeyed Him." But apart from the example of the Jewish Church, a sufficient reason for the formation of a Creed is found in Christ's command to His disciples, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost;" for the disciples could not baptize in the name of the Father and of the Son and of the Holy Ghost, unless the candidate for baptism declared his belief in the Father and in the Son and in the Holy Ghost, and this is the greater part of the substance of our Creeds in a few words. And it is in fact from such confessions of faith, required of candidates for baptism in the early Church, that our Creeds have grown. St. Cyril writing in the year 347, required from those about to be baptized, a confession of faith to be made in the following words: "I believe in the Father, and in the Son, and in the Holy Ghost, and in one baptism of repentance." Earlier than this however, the outlines of our present Creeds are to be found—possibly as far back as the beginning of the second century. For in the Liturgy of St. James, composed in all probability about the beginning of the second century, but not committed to writing till a much later date, we find the words used by the Priest: "I believe in one God, Father Almighty, maker of heaven and earth, and in one Lord Jesus Christ the Son of God." This however may be an interpolation. Again we find in a letter to the Trallians, written in the second century, the following words which closely resemble parts of our present Creeds: "Jesus Christ who was of the family of Mary, who was truly born, did eat and drink, was truly persecuted under Pontius Pilate, was truly crucified and died . . . who also was truly raised from the dead, His Father raising Him." Irenaeus also writing in the second century, speaks of "the faith in one God, the Father Almighty, who made the heaven and the earth . . . and in one Jesus Christ the Son of God, who was incarnate for our salvation, and in the Holy Ghost." And Tertullian writing in the third century, refers to "the rule of the faith; that is, of believing in one God Almighty, maker of the world, and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, on the third day raised from the dead, received into the heavens, who sitteth now at the right hand of the Father, and will come to judge the quick and the dead." Now it is evident from these and similar passages to be found in the writings of the early