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of Mr. Wagner, who was a man of singular ability and great determination, and animated without doubt by a great desire to do his best for the people, but he left a very imperfect work behind him, which Dr. Hannah had taken up and perfected. It was not only as a great ecclesiastic that he was known, but as a citizen of Brighton, and he rejoiced to be called upon to present this memorial of him to the municipality in the name of the subscribers. The Mayor, in receiving the bust, assured the Bishop that the town would greatly appreciate the memorial of one who had been so much esteemed, and congratulated Mr. Bruce Joy on the skill with which he had produced a likeness in which all the good qualities of the late Archdeacon seemed to live again. He thanked the Bishop and the Committee for presenting to the municipality the very beautiful bust that the subscribers had provided. The Bishop was afterwards thanked by the Mayor for taking part in the ceremony, and a vote of thanks was also passed to the Chairman, on the proposition of Rev. Dr. Hamilton, who assured the Bishop that the ceremony was not merely a Church ceremony, but was one of a public character in which all classes in the town desired to share.

Notes and Queries.

SIR—Is it necessary in the Church to have her teachings supplemented or rather overshadowed by the various orders and societies that appear to serve as props for her walls? It is far more likely that those strong walls are often lost sight of in the numerous props around her. Is any pledge more sacred, more binding, than the one taken in baptism? Yes, the child might well forget that he has been "signed with the sign of the cross," pledged to be temperate in all things, when he hears so much more of his being a member of the Band of Hope than a member of Christ, a child of God. Are the little ones who form the Ministering League taught that in their baptism they promised to do unto others as they would have others do unto them, that kind words and actions should be the rule of their whole life, that they are God's children? Do the members of the White Cross Army, the Iron Cross Brotherhood, need any other pledge than the one which years ago made them soldiers and servants to fight against the devil and all his works, and surely to keep themselves pure and unspotted is included in that pledge. I cannot think it edifying to see men who ought, and perhaps have been fighting for many years, kneeling at the altar and pledging themselves anew. Is a second pledge of temperance helpful in any way? If so, why have we promised it in our baptism? I know little of these various orders or the good they may be doing, but it is very evident, and many must see the tendency they have of putting aside the teaching of the Church for that of the order, even though the same, one hears so constantly of the temperance of the one, the purity of the other. Asking a friend a short time ago a question, she declined answering, giving as a reason that in a society she had lately joined, she had pledged herself to say no unkind thing of any one, yet she had all her life been a member of the Church—a Christian woman—one who had tried earnestly to do her duty, had passed through many bitter trials most patiently—well educated, a gentlewoman in the truest sense of the word; yet she, "a member of Christ, a child of God," had actually forgotten, in the glamour of her new society, the old, old pledge made in her baptism, the teaching of the Church all her life. "King's Daughters" is a fanciful name; "Willing Workers" only suggests, after all, what we all have promised to be, but the old one is best, the one that has gone down through the centuries, age after age: A mighty army of "soldiers and servants."

B.

Ans.—We can say nothing as to the special teaching inculcated by these societies, or the character and amount of work they do. We shall only consider the simple question, as to whether societies and vows are found to assist the Church's spiritual work, or to hinder it. Starting at the initial fact that each person is by baptism "made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," we must look at the Church as it now is, in itself and amid its surroundings. On the one side "I can do all things through Christ that strengtheneth me," but on the other side I must daily confess myself a "miserable sinner." If we were all whole-hearted in the doing of our Christian duty and avoiding all appearance of evil, we should probably be above the taking of all bonds and obligations. But "in many things we offend all." We do require many props to support and assist our fallen nature, and the real question at issue is as to their selection and use. Spectacles, for instance, may assist or injure our eyes, and we all resort to spectacles as we require them. The soldier is no less a loyal citizen that he has taken the special oaths of

service to Her Majesty and cause. We begin our Christian course at confirmation, where we renew our covenant "in the presence of God and of this congregation," and we may add to it the vows of holy matrimony and the priesthood for our spiritual good. The State does not doubt our word and good intentions, but it requires our signature to the bond. Thus there are at least two sides. There is a possibility of guilds and agencies being so multiplied as to obligation of individual duty, or again, individuals may come under so many of these rules and obligations, as to lose sight of their particular sacredness, and weaken the conscience by a habitual neglect. Some bishops have seen it necessary to warn their younger clergy against this danger, because every vow should be a sacred obligation. But on the other hand, the work before the members of the Church is wide and many sided. It must be carried on upon the principle of division of labour, and where any part is weak or neglected, some means must be taken to restore its energy. Thus the generous enthusiasm of boys is apt to be lost or turned into evil courses, but some judicious Christian gathers it up and utilizes it by means of a Boy's Guild. Ladies have sometimes a little spare time, or a few spare cents. For want of a definite object both are running to waste, and the owners feel that there is somewhere something wrong. But a friend organizes these units as a band of "Willing Workers," and they work with a will and to some purpose. All the time there are good Christians trying to do their duty and carry out their baptism vows, but in the end they have found some means of giving expression and direction to their Christian promises. We must remember that ten men under military discipline are worth twenty times as many in the form of a crowd. And if any class of men or women feel that they are drawn to some particular form of sin, we do not see why they should not adopt all possible means to counteract it. It may be said with perfect truth that they should not be drawn away, but all sin is a drawing aside from the straight aim, and who is there that sinneth not? Which of us requires no help to perform the whole duty of man in carrying out our baptismal vows? By his "purifying himself with them," St. Paul had evidently great respect for the "four men which have a vow on them."

Sunday School Lesson.

9th Sunday after Trinity.

July 26, 1891.

THE NICENE CREED.

The Church of to-day has every reason to be most thankful to the Church of early days for the Nicene Creed. It appears to be the most perfect form in which the Christian Faith can be expressed—proof of which is perhaps to be found in the fact that widely-differing Christian bodies outside the Church of England are beginning to see in this venerable Confession not only a bond of union, but an admirable and exalting form of worship. The Nicene Creed has been formally adopted by more Church councils than any other. The Greek Church gives it the highest place. In the Roman Church it has been used in the Liturgic Service since the sixth century. In the Lutheran Church it is similarly used, and it is substantially adopted by all Protestants. "It is therefore," says Schaff in the 'Creeds of Christendom,' "more strictly an œcumenical creed than the Apostles' or Athanasian, which have never been fully naturalized in the Oriental Churches."

I. HISTORY OF THE CREED.

The Nicene Creed in its earliest form was drawn up in opposition to the heretical teaching of Arius. This man was a presbyter of Alexandria, who put forward a doctrine denying the Eternal Divinity of the Second Person of the Trinity. He taught that the Son of God had a beginning—"once He was not,"—and that, although the first-born of every creature, He yet was created by the Father. As this was a clear denial of the true Divinity of Christ, the Bishop of Alexandria attempted to convince him of his error. After all such attempts had failed, the Emperor Constantine the Great, in A. D. 325, summoned a council of the whole Church, so that by general conference among the bishops and presbyters a remedy for this heretical teaching might be devised. This council, composed of 318 bishops, besides presbyters and deacons, assembled at Nice in Bithynia. Among the members of this council now best known were Athanasius, at that time a deacon of the Church of Alexandria; and Eusebius, the earliest ecclesiastical historian, who gives the Creed on which the Council in the end agreed. The Creed, as authorized, ended with the words, "And we believe in the Holy Ghost." Additions were made to the Creed at the second general Council held at Constantinople, A. D. 381, and at the fourth general Council held at Chalcedon, A. D. 451. By the year 540, the extended Creed, in very nearly the form which is found in

our Communion Service, had become the generally-accepted form. Only one addition was made afterwards, but that, in its results, was of a serious character. In the article on the Holy Ghost, after the words "proceeding from the Father," the Western Churches added "and from the Son." This "Filioque" clause (as it came to be called) produced the great breach between the Eastern and Western Churches, which continues to this day.

II. CONTENTS OF THE CREED.

In form, the Nicene Creed is tri-partite, its three-fold divisions describing the three Personalities of the Godhead. In form and substance this Creed, which is of Eastern origin, resembles the Apostles' Creed, the outgrowth of Western Christianity. The latter, however, is simpler, confining itself more to the historical facts of the Faith, while the Nicene is more doctrinal and better adapted to refute the heresies which threatened the Church, when persecutions ceased. The Nicene Creed, though formally put forth as the Faith of the Church by the First General Council, is really much older than A. D. 325. It is almost the same as the Creed which Eusebius presented to the Council, and which he says that the Church of Cæsarea received from the bishops of former times. The chief additions made to it by the Council were the word "Homo-ousios," of one substance with the Father, in order to establish the absolute Divinity of Christ: and the words "begotten, not made," to define His eternal generation.

III. NOTES ON THE NICENE CREED.

1. *One God*; "One," to refute the Gnostic heresy of two Creators, one who made the good, and one who made the evil.
2. *The only-begotten Son of God*; that is, that He alone is begotten of the Father; so that there is no other being entitled to be called Son, in that sense; of which we know no more than He Himself revealed when He said "He gave His only begotten Son." St. John iii. 16.
3. *God of God*; "of" is emphatic, and means from, derived from, God derived from, yet not divided from the Father; so "Light of Light," Light derived from, yet not divided from God, the Source of Light; ("God is Light," 1 John i. 5). *Begotten, not made*: not created, like angels and men.
4. *Of one substance*; of one nature or essence with the Father; "I and My Father are One."
5. *By Whom*, that is, by Christ "all things were made," not as a mere instrument, but by co-operation with the Father. "All things were made by (i.e. through) Him, and without Him was not anything made." St. John i. 3.
6. *Who for us men*; that is, for all human persons, male and female.
7. *The Lord and Giver of Life*; not meaning the Lord of life and Giver of life, but, "the Lord; and Life-giver."
8. *One Baptism*; administered once only to each infant and adult, for the pardon of all past sin in penitent adults; and of original or birth sin in infants.

Family Reading.

Sark.

BY MRS. COLIN G. CAMPBELL.

She sits a queen among the isles,
 Her beauty little known;
 While winter storms, and summer smiles,
 At witching Autum's varying wiles
 Adorn her for their own.

She sits a queen and holds her court
 With homage gladly paid
 By sea and sky, whose treasures brought,
 From Paradise, in Joyous sport
 Low at her feet are laid.

And night and day with loving care
 The balmy breezes blow;
 Bright insects gem the perfumed air,
 And brilliant flowers sweet and rare,
 In wild luxuriance grow.

But in her lone and wondrous caves,
 Bloom flow'rets still more gay;
 Nursed by the restless, wandering waves,
 Whose spray their jewelled palace laves,
 Where sunbeams never play.

Strange forms of rainbow tints are seen,
 Spread like a fairy fan;
 Bright red, and pink, and olive green,
 Pale blue are some with silver sheen,
 A mystery to man.

Queen of the Opal Isles! may'st thou
 Long in thy beauty reign;
 Heaven's pity guard thee, nor allow
 The touch of greed to soil thy brow,
 Polluting thee for gain.