

the Gospel. They bore their testimony to that simple form of faith which had been used through all these ages of persecution and which was substantially the Apostles Creed.

"I believe in God, the Father Almighty," etc.

"In order that no man might question what the Church meant by these words, they wrote the Nicene Creed, in which we say :

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible ;

And in one Lord Jesus Christ, the only-begotten Son of God," etc.

"This faith is the story of the Incarnation as it has been preserved by the Church. It is the greatest tradition of Christianity, telling of an Incarnate Christ and Saviour. It was the abiding faith in the doctrine of Christ that made the great hearts of other days say of this dear old creed: 'This is that Catholic Faith which except a man believe faithfully, he cannot be saved.' For those who are the chosen teachers of the Church, she has written her articles, her rubrics, her laws, as their guide, but she has never bound any man to accept the interpretations of any school, and she does not demand as condition of fellowship more than the Catholic Creed."—*Kalendar*.

### CHURCH PROGRESS.

EVERY week the columns of the *Guardian* furnish evidence of Church growth. In the summaries of Diocesan statistics which have been published there is proof of numerical increase, of financial prosperity, and of spiritual vigour :

whilst in the reports of special religious services of the formation of new institutions, and of the commencement of new enterprises, may be found indications of the zeal and energy which characterized the Church in its earliest history, and which are essential elements of success. This is true of the Church alike in Britain and America ; and it is no exaggeration to say that at no former period since the Apostolic age has the Church given more abundant evidence of spiritual life, or made more rapid progress in fulfilment of its Divine mission.

In this the Church is acting in accordance with the law of its own being, and in obedience to the command of its supreme Head. As in the material world so in the spiritual Kingdom of Christ, progress is an unchanging law—a fundamental condition. The Church is required not only to move, but to move onward ; and when it fails to do this it falls below the requirement of the Divine will, and the extent of its own opportunity and duty. There have been periods in the Church's history in which it not only did not advance, but positively retrograded until it became virtually stagnant and dead. These unhappy days of cloud and division, of formality and death, have passed away ; and in every land the One Holy Catholic and Apostolic Church is now labouring with unparalleled energy—with unprecedented success, to preach the gospel among all people, and to restore fallen humanity to God.

In the success of past efforts There is a stimulus to future zeal. The fact that we have not laboured in vain, nor spent our strength for