

## THE TRANSFIGURATION OF OUR LORD.

'He was transfigured before them! (S. Mark ix, 2.)

Jesus had retired into a mountain to pray, taking with Him His most intimate companions, Peter James and John. The time was probably night. The disciples, weary with the day's journey and toil, lay down on the ground, wrapped themselves in their mantles and fell asleep. Such a couch was no hardship to an Oriental to whom beds as we understand them are almost unknown. Awaking suddenly, they beheld a wonderful sight. Their Lord was before them, changed, yet the same. The fashion of His countenance was altered, so that it shone like the sun, and even His raiment partook of the glory, and was white as the light. With Him were seen Moses and Elijah, who were talking with Him 'of His decease, which He should accomplish at Jerusalem.

Truly this was a wonderful and glorious sight, and it was no wonder that Peter should have wished to prolong the vision—but it was not to be. 'While he was yet speaking' came a voice from a bright cloud which overshadowed them which said: 'This is my beloved Son in whom I am well pleased, hear Him.' Overcome with amazement and terror the disciples fell on their faces, and when they again looked up all had vanished.—'They saw no man save Jesus only'—only their Lord who with His accustomed kindness and consideration reassured them with the words, 'Arise and be not afraid' The Mount of Transfiguration was a glorious place but they were not to remain there. They were called to the scene of every day duties and trials, and were not permitted even to talk of what they had seen. 'Tell the vision to no man till the Son of Man be risen from the dead,' was their Lord's command, and they seem to have obeyed Him.

There comes a time, perhaps more than one—in the life of every disciple when his Lord is, as it were, transfigured—when the Master whom he has striven to serve stands before him in a clearer light than ever before, and he is permitted to see for a little a vision of that glory which shall at last be revealed to all the children of God. At such times the believer is raised above the clouds and vapors, the noises and distractions of this lower world, and hears the music and breathes the air of heaven. He is ready to say with St. Peter, 'It is good to be here,' yet he is not allowed to remain in the Mount of Vision. He must come down to every-day duties and temptations, and amid the din and bustle, he is tempted at times to think the revelation all a dream.

St. Peter in his second epistle refers to the transfiguration with his usual directness and simplicity, we were eye witnesses of His Majesty, for He received from God the Father honor and glory, when there came such a voice to Him from the Excellent Glory, 'This is My beloved Son in whom I am well pleased;' and this voice, which was from Heaven, we heard, when we were with Him in the Holy Mount." (2 Peter i. 18). Then the Apostle adds these remarkable words, 'We have also a more sure word of prophecy—for' the prophecy came not in old times by the will of men, but holy men of God spake as they were moved by the Holy Ghost.' It must always be kept in mind that these words refer to what is now called the Old Testament—that book which some men who profess and call themselves Christians now affect to despise and deny, not preceiving that the New Testament grows out of the Old as a tree from its roots, and that the two must stand and fall together.

Dear fellow believers, when our remembrances of the Mount of Transfiguration grow dim, and the voice from the Excellent Glory

seems to recede into the far distance, let us not be discouraged or led to distrust the reality of the heavenly vision. Let us betake ourselves to that sure word of prophecy and rest there content to walk not by sight, but by faith till the day dawn, and the Day Star arise in our hearts.—*Parish Visitor.*

## CONFIRMATION.

### The Christian Faith.

There are three Forms of the Creed now in use in our Church, but they are all essentially the same in what they require us to believe:—

1. The Apostles' Creed.
2. The Nicene Creed.
3. The Confession of our Christian Faith, commonly called the Creed of St. Athanasius.

Very early in the history of the Church, even before the books that comprise the New Testament were written, there seems to have been some such expression of the Christian's Faith.

St. Paul refers, in his Epistles, to some formula of faith known to the disciples—"a form of sound words," "a form of doctrine delivered" to them. Cf. 2 Tim. i. 13: Rom. vi. 17: 2 Thess. iii. 6. Two portions of an Apostolic Creed seem to be recorded: 1 Cor. xv. 3: 1: Heb. vi. 1, 2

Probably such Confessions of Faith were first used for converts before baptism.

A little later many dioceses had different forms of creed, as they had different forms of worship, or liturgies; but all these forms of the Creed were essentially one—different modes of expression for the same Articles of Faith, just as the different liturgies were in all their main features the same.

1. The Apostles' Creed, which is now used in the Offices for Baptism, in the Visitation of the Sick, and in the Daily Offices, is the simplest Form of the Creed. It is also the most ancient of the Forms now existing, and it is not improbable that in substance it dates from the time of the Apostles.

It is so called, from an early tradition that its Articles were framed each one severally by one of the Apostles.

2 The Nicene Creed, which is used in the Office of the Holy Communion, is fuller, and was framed to defend the Church against the heresies of Arius (who denied the Deity of Christ) and Macedonius (who denied the Deity of the Holy Ghost). It is the only Creed that has the authority of Councils of the Church. To the end of the words 'I believe in the Holy Ghost,' it was framed at the Council of Nicæa in 325. The rest was added at the Council of Constantinople (the Second General Council) in 381, with the exception of the clause concerning the Procession of the Holy Ghost, 'and from the Son,' which is an interpolation of the Western Church, and never received the sanction of the Eastern Church. The Eastern Church objected to the words as going beyond the words of Scripture, and not being sanctioned by a General Council.

3. The Athanasian Creed, which is used on the great Festivals of the Church, instead of the Apostles' Creed, at Morning Prayer. This is the latest and fullest expression of the Church's Faith concerning the Doctrine of the Trinity in Unity, of the Godhead. The author is uncertain, but it is most generally ascribed to Hilary, Bishop of Arles, about 430 A.D. It, however, embodies the teaching of S. Athanasius and S. Augustine, and was called after the former great Defender of the Faith who at one time stood almost alone against the Arians who denied the Deity of our Lord.

Though this Creed is so much longer and fuller and more explicit in its terms than the others, it contains nothing that is not implicitly involved in the simplest Creed. Every state-

ment it contains was found necessary to defend 'the faith once delivered to the saints' from some deadly heresy which would have overthrown the fundamental Doctrines of the Trinity in Unity of the Godhead, or the perfect Godhead or Manhood of the Son, or the Deity or Personality of the Holy Ghost.

And thus it has been truly said that The Apostles' Creed is to state the Truth—Instruction in the Truth;

The Nicene Creed is to explain the Truth.

The Athanasian Creed is to defend the Truth. With regard to what are called the Damnable or Condemning Clauses, to which objection is often so strongly made, we must remember that—

1 They are only intended to apply to those persons who have had the fullest opportunity of receiving the Christian Faith.

2 They are only to be taken in the same sense as our Lord's own words (St. Mark xvi. 16)

If any person thinks that the clauses of this Confession of Faith oblige us to believe more than is involved in the Formula of Baptism given us by Christ Himself, let him try if it be possible for him to deny one of the statements therein without denying also that which is necessary to a true conception of the Trinity in Unity of the Godhead, or some equally fundamental portion of the Faith.—*Qu'Appelle Messenger.*

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

WINDSOR.—Wednesday, July 22, will long be a memorable day in the history of Christ Church, Windsor, when the Jubilee of Rev. Canon Maynard, D.D., late rector of the parish, was celebrated with due solemnity.

Canon Maynard was ordained to the Diaconate on the 18th July, 1841, by the Bishop of Nova Scotia, Dr. John Inglis. His Jubilee was commemorated on the 22nd, however, that being the more convenient day for those who attended.

The ceremonies commenced with the celebration of the Holy Eucharist at 7.30 a.m., with Canon Maynard, Celebrant; Rev. H. Howe, his son-in-law, Server; Canon Brock, Rector of Kentville, Gospeller; and Rev. F. J. H. Axford, Rector of Cornwallis and Rural Dean of Avon, Epistoler.

There were present besides these gentlemen,—the Venerable S. Weston-Jones, Archdeacon of P. E. I. and rector of Windsor, Revs. H. Stainer, J. O. Raggles, P. H. Brown, rector of St. Margaret, James Spencer, rector of Rawdon, W. J. Ancient, rector of Londonderry, T. W. Johnstone, rector of Lockport, Jas. Simpson, Priest incumbent of St. Peter's Cathedral, Charlottetown, K. C. Hind, Rector of Newport, J. M. C. Wade, Vicar of Aylesford, T. W. Clift, Rector of Chester, C. H. Fallerton, Rector of Falmouth, A. T. Brown, Vicar of Antigonish, B. T. Woollard, Rector of New Ross, T. R. Gwilliam, and Arnoldus Miller, Head Master of the Collegiate School, and a large number of parishioners.

At eleven o'clock full Choral Matins and Litany were sung by the rector and Mr. Hind, respectively, the preacher, in the absence of Dr. Gilpin through sickness, being the Rural Dean.

At 2 o'clock a sumptuous luncheon was spread in the parish school house. The tables, which literally groaned with the good things provided by the generosity of the women of the parish, were most artistically decorated with an abundance of beautiful flowers. A large number of the parishioners sat down with the clergy and the guest of the day.

At 3 o'clock, when due justice had been done to the good things provided, the Archdeacon called the assembled guests to the most important part of the proceedings. Canon Brock was