

against the world, rest contented with, nay, rather glory in, our divided state.

Have the attacks against Christian truth become feebler in our day? Or can we pretend that the full planting of the Kingdom of God has been successfully accomplished?

Then why these feeble apologies for our miserable failures, or those idle boastings in partial successes, while the preaching of the Gospel is hindered by our party squabbles in the very presence of the heathen? Or why lament at home with folded arms the increasing onslaughts of infidelity and sin?

But there is another great evil arising from division which affects us Christians in a very peculiar way. The very fact of our being divided hinders and makes imperfect the full and perfect witness which we are bound to set forth before the world.

Our religion is essentially a religion of love. We have to teach the world that "God is Love." That of His great love He gave Himself for us, taking man's nature upon Him, thus making us sons of God, and raising man's nature as it cannot otherwise be raised. This common belief must make us love one another; without that love being exhibited among professing Christians we cannot give a true witness to the world of our belief in what God has done for us, neither can we witness to the fact that God is love.

So long as we give this message in a divided form under special Shibboleths, which we value more highly than these great and eternal truths, it is impossible to give a true and certain witness to the world, because our faith in what we preach is not strong enough and firm enough to carry with it that brotherly love towards each other which can alone win the world to the Gospel of Christ.

When the leaven of a true Christianity began to work, the frightened world, beginning to feel its influence, tried to put it down by bitter persecutions and the power of the sword. Then it was not by a zeal shown in divisions, but the silent universal proof of love among the brethren who held the common faith—"See how these Christians love one another,"—which converted the world.

But there is a third evil not so commonly thought of as a certain outcome of a divided Christendom.

The loss of that full outpouring of God the Holy Ghost so truly promised but so painfully hindered by our divisions.

Many of the chief workers for Christ, even in our own country, are cut off from loving sympathy and intercourse from the fact of their labouring in different, so-called, churches.

And thus is hindered that blessed interchange of thought promised us in the Prophet Malachi to cheer us in the latter times of rebuke and blasphemy: "Then they that feared the Lord spake one with another; and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name."

From the united testimony of all the faithful came those inspired hymns and prayers, and all

such treasures of devotion in the old Service Books. From the want of it we are cut off from the full communion of the faithful on earth and the blessed communion of the Church triumphant in heaven.

Compare this with the isolations we have to witness.

The Duke of Argyll, in the midst of his noble Christian argument against the Deceased Wife's Sister Bill, apologising lest his testimony should not be accepted by the bishops as belonging to a different Church.

Or look at the great Dr. Moffatt and his noble work, losing that full sympathy with and from Churchmen because he received his call to it among a separated body of Nonconformists.

So even among ourselves we turn from many a work enobled and blessed, which should encourage and lead us on to further exertion, because forsooth it is carried out and blessed by God through the self-denying labours of a Ritualist or a strong Evangelical as the case may be.

Then from this same cause we find some with extempore prayer, some with fixed liturgy, our old Shibboleth preventing us from uniting the two; and a desire for additional services enriched from the old Service-books, asked for by the Church and by Nonconformists alike, but refused to the one for fear of innovation, to the other lest the new forms should lack the State sanction which stereotypes the Prayer-Book.

Having lost the unity we have lost much of the freedom of the Universal Church. And the work of the Spirit, in the so-called different churches and in the individual members of them, is cabined and confined by our party bands.

Why cannot we have services to every taste—ornate for those who admire them, plainer for those who prefer them, the very services of dissenting chapels for those among the poor who prefer them, freed only from political allusions and ranting excess.

Think of the hindrance to the outpouring of the Spirit of love when these things of comparative indifference cause bitter enmities between those who should be brothers indeed, holding the eternal verities of the Christian faith.

If this true unity and brotherly love could be fostered and enlarged, instead of being thus strangled and confined, how great a blessing would be gained; those who holding the same essential truths represent different phases of Christian thought, instead of being stereotyped in their crude beliefs as they now are by party watchwords, would be blended together in one harmonious whole, with fuller powers, giving forth a more perfect witness and using all the energies with which God has blessed them, now squandered over party squabbles, towards the extension of the kingdom of our common Lord. We shall continue this subject in our next issue.—*Earl Nelson.*

—The late Archbishop Trench has bequeathed to the Church of Ireland the sum of £8,000 for some specific church purposes. His Grace also bequeathed £1,000 to be dispensed in charity by the Hon. Mrs. Trench.

THE DEVELOPMENT OF ROME'S CREED.

OF all the dogmas imposed by the Church of Rome upon her adherents, none are more repugnant to man's natural desire for consistency, more derogatory to the power of judgment bestowed upon him by his Maker, than that which requires the acceptance, as forming a rule of faith and practice, of what she is pleased to call Apostolic Traditions. The simple rule laid down by the Church of England is expressed in the sixth Article as follows: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation;" and the same rule in substance is adopted by all other reformed Churches. This, however, is not sufficient for the Romish Church, at any rate at the present day—it was not always so—and she calls upon her members to accept as authoritative, not only what is taught or sanctioned by the written word of God, but also what is based on these alleged Traditions, which are described as constituting the "unwritten Word of God," and which—significant fact!—must be accepted according to the interpretation put upon them by that Church.

In 1564 Pope Pius IV. issued a Bull formulating a new creed, "out of which," it was declared, "no one could be saved." The first article of the new creed was the Nicene Creed, which, as we have stated, had until then been held as a complete *credenda*, and which was now supplemented by fourteen other articles, setting forth, *inter alia*, a belief in the Apostolic and Ecclesiastical Traditions, in seven sacraments, in the efficacy of the Mass as a propitiatory sacrifice for the dead as well as for the living, in the doctrine of Real Presence, in Purgatory, in the intercessory functions of the Virgin and the Saints, and in the power of granting Indulgences. The new creed, too, contained a declaration that the "Holy Catholic and Apostolical and Roman Church" was "the Mother and Mistress of all Churches," a claim which in the light of history will hardly bear investigation. Let the inconsistency involved in this innovation be fully noted. The Council of Trent in 1546 explicitly declared the ancient Nicene Creed to contain "the first principles" of the faith, and to be its "firm and only foundation;" yet ere a quarter of a century had elapsed another creed was formulated, comprising all the doctrines enumerated above, and acceptance of this new creed in its turn was declared to be the sole means of salvation. The inconsistency of the proceeding is seen to be all the more glaring when it is borne in mind that the Traditions which formed the basis of the creed of Pius IV. were alleged to have been "preserved in the Catholic Church by continual succession." It may well be asked, Why then were they suffered to remain so long neglected?—especially as the Church that puts them forward is the same whose Head has since been declared to be possessed of infallibility, that declaration having, moreover, a retrospective application.

The Romish Creed, thus extended, remained without alteration for nigh two hundred years, until, in 1854, by another Papal Bull, the theory long debated within the Romish Church, of the Immaculate Conception of the Virgin Mary, was proclaimed an article of faith. The latest addition—and the most astounding of them all—made by a decree of Pius IX. in 1870, set out that "the Roman Pontiff, when he speaks *ex cathedra* . . . is