

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 ex-

ception 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 the 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 statement 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;