

CONFIRMATION.

THE CHRISTIAN FAITH.

We have considered the subject of Faith in general.

We have now to consider what we are specially required to believe as Christians.

We must remember that a *right faith* is as necessary for the soul's health as *right conduct*. We are as *responsible* to God for what we believe as for what we do.

If God has been pleased to *reveal* certain *Truths* for our guidance, we must be as account able to Him if, through *wilfulness* or *careless neglect*, we remain ignorant of them, as if we remain wilfully or negligently ignorant of His *Laws*.

There is no greater delusion or fallacy than the very common saying, 'It does not matter what a man believes so long as his heart and his life are right.'

It is a plausible excuse for the divisions and many diverse forms of teaching in Christendom at the present time, but it is plainly contrary to the Word of God. In the Scriptures we read:

1. That 'he that believeth not shall be damned,' or condemned.—St. Mark xvi, 16.

2. That the Faith is One. 'There is one faith.'—Eph. iv, 5.

3. That the Holy Spirit would 'guide' the Apostles 'into all truth,' or 'in all the truth.'—St. John xvi, 13.

4. That the Faith 'was once delivered unto the saints.'—Jude 3.

5. That we 'should earnestly contend for' that faith.—1b.

6. That the 'Church of the living God' is 'the pillar and ground (or base) of the truth.'—1 Tim. iii, 15.

There may be differences in the belief of men on some questions, the absolute truths concerning which has not been definitely revealed, and which are, therefore, left rather as matters of *opinion* than of *faith*. But all that is *necessary for a Christian to believe to salvation* was undoubtedly perfectly revealed to the Apostles, so that, as one of the Thirty-nine Articles of our Church says, 'Whatever is not read' in Holy Scripture, '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 (Art. VI.)'

When we hear of questions upon which Christians have been, or are, divided, we should ask whether such questions are mere matters of opinion or are Articles of Faith. If they are only matters of opinion it must be sinful for any persons to separate themselves from the common bond of worship of the Christian Church because of them. If they are truly matters of Faith, there must be *truth* on one side and *error* on the other, and it must be the bounden duty of every one diligently and conscientiously to endeavour to ascertain, and to convince the mind, *which is the truth*.

To be indifferent to it, or to say 'It does not matter,' is to dishonor God, Who has given us the revelation.

And when the mind is *convinced of the truth* a true Christian must, for the sake of others, '*contend earnestly for it*,' and show by his conduct that he believes that there is a difference in God's sight between *truth* and *error*, as much as between *right* and *wrong*.

'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,' said St. Paul, 'let him be accursed.' (Gal. i, 8).

But while it is our duty as faithful Christians 'earnestly to contend for the faith,' to be jealous for the truth, as those who have had a trust committed to them, and not to be as 'children tossed about with every wind of doctrine,' we must remember that we are bound to 'speak

the truth in love,' seeking to win, not only by zeal and earnestness, but by a Christian temper, those who oppose themselves.

The *Christian's Faith*, then, all, i. e., that he is required to believe as necessary to his salvation is embodied for us in the Articles of

THE CREED.

When the convert to Christianity comes to be admitted into the Church this is the faith into which he is *Baptized*.

When the child, who has been baptized as an infant, comes to receive the Blessing of Confirmation, or the Laying on of Hands, this is the Faith which, ratifying the promises made on his behalf at Baptism, he acknowledges himself '*bound to believe*.'

This is the Faith which in every act of public worship the Christian again and again rehearses and makes his own, as he says, '*I believe*.' And when the last hour of this mortal life is drawing near, and the priest visits the man to help him to prepare his soul for death, in order to ascertain 'whether he believes as a Christian man should, or no,' he rehearses this same *Confession of Faith*, and asks '*Dost thou believe?*' and the dying Christian answers,

'*All this I steadfastly believe.*'

This, and *this only*, is thus what is required of every man to be believed as necessary to salvation since every article 'may be proved by most certain warrant of Holy Scripture,' as being the revelation of the Truth of God, in accordance with our Lord's own most solemn words—

'*He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned (condemned).*' St. Mark xvi, 16.

To add thereto fresh Articles of Faith, as the Church of Rome has done in the Creed of Pius IV, is as inexcusable as to take therefrom as many *schismatics* have done in their virtual denial of the article concerning the Holy Catholic Church.

The Church founded by Christ and His Apostles and Prophets, and made the pillar and ground (or base) of the truth, accepted these articles of the Creed while yet in her undivided state (i. e., before 1054), and while, therefore, she still possessed in all its fullness the pledge that she would be guided into all truth.

No one branch of the Church, however numerous, can be assured that it will be guarded against error.

Our Church [i. e., the Anglican branch of the Church Catholic] has always appealed to the decision of the *whole Church* as to all matters in which she differs from the other branches of the Church Catholic, such as the Church of Rome and the Eastern Church.

But, in the meantime, she holds without wavering to the Confession of the Christian Faith embodied in the Creeds, which were the Church's Voice of Faith while she was still *One*, as a full and sufficient expression of the *Christian Faith* in all things necessary.—*The Church Messenger Qu'Appelle*.

THE APOSTOLICAL SUCCESSION.

We have in other connections alluded to the testimony borne by the greatest exegetical scholar of the age, the late Bishop of Durham, Dr. Lightfoot, to the doctrine of the Apostolic Succession as the "back-bone of the Church."

We add from the late charge of the Lord Bishop of Oxford, Dr. William Stubbs, the greatest historical scholar of our times, the testimony of this great authority on the same subject: "The historic Episcopate, not merely as a method of Church government—in which sense it could scarcely be called historic—but as a distinct, substantive, and historical transmission of the Commission of the Apostles, in and by which our Lord formed His disciples through all generations into a distinctly organized body or Church,—the historic Episcopate is of the very

essence of the Church of England, and could not be suffered to be called in question by any body or individual desirous to be incorporated into our Communion. And the assertion of such a principle involves either the admission to Holy Orders by the Bishops of all Presbyterian or otherwise ordained ministers who are desirous of being united to us before we could recognize their position or join their service with ours."

These are the words of a scholar and a historian whose reputation is world-wide.—*Iowa Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SAKOVILLE.—Tuesday, the 16th inst., was a red letter day with the Church people of Hammond's Plains in this parish. For many years past they have laboured, waited and prayed for the completion of their new Church and on the above named day their happiness was consummated by the setting apart of the new building to the service of God for ever.

In the absence of our own beloved Bishop, the service of Consecration was performed by Dr. Neely, Bishop of Maine, of whose fatherly kindness to us all we cannot speak too warmly and who has our very best thanks for the trouble he has taken in our behalf. Our venerable and much loved friend, Dean Gilpin, gladdened our hearts by his presence and we were rejoiced to see him in such health and spirits, notwithstanding the numerous and weighty cares which devolves upon him. The Rev. Canon Partridge of Halifax, a man whose praise is in all the Churches, was also with us and gave a spirit stirring address during the service. The other clergy present were the Rev. T. Ballis, who acted as Chaplain to the Bishop, the Rev. Norman Lee Garrison, Chaplain, Halifax, N. S., and the Rev. I. O. Raggles of that city. Miss Tremaine, Mr. King Pooley and other Halifax friends favored us with their presence, and by their valuable and efficient assistance added very materially to our happiness and success. The above named young lady presided at the organ, and Mr. Pooley, who brought with him eight juvenile choristers, conducted the musical part of the service with his usual well known skill and ability.

After service the company partook of a bountiful luncheon prepared by the ladies of the congregation, and having spent an hour or two in social intercourse returned to their homes.

Universal regret was expressed at the absence of our esteemed friend, E. P. Archbold, Esq., on account of indisposition, since to him and the members of his family circle we owe much of the success that has attended our efforts.

THE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

Sir,—I gratefully acknowledge the receipt of the following subscriptions:

Rev. Cecil Wiggins, offertory from Sakoville Parish, N. B., \$15 00; John Summer, Carleton Place, Ont., \$10; Ascension Day offertory from St. Mark's Church, Parksdale, Ont., per A. J. LaVentura, \$13.07; Rev. A. Eliot \$2; Rev. J. Fielding Sweeney \$1. Total \$41.07. Full total from Canada, \$746.44. Estimated cost of constructing and furnishing the hospital \$4,000.

I remain yours truly.

W. CHAS. WILSON.

The Rectory, Springhill Mines, N.S., June 16th.

SHIP HARBOR.—The congregation of Ship Harbor were cheered and strengthened on Saturday and Sunday, 13th and 14th inst., by the presence of their former beloved Rector, the Rev. James Lowrey, now of Barbados. The words of good counsel and encouragement