

Lord Jesus Christ, let him be Anathema"1 or again, in the answer of S. Paul and Silas to the jailor at Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;"2 or again, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned;"3 or just one one more, in those words which breathe the very warnings of the Creed, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."4 But people may reply to this, "It may be that belief is necessary to salvation, but not this particular belief, with its turns, and twists, and subtleties of expression, and hard sayings." But here, at all events, honest members of the Church will be prepared to endorse the statement of the Eighth Article, that the doctrine of the Creeds, the Athanasian included, "may be proved by most certain warrants of Holy Scripture." The doctrine of this Creed is the doctrine of the Trinity in Unity, and the doctrine of the Incarnation; in itself, not a whit less simple than the Apostles' Creed, or the Nicene Creed, but only drawn out more fully under the pressure of unbelief.

The Church at first basked and reposed in the sunshine of personal love for our Blessed Lord; but when His existence and Divinity were challenged, it became necessary to define and explain. Where will our most precious promises be found, if Jesus Christ be not truly God? How will His Death save us, if He be not the Son of God? How do we know that sin is vanquished, if we are not sure of the power of Him Who has conquered it? How can One promise to us eternal life, if He has not the right of admission conferred by His eternal Sonship? How can we listen to One Who says, "I am the Way, the Truth, and the Life;"5 if we are not sure that we are listening to One Who is "very God of very God"?

But now let us examine this a little further. Why is it that people wince under the assertion of this great doctrine? Why is it a matter of such importance, on the other hand, to assert that a right faith is necessary to salvation?

It is, after all, only a principle which we recognize every day. All truth has its damatory clause appended to it for cases of neglect. Our life, our human life here, may depend on the possession of the right knowledge of the truth at the right moment. Let a man, for instance, sever an artery when no help is near; it is necessary to the salvation of that man that he should know what to do. Let him take a journey on the Arctic snows, or under the sun of equatorial Africa; again it is necessary to that man's salvation that he should know how to manage his health under these conditions. Let him be smitten down with some disease, out of the reach of doctors; the truth, the exact truth it may be, is again necessary to save his life. And, further, you have only to suppose that you have instructed and equipped and done everything you can to furnish such a man with ready help, and he has despised and refused and wasted your help, so that you must say at last, "I must leave him to himself, for he will not let me help him." So it is with our souls—our souls, which are most delicate, and liable to that terrible disease of sin. Christ, the Good Physician, knows what we want, and instructs us how to treat, how to use, our souls, and we neglect His instruction. Do we not thereby imperil their salvation? He knows that we have to pass by a difficult and dangerous road—"a barren and dry land, where no water is"—and what He tells us is not merely "so much information upon the highest topics, but conditions of moral and spiritual renovation which are not to be found elsewhere." If a man rejects this, he does it to his great peril. If he wishes to be saved, "above all things it is necessary that he hold the Catholic Faith," simply because that

Faith contains the essentials, the supplies, the helps, the directions, for his journey through the desert of the world. And then, of course, in the end, wilfully to reject these helps, is to anger the All-holy God. "The wrath of God abideth on him," because he has persistently and wilfully and stubbornly rejected all help.

Surely, then, if we view the warnings of the Creed in this manner, they are not the impatient curses of an intolerant Church, interpreting the whims of a capricious tyrant. They are, in the first place, the assertion of a law that truth in anything cannot be neglected with impunity; and that, secondly, to go on rejecting warnings is finally to anger Him, Who spared nothing, not even Himself, to give us these warnings and His help.

But still some will say, "How awful a thing it is to pronounce sentence like this! Why not leave it to Almighty God?" The answer is simple. The Church *does* leave it to Almighty God. No one is condemned, and no set of persons is denounced. The Church merely says eternal punishment, eternal loss, is the sentence for unbelief; but the conditions are in the hand of God. He knows the antecedents, the opportunities, the moral circumstances, of each one to whom truth is offered, and also the deprivation which they suffer to whom it has not been offered; and He judges accordingly. Every universal statement like this implies conditions; all such statements, for instance, as "Give to him that asketh thee," "Resist not evil," "Swear not at all," "Pray without ceasing," must be taken with due limitation of circumstance. So with these sentences of God's wrath. The principle laid down is, "This is the sentence promulgated by God in His Holy Word, and this is the enunciation of the Church's faith in accordance with that Word;" but, at the same time, there will assuredly be many conditions, many cases of invincible ignorance, or defective teaching, or unfortunate bringing up, errors which cannot be termed wilful, which God Himself will reserve for His own treatment. But the Church cannot on that account relax her warning. The newspapers told us only the other day of a poor old woman who was wafted in an open boat across the North Sea, without rudder, oar, or compass, and who safely reached the shores of Norway, through a rocky entrance and shoal-bound fiord, where it would be pronounced impossible for a boat to live. We do not, therefore, henceforward say to all mariners, "Commit yourself to an open boat, use neither oar nor compass, and trust to get to land safely on the first coast which you see." No; we still say, "These are the laws of navigation, which except a mariner keep faithfully, he cannot be saved."

If the Church does not warn, God will surely require the blood of men's lives at our hand. If we refuse to say the Athanasian Creed from a spirit of false tenderness, we cannot say, "I take you to record this day, that I am pure from the blood of all men."

Would that we thought more of this great importance of a right faith! How much depends on the use which we make of God's Holy Word! How much depends on the use which we make of the Church, and of those Sacraments which our Church does not hesitate to say are "necessary to salvation"! If this or that person had only been told! If they had only been brought to God! If they had only the grace of the Church to fall back upon! But as it is, alas! the lives of too many are a sad commentary upon those awful but true words, "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ."

1 Acts xx. 26.

THE death of the Right Rev. Ashton Oxenden, D. D., formerly Lord Bishop of Montreal and Metropolitan of Canada, is announced. It took place at Biarritz on the 22nd ult.

News from the Home-Field.

Diocese of Fredericton.

The Rev. C. O'Dell Baylee has been appointed Rector of Derby and Blackville.

On the 4th inst. the parishioners gave their new Rector and his family a grand reception at the rectory where a very enjoyable evening was spent.

On the morning of the 5th Mrs. Baylee was surprised and delighted to find that the pantry and cellar at the rectory was stocked with all kinds of provisions for which she desires to thank her many kind friends.

Diocese of Quebec.

WINDSOR MILLS.

Mr. L. O. Armstrong, of Montreal, gave his most interesting lecture, "Round the World in 38 days" at this place in the evening of the 18th ult., and kindly donated one half of the proceeds towards the Parsonage Fund.

CLERGY HOUSE OF WEST CACOUNA.—The movement which was set on foot last summer to establish, at this popular summer resort, a house of rest, for the clergy of the Church of England, in the Ecclesiastical Province of Canada, has by no means been lost sight of by the church people who interested themselves in the project from its first inception; but has steadily and surely progressed. Owing mainly to the exertions of the summer residents of the place, the property adjoining the church, which seemed in every way most suitable for the purpose, has been purchased and paid for. It was also insured for three years as soon as acquired.

A small sum is in hand towards the repairs and alterations it was deemed necessary to make, and it is earnestly hoped that churchmen and churchwomen will bestir themselves to aid the committee in completing and furnishing the building in an adequate manner. It is estimated that \$1000 will be sufficient for the purpose. When it is considered how wide is the field and how many are the wealthy and large hearted churchmen within its borders, there should be no difficulty experienced in securing so small an amount.

Ladies have been appointed in various places to solicit subscriptions, and we would bespeak for them a warm welcome and the cordial help, pecuniary and otherwise of all church people.

The project has the hearty approval and generous support of several of the bishops.

The House will accommodate 10 or 12 clergy, and it is proposed that the charge for room and board for each individual shall not exceed 50 cents per diem.

Diocese of Montreal.

MONTREAL.

GRACE CHURCH.—Y. M. C. A. held its usual fortnightly meeting in the evening of the 23rd February, when Mr. F. Price read an interesting paper on "The Fiery Furnace," enforcing the lessons to be derived from the history of Shadrach, Meshach and Abednego.

TRINITY CHURCH.—The Band of Hope gave a pleasing and successful entertainment in the Lecture Hall on Thursday evening, the 23rd ult., Canon Mills presiding.

ST. GEORGE'S.—The annual festival of the St. George's Church and Sunday school was held last Friday evening, in the school house attached

1 1 Cor. xvi. 22.
3 S. Mark xvi. 16.
5 S. John xiv. 6

2 Acts xvi. 31.
4 S. John iii. 36.