

passion, will accept the Bible as the Word of God on the authority of the historic Church, and on no other authority can they successfully rest its divine claim, and will also accept the first day of the week in substitution for the original appointment of the seventh on the sole authority of the Church, since no other ground for the change can possibly be maintained, and yet will refuse that authority when it bears witness to the summary of truths necessary to salvation as formulated in the creed, the Episcopal government of the Church as constituted in bishops, priests, and deacons, the liturgic form of worship, and the observance of Lent and of the festivals and feasts of the Christian Year. Surely the greater includes the less. If the Church, the historic Church, which come to us in her great branches, is to be listened to and obeyed when she tells us what is the Word of God, and when she tells us that we must supersede a detail of the moral law recorded by the finger of God on a table of stone, then let those who refuse to hear the very same Church when she tells us to believe the fundamental verities of the Gospel gathered together and arranged in the creed, to accept the government of the episcopate with its two subordinate orders, to use precomposed forms of worship and the ministration of sacraments, and to observe the times and seasons which present Christ to us, and the benefits which He bestows upon us, then we say, let such as refuse to hear the Church in these minor matters, while they obey her in the greater, tell us why? Let them explain this gross, this glaring inconsistency.

We venture to suggest that in large part the explanation is not far to seek. However unpalatable it may be, to set it down in black and white, still it is profitable to do so; and accordingly we make bold to say that the great majority of those who refuse the authority of the Church of God in polity, creed, sacraments, worship and practice, while they accept the Bible as the Word of God, and observe the first day of the week instead of the seventh, cannot tell why they do so. They have never been forced to consider what answer they should give were their belief in the Holy Scriptures challenged, or their fidelity to the claims of Sunday called in question.

Suppose every one who reads this article were to ask the question of himself, Why do I accept the book proposed to me as the Word of God to be such? And secondly, Why do I keep the first day of the week as holy, which God nowhere in His Word commands me to observe, and entirely disregard His repeated injunction to hallow the seventh day? When one has answered those questions as only they can be answered, then he will be in a fair way to become a Churchman; then he will be a sturdy and successful opponent of the claims of modern Romanism, and then he will be, or will soon be, must be, a true Catholic.—*The Churchman.*

Were the creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?—H. J.

The Church had the Creeds before she had the Bible. The society founded by Jesus Christ had "the faith once for all delivered to the saints," as St. Jude testifies, long before he wrote his Epistles, and St. Paul in several places mentions the same fact. They had learned "all whatsoever Christ had commanded them," not from books but from His lips; and were commissioned also by Him to minister His sacraments. They had both these in their integrity, and handed them down to us. The Bible was not put together till the Council of Carthage, A. D. 397, and the earliest list of Books of the New Testament is that given us by Athanasius (320). When the Nicene creed was formulated, Scripture was never even appealed to. The 325 bishops were asked singly concerning each arti-

cle of the Apostle's Creed, what its meaning was according to the tradition handed down in his Church. Seventy years afterward it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written word. The Church was the first pillar of the truth (1 Tim., iii., 15), the Scriptures were gradually built up into the second. Get Dr. Neale's lecture on "The Bible and the Bible Only."—*Church Times.*

News from the Home Field.

Diocese of Nova Scotia.

SUMMERSIDE, P.E.I.

The Rev. C. Sydney Goodman, who was elected to this parish, having decided to remain at Antigonish, his parishioners having been successful in their efforts to keep him, the Rev. Alfred Osborne has accepted the position of incumbent, and is expected to enter upon his duties in the course of a month. He is said to be one of the ablest speakers and best workers in the province.

Diocese of Fredericton.

ST. JOHN.

St. George's Day was celebrated in this city by St. George's Society, which had special service at Trinity Church in the afternoon, followed by a dinner in the evening. The members met at the Court House about 5 o'clock, and headed by the Artillery band marched to the church, where a large congregation was present. The service was impressive and beautiful, the music being rendered by a combined choir, the Rev. J. M. Davenport taking a solo. The Rev. H. Eatough, Chaplain of the Society, preached the sermon, which was an eloquent one and fitting for the occasion, full of counsel and advice as to the duty of each man to his country, his society, and his fellowmen.

St. James'.—At the meeting of the congregation, held on the evening of the 23rd April, it was decided to invite the Rev. A. D. Dowdney, of Mitchell, Ont., in the Diocese of Huron, to accept the rectorship of the parish. It is thought that he will accept.

The Lord Bishop of the Diocese has gone to England for a short rest.

Diocese of Quebec.

QUEBEC.

A good congregation attended the anniversary service of the St. George's Society in the Cathedral on the evening of St. George's Day. The Society's banners were suspended from the front of the organ gallery, and most of the city clergy occupied seats in the chancel, the Lord Bishop of the Diocese being seated on the Episcopal throne. Revs. Parroch, Petry and others took part in the services, and the lessons were read by the Rev. Lonnox Williams and the Bishop respectively.

The musical portion of the service was exceedingly bright and hearty, reflecting the utmost credit upon the choir and the organist, E. A. Bishop, Esq. The *Piece de Resistance* was the Anthem taken from the brilliant composition of Sir John Stainer, written for the Queen's Jubilee, the very beautiful opening recitative

being admirably sung by Dr. Hewitt. The chorus was also exceedingly effective.

The Very Rev. R. W. Norman, D.D., the Dean of Quebec, was the preacher, and took for his text Genesis iv, 9, "Am I my brother's keeper?" In closing an able sermon, the preacher referred to the almost universal existence of the sentiment of patriotism—love for fatherland—amongst the nations, as illustrated by their national music and national bards. English people were often charged with preferring things English simply because they were English, but he believed travel had done much to remove the cause for this reproach, and remarked that we need not be ashamed of the glow of pride that warms the heart as we reflect upon being the sons of that nation that is foremost in the ranks of civilized nations, that can boast of its civil and religious freedom, that is ever correcting abuses, whose public men are uncorruptible, and whose language will ere long become the universal tongue of the world, as it is now that of Great Britain, the United States, Canada, Australia, New Zealand, etc. It was not for him to say what would be the destiny of this Dominion. It would not be right of him to utilize his position to even express his own belief in the matter. But no matter what it might be, he could not conceive that it would be such as to render unnecessary the further existence of the St. George's Society. For there would always be immigrants arriving here from the old land, even if they were only passing through to the Northwest, and it was but proper that there should be those here to meet and to welcome them and to make them feel that they were here amongst friends. The Dean referred his hearers to the 58th annual report of the Society for a record of its work during the past year, and said that the sub-Committee on Charity merited their thanks for the aid they had given to those in want and for the economical way in which they had done their work. He referred to the donations given during the year by the Society to the Finlay Asylum, the Ladies' Protestant Home, the Women's Christian Association, and the Jeffery Hale Hospital, and in noticing the fact that though three new members had been added during the year, three had been lost, he expressed his hope that there might be a further increase in membership, in order to obviate the possibility of the future collapse of so excellent an organization. They were glad to welcome as members all who were of English or Welsh origin. He rejoiced that the Society was non-sectarian and that they enquired into no man's faith. The rev. gentleman thought that if we did not sufficiently regard our fellowmen as Brethren it was probably because we had not a sufficient regard for God as our Father. In his eloquent concluding remarks the preacher appealed to his hearers in the name of humanity to come to the assistance of this deserving Society, reminding them of the words of the great Roman who said "I am a man, and therefore nothing that concerns humanity is indifferent to me." The sermon was an exceedingly brilliant and eloquent one throughout.

The offertory was taken up immediately after the sermon by the officers of the Society. The hymn sung before the Benediction concluded as follows:

"Thee with humble adoration,
Laud we now for mercies past;
Still to this most favored nation,
May these mercies ever last.
Britons then, through future story,
With their prayers shall praises sing;
Lord of life, and light, and glory!
Bless thy people, bless their Queen."

At the conclusion of the service the Cathedral bells again rang out a merry peal, and a splendid selection of English national airs was performed upon the organ, the majority of the