

Editorials.

CHURCH ARCHITECTURE.

In this age, in which things exist only by virtue of their power to adapt themselves to modern needs, we might naturally expect some departure from the ecclesiastical architecture of the past. The change has been so radical, however, that we well question whether, in this matter, we are not sacrificing too much to utility. The reality of religion is not, of course, to be found in outward forms, whether of ceremonial or of ornament, but in the spirit. At the same time, the inner life must be embodied in some outward form, and it cannot be a matter of indifference to us as to what that form shall be. Religion appeals, not either to faith, or to reason, or to the affections, but to all these combined, together with all else which makes up the life of man. These former, indeed, are the foundation and the strength of it, but they are not the whole. They should be cultivated and beautified by all that appeals to the finer sensibilities. Art at its best has drawn its inspiration from intense religious feeling, and we do wrong to reject the service it may render. It is true that a love of what is beautiful in form and color in church decoration and architecture may be carried too far, and the non-essential thus press too close upon the vital. But this can only happen from an abuse of taste and refinement, that is in a disturbance of the general harmony which exists.

We need scarcely say that whatever beautifies a thing, without impairing its utility, must add to its value. The general statement is at once admitted. But when we apply this to church buildings or services, some may not be so ready to admit its truth, and yet the principle is the same. In these there should be solemnity, dignity, grace and beauty. Where