

posed relations to science, the authenticity of the sacred books, the substantial accuracy of Bible History. The uninstructed are asked to sit in judgment on questions, in the solution of which trained abilities and the deepest research are necessary. Nothing is too sacred to be questioned. No authority is too high to be brought into doubt and practical contempt. Man is infinitely exalted. The infallibility of reason is substituted for the infallibility of the Bible. All possible problems of nature and spirit, profane and sacred, are rashly decided. God in man, rather man himself, becomes man's Teacher, Guide and Saviour. Such destructive theories are closely connected with the loss or the forgetfulness of the true idea of the Church. They can best be corrected by restoring to the Church its true position in our religious system and life, and its rightful authority in matters of faith. Historically the Church is before the Bible. The Bible was not given and then the Church formed in accordance with its teaching. The Church must have been first or there could have been no Sacred Scriptures. This is true in relation to both the Old and the New Testaments. The revelation of God could not have been spoken from the opening heavens into the ear of the world. It was given to men called out of the world, to men prepared for it, to men who would obey and keep it and hand it on to the future.

The Bible is made up of the supernatural history, and special divine teaching of the Church, in the exigencies through which God led it. What, for example, are the Holy Gospels but memoirs of Christ compiled under the guidance of inspiration by witnesses, or companions of witnesses, of the events, a considerable time after the death of Christ, for the use of the Church which was already established and widely diffused, and long familiar with the facts they record through the oral teaching of the Apostles? What are the Epistles but letters called forth by the needs of the times to individual Churches? What are 'the Acts,' but the Sacred History of the empowering of the Church in its Pentecostal gifts, and of the Apostolic labors and successes of its Minister? Primarily, the Church itself is God's Revelation. The written Word is authoritative, as given to the Church, recorded for the Church, by the Church's Ministers; preserved by the Church, proclaimed by the Church, for the Church's nurture and sanctification. Remove from beneath it its 'pillar and ground,' and it could only be expected that the Edifice of Truth would fall. But give to the Church the place and authority that rightly belong to it, as Christ's own institution, with its ministers sent and empowered by Him for their work, with orders, sacraments, rites and government, ordained by Him or having His approval; establish the claim of the Church to be heard with authoritative testimony, amidst the din of human controversy, and the vagaries and aimless searchings of doubt, and there will be, at least among Christians, little place for scepticism. The new rationalistic Christianity will be no longer possible. Rationalistic attacks

upon the ministry, depreciation of the Episcopate and of its powers and prerogatives, denials of the Church's identity in history from the Apostles times, are alarming symptoms, and are hailed as welcome supports of Infidelity.

A VERY SAD CASE.

SOME griefs are too deep for tears. We have been called upon to sympathize with a sorrow so deep that we cannot fathom it. The trouble we allude to will, we fear, excite more laughter than weeping. It is this, in the corner stone of St. Alban's cathedral, Toronto, a copy was put of each of certain newspapers, as is the custom. It appears that this paper was honored by a copy being hermetically sealed up, in company with other papers. But alas! and alack! our pseudo Church contemporary was not regarded worthy of this corner stone sepulchre. Hence his tears, hence, too, an ill-natured, snarling, carping attack upon the cathedral scheme, and a criticism of the design for that structure which, tho' highly humorous, is bitterly vicious. Of course those to whom the office of the Bishop is objectionable in itself as it is to our contemporary, yet who are under episcopal rule, as our contemporary is, in spite of his efforts to throw off the yoke, to such the very name "cathedral" is like a red rag to a bull. But to all churchmen of ordinary intelligence and loyalty, a cathedral is regarded as a very happy necessity, the very name incites historic reflections that are inspiring, and suggests a centre of unity and of life. Any barn would be good enough for a bishop's chair in the eyes of our neighbor, because he despises Episcopal dignity and authority, and holds a decent ceremonial in contempt. Not having the knowledge of church architecture that is possessed by all educated churchmen, he appealed to a friend, who, so he says, has informed him that "the plans for the cathedral are those of mediæval church." This is too bad, practical jokes ought to be kept for private amusement. On behalf of our profession we protest against any editor being made hoaxed in this manner. Plans of a mediæval church, indeed! Why, there are tens of thousands of farm laborers in Europe who could tell our friend that mediæval churches are of all manner of plans and types. A "mediæval church," so far as it is meant to indicate a plan peculiar to the mediæval era, is as senseless a phrase as a "mediæval" cloud, or a "mediæval" walking-stick, or a "mediæval" baby. We must again express indignation at a so-called church paper being victimized by a wag. We beg our distressed neighbor to calm his troubled breast, which seems to have been heaving with emotional fears at the prospect of a mediæval church being built in the nineteenth century, with the intent to be used for ceremonies such as the great mediæval hero, John Wycliffe, celebrated to his dying hour.

But seriously, it is somewhat a scandalous business for a church paper to endeavor to injure the scheme of providing the diocese with a cathedral, solely because a copy of the paper was not placed in the corner stone. We would

suggest to the authorities that a copy be bought and buried near by. When, in the course of centuries, the contents of the stone are exposed to view, the paper in question will be a wonderful curiosity, for in that more enlightened age church unity will have come to pass, and men will regard it as a demonstration of the divine nature of the church that it survived the narrowness and the treachery of such so-called journals as the one whose function it ever has been to stir up strife and hamper progress.

Using this ludicrous hoax, of St. Alban's being designed as a mediæval church, as a foundation, the editor builds upon it the malignant slander that the Bishop of Toronto is scoundrel enough to engage in building a cathedral for the purposes of "a scenic and ritualistic worship of a bygone age and not suited for Protestant worship." If Dr. Sweatman is base enough to entertain such a design, he should be watched lest he decamp with the church plate. The only possible basis for this foul libel is the fact that St. Alban's will have a chancel. But chancels are not mediæval, nor are they necessary for the ritual of Popery, as every one knows who has travelled, or mastered the elements of liturgiology, or Church history. A chancel is no more popish than a vestry room, indeed a residence college is nearer to a papistical monastery in type than St. Alban's can be to mediæval churches, which were utilized as divinity schools, as theatres, and as market-halls. He who penned this charge knew he was inventing it merely to give vent to his spleenetic spite against Dr. Sweatman, just as swearers hiss out an oath without a thought of its wickedness. But the editor of an evangelical organ insults his party, when he uses his paper for a purpose so scandalous, we know that some of them regard this attack as "abominable."

If our contemporary would study the life and the art of the middle ages he would never again be hoaxed. We commend to his notice a work by Mr. Conway, Art Professor of University College, Liverpool, wherein he will learn something about "a mediæval church." He would discover that in the judgment of this high authority, "the life of Christ was, in those days, a permeating influence in the whole course of human life," and that in spite of much superstition and ignorance, men were yearning after a higher life than is manifested by concocting slanders against a bishop for the infamous purpose of harassing him in providing a temple for divine service according to the use of the Church of England. We suppose this conduct is one of the glories of the same bogus political Protestantism that worked cheek by jowl with a Papal Archbishop in casting out the Word of God from the schools, in order to keep our children ignorant of Divine teaching which tells against Popery! That was inspired by the darkest spirit of the mediæval church.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.