

RIGHT REV. J. C. McDONALD, Bishop of Charlottetown.

(Continued from first page.)
mation of the world." (Matt. XXIII, 19-20).

It is related in the Book of Kings that when Solomon had completed the magnificent temple erected on Mount Moriah he bade his people assemble in Jerusalem to participate in the solemn translation of the Ark of the Covenant to its final resting-place in the Holy of Holies. In obedience to this command "all the ancients of Israel, and the princes of the tribes and the heads of the families" came with hearts surcharged with joy and gratitude to gaze upon the glories of that "house of prayer" which was thenceforth to be the abode of the Lord of Hosts. For years they had awaited with feverish impatience the dawn of that blessed day when Jehovah would cease to dwell in a tent and find a permanent home in that temple wherein he was to establish the throne of his kingdom forever.

The warrior-king David, before he died, dreamed of such a sanctuary; but in the designs of Providence he was not permitted to realize the fondest hope of his declining years. Nevertheless he saw in prophetic vision the glow of its sacrificial fire whence the incense of his nation's prayer was to ascend in humble supplication for the advent of the Messiah.

Under the peaceful rule of King Solomon that temple rose in majestic proportion beneath the eastern sky crowning the crest of that mount whereon was stayed by angel voice the hand which the patriarch Abraham raised in sacrificial rite above his well-beloved Isaac. Its walls of stone were enshrouded in cedar and fir overlaid with plates of purest gold and adorned with sculptured cherubim and delicately wrought designs. Its Holy of Holies resplendent with the sheen of virgin gold was rendered three-fold sacred by the express command of the Most High. On the day of its dedication the people of Israel surrounded their priestly leaders who bore the Ark to its veiled abode beneath the overshadowing wings of the "cherubim of glory," and as adored from heaven enshrouded it with the splendors of the Godhead a hundred thousand voices rent the air with the joyful refrain: "Praise the Lord for he is good, and his mercy endureth forever."

It is not inappropriate that these events of an age long past be recalled on this auspicious morning which witnesses the dedication of this Cathedral to the service of God. It is an occasion fraught with more than ordinary significance inasmuch as it commemorates an event which will long be enshrined in memory's home. For more than a decade of years the people of this parish, and of this Diocese have watched this structure arise in beautiful outline and harmonious proportion. Many who saw its foundation-stone laid deep and secure have not lived to gaze upon its heaven-pointing cross; many who were enraptured with its exterior perfection have closed their eyes to things of earth without seeing the classic symmetry of the completed whole. Every enduring monument to human endeavor requires time and labor to bring it to completion. The years spent in the erection of this Cathedral have been fruitful of achievement; the labor involved and the sacrifice demanded have been blessed of God. Lift up your hearts, then, and rejoice O ye who "have borne the burden of the day and the heat" and exclaim with the Psalmist: "How lovely are thy tabernacles, O God of hosts." The night of anticipation has passed; the morn of realization has dawned in the eastern sky. The day so long desired has come at last and hearts that throbb with new-born joy salute the Savior on His throne behind the tabernacle veil. How ardently did the aged prelate who projected this Cathedral desire to see the things which you see and saw them not! Ere death summoned him to his reward his dimming eye saw "the mine of the future open and the

golden veins appear," and his soul yearned for a glimpse of the tapering towers and arched vaults which greet our eyes today. Under the wise guidance of his venerable successor and the generous cooperation of loyal priests and devoted people this Diocese has been provided with a Cathedral worthy to stand beside the noblest shrines of the Dominion. It is the free-will offering of a people who can lay no claim to great earthly treasure; but who are rich with a faith which makes the scant contributions of their toil-blessed lives the richest munificence.

As a feeble, formal expression of gratitude for the work which has been accomplished, Bishop, priests and people render thanks to Him who this day "has sanctified his own tabernacle." The dedication of a Catholic church is an event of incomparably greater significance than was that of the temple of Zion. Though the temple of Jerusalem was the house of prayer and the home of sacrificial oblation for the people of Israel God did not dwell there save in figure, being symbolized by the light which glowed within the Holy of Holies. In this temple, on the contrary, He dwells not in figure but in reality, not in symbol but in substance. Upon our altar He rests enthroned beneath the sacramental veils perpetuating for all time the mystery of His earthly presence and bidding us make the setting of His tabernacle as our own zeal suggests and our generosity permits. Therefore, our joy on this day must not be gauged by the pleasure we derive from the contemplation of these marbled columns and Gothic arches but by the ardor of the love which faith bids us pour forth in self-emptying holocaust before the dwelling of our Saviour God.

The dedication of a Catholic church, however humble it may be, is a profession of faith in the divinity of the Christian religion established by Jesus Christ, and a proclamation of the fact that God reigns, that religious worship is His due and that He has instituted a church to be the authoritative exponent of His will. It is a reaffirmation of the impotency of human reason to discover and comprehend the truths of God and a protest against the acceptance of earthly ideals as a substitute for the supernatural. The dedication of a Catholic temple of worship is a recognition of the absolute necessity of a guide duly qualified to lead the soul through the desert wastes which mark its pathway to the promised land, and of a teacher commissioned by God's sovereign decree to instill into it such a knowledge of things supernatural as will enable it to know and worship its Creator. None but a divinely-appointed guardian and interpreter of sacred truth can fully reconcile the human soul to the hardships of its journey here below. And those who enter the temple gate of earth under the guidance of reason alone can have no conception of the grandeur of that inner glory which floods the soul when reason yields to faith.

God gave man the guiding light of reason to enable him to adjust himself to the conditions of his material existence. Its legitimate sphere of operations is limited to the truths of the natural order and within these bounds its conquests are circumscribed only by education and opportunity. It can drop the plummet of investigation into the bowels of the earth and the depths of the sea; it can flash an enquiring glance into the azure vault of heaven and force it to disclose its guarded secrets. It can take the knowledge it acquires in its excursions into the realms of space and in the loom of intellect weave deductions of most marvelous design and thus bring forth out of its treasure-house new things and old. Aye, more than that. It can rise from its knowledge of "the things that are made" to the contemplation of the invisible things of God, from the creature to the Creator, from the effect to its primal cause. Reason unaided can attain to a knowledge of God and His attributes sufficient to enable man to know and

reverence his Maker. But beyond that it cannot go, for it is fettered by limitations essential to its nature which prevent its ever catching more than a glimpse of the Lord of the universe or understanding more clearly than in mirrored image the purposes of His mysterious operations in the realm of the soul. Right reason must admit that the supernatural is immeasurably above its power of comprehension and that every attempt it makes to lift the veil of mystery from the world of spirit must end in dismal failure. It may point with pride to the record of its achievements in the domain of nature—to its acquisitions in science, its masterpieces in art, its creations in literature—as proofs of its supremacy; but what are these but the result of its feeble striving after an ideal which ever moves in shadowy outline before it? Its horizon is limited by divine fiat and whenever it approaches the borderland of the supernatural it must perforce be content to touch the hem of its garment. If it would advance beyond this it must yield submission to a higher power which illumines its pathway with the light of revelation and supplements the feeble glow of its lamp with the torch of faith. The truths of reason are but the preludes to the mysteries of revelation and, therefore, reason can never be accepted as a substitute for faith and a judge and arbiter of revealed truth. Infinitely though it be in its proper sphere of activity reason can never be accepted as the infallible teacher of the things that are above. None but God Himself and those whom He has enlightened in an especial manner can comprehend the fullness of His message and, therefore, none but a teacher authorized by Him can reveal its meaning unto men.

That God has ordained such a teacher none but a scold will deny. What the limitations of human reason postulate, even a cursory study of the inspired records of the past confirms beyond the possibility of a doubt. God did not leave the world in ignorance of His will but delivered His Message to the sons of men by lips cleansed with the burning coal of His personal supervision. At creation's dawn He walked with man in Eden's bower and bade him barken to heaven's commands. Later on when the light of this primitive revelation began to wane He spoke again to his erring sons from the cloud-capped summit of Sinai and at intervals during succeeding centuries did not fail to impart to them by patriarch and prophet an ever clearer insight into eternal truth. At length, in the fullness of time, He sent His only begotten Son into the world to set the seal of finality on His teaching, to place the keystone in the arch of revelation, to forge the final link in that golden chain which was to bind mankind to Him forever. Jesus Christ was the supreme teacher of humanity for, as St. Paul tells us, "God, who at sundry times and in diverse manners spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son." Through Him man was dowered with the full measure of divine revelation. None knew better than the Savior its supreme value as an adjunct in the work of human regeneration, for had He not before His eyes the spectacle of a world blinded by its own self-sufficiency and rendered desolate by the vagaries of false teachers? To insure the efficiency of His word for all time the Godman founded a new school of teachers whose fidelity to their trust was guaranteed by divine illumination, whose sphere of activity was made commensurate with the bounds of earth. He poured into their receptive minds the saving truths of Christianity, constituted them the foundation stones of the Church which He established and commissioned to bear to every age and clime and race of men that gospel message which was to lighten the throbbing mass of humanity and infuse into human souls a spark of its intrinsic vitality. "Upon this rock I will build my church and the gates of hell shall not prevail against it," He bequeathed to her keeping no dead word conceived in human brain and spoken by human lips but a word of life drawing its efficiency from Him who is "the Way the Truth and the Life." Through His Apostles He bestowed upon this church the very mission He had come upon earth to inaugurate—the mission to teach and sanctify humanity. "As the Father hath sent me I also send you." "Go ye into the whole world and preach the gospel to every creature." "Teach ye all nations." Teaching them to observe all things whatsoever I have commanded you." Such is the charter of universal dominion, such the words pregnant with divine power by which Jesus Christ constituted His church the official dispenser of sacred truth, the catholic teacher of mankind in all that appertains to God and

the soul. She was to be the herald of the new law to the nations of the earth; the promulgator of a gospel which knows no shadow of change or alteration; the mouthpiece through which the doctrines of Jesus were to become the inalienable heritage of posterity.

Through her the Almighty speaks in the accents of truth as of old He unlocked the tongues of patriarch and seer and bade them announce His decrees to men. At His command she lifts the veil which screens the Holy of Holies from our gaze and permits us to catch a glimpse of the splendors which make "dark with excessive light" the throne of the Most High. Like another Moses she touches with her wand the Rock of Ages and there leaps forth a perennial fountain wherein our souls may rejuvenate themselves with the waters of eternal life. She encourages us to feast our spiritual eyes upon the beauties of that promised land which we can now discern beyond the confines of our earthly home and enjoy the distant harmony of those celestial hymns which our ears can never fully appreciate until they close forever to the discords of earth.

This accredited teacher of God's truth voices her message as Christ did by word of mouth. As in days of yore the people of Judaea crowded round the lowly Nazarene to listen to the words of wisdom which issued from His pure lips, so during intervening centuries multitudes have heard that same message of divine power and union from the living voice of His teaching church. "Teach ye all nations." "Preach the gospel to every creature." In vain we seek a commission authorizing His church to impart the lessons of eternal moment in any other way than by word of mouth. Christ left no written message, no command to write for the benefit of posterity. Had He furnished His church with a code of scripture and enjoined on her the duty of placing it in the hands of her children without comment He would have jeopardized the end He had in view—their enlightenment and sanctification. For "Faith cometh by hearing; and hearing by the word of Christ." His command was to preach—"Preach the gospel to every creature"—to old and young, to rich and poor, to ignorant and educated, to the illiterate toiler who has no leisure or inclination to indulge in philosophical speculation as well as to the giant intellect which fathoms, as it were intuitively, the depths of the sublime message.

Nor can our age of boasted intellectuality and culture point to many who take their religion entirely from the fount of Sacred Scripture, or many whose intelligence warrants them in asserting that they comprehend the true meaning of the written word. The spectacle of a world of warring sects claiming to found their creeds on the inspired pages of the past demonstrates conclusively the necessity of a teaching body empowered to declare with certainty the full content of the deposit of revelation entrusted to men. Does not the very multiplicity of churches each one of which professes to teach the word of God in truth argue the existence of one true church which alone speaks in the name of God? Christ organized such a church and history bears witness to the fact of her continuous existence. She has left her impress on the world as the teacher of nations during two decades of centuries. Since eternal truth is one and indivisible, uniform in content in every age, the enunciation of it cannot be entrusted to those who construe its meaning as inclination directs or fancy wills.

Furthermore, this divinely appointed interpreter of the word of God contained in Scripture and tradition must be incapable of leading astray those who confide their spiritual direction to her care. This prerogative implies an absolute immunity from error in declaring the principles of faith and morals, an infallibility in expounding dogmas and duties which constitutes her utterances the words of God Himself, her doctrines the positive teaching of One Who can neither deceive nor be deceived. Were it otherwise religion would in the course of time be devitalized by the promptings of human passion, debased by the dictates of worldliness or destroyed by the touch of decay's effacing finger. It would no longer be that supremely vital force which energizes and sustains the soul (Continued on third page.)

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"Yes sir, but not in the same place you do."

St. Joseph, Lewis, July 14, 1903.
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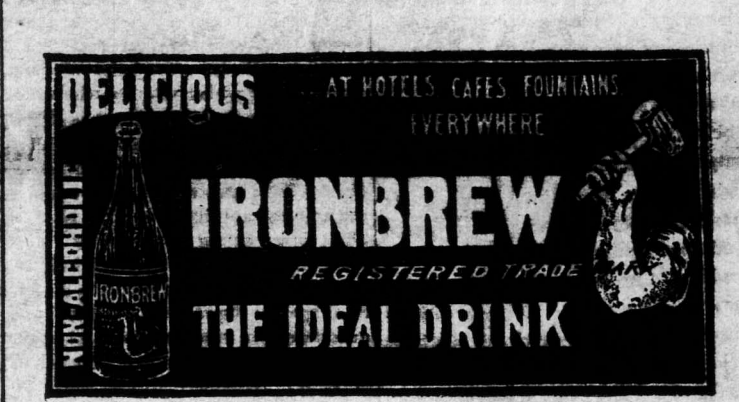
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