

of the High Church school airing Universalism, and making excuses for incipient scepticism. In the United States we have seen so-called Episcopal magnates amongst the clergy dallying with Unitarianism and taking part in non-episcopal ordinations,—and no marvel since they had been previously known to belittle, in a church congress at Louisville, the historic episcopate of their own branch of the Catholic Church,—and all this, without public disapprobation of their “views,” by the bishops of their Church.

We are pleased to notice lately an improvement in this respect, for some of the bishops and many of the clergy and laity evidently think that this growing false liberality should at once be checked, and that Christendom should know that the Church of Christ is no abettor of doubt as to His Godhead and Manhood.

A Rev. Mr. McQueary was lately invited to speak at an approaching church congress. This gentleman was the author of a recently-published work which denies that our Lord was born of a virgin, and also denies His Resurrection.

Many men in these days, like Rev. Charles Voysey in England, of no marked ability, and escaping public observation when pursuing an orthodox course, know well that a bold assertion of disbelief in the doctrines of the Church which they have sworn to obey, will at once lift them into notoriety, and presuming on the silence of Church courts against anything but ritualism, gain public notice and popularity by assisting at non-episcopal ordinations, and scouting the doctrines of their own Church. It is an old saying that those who

cannot be famous are willing to be notorious.

But now, at length it is seen that at a certain point charity ceases to be a virtue by degenerating into connivance. A halt is at length called, all along the line. Some of the bishops and many of the clergy and laity in the United States have so strongly reprobated the idea of inviting men of Mr. McQueary's stamp publicly to teach at a Church Congress that the committee of the approaching Congress have publicly proclaimed that they have cancelled their invitation to that gentleman to speak on its platform. We notice also that clergymen of his way of thinking have not lately been elected by any diocese in the United States to the episcopate.

It is to be hoped that indifference or over-stretched charity has had its day. It was not to be expected that in the present wonderful revival of Church teaching and work and progress, denials of faith in the Incarnation and Atonement should long survive. Their notoriety and success even for so long a time would indicate that the recovery of the primitive and catholic faith is well known to our adversary the Devil, for those doubts and denials are but the renewals of precisely the same attacks on the faith in primitive times, from the days of St. John to those of Athanasius.

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CORRECTION.—In our last number an interesting communication from the learned Doctor Carry, of Port Perry, Ont., on the “Treacle Bible,” was—by an oversight—printed with the author's name given as “Carey”—not Carry. For this we offer our apologies to Dr. Carry, whose name is so widely and favorably known on both sides of the Atlantic as a clear and eloquent expositor of Church truths, in Synodical assemblies and in the press.