

urrection body to silver passed through the fire, or as iron transmuted into a finer metal by the furnace, or as fine paper made up from filthy rags. Another analogy found in other writers is taken from the changes seen in insect life; thus one of the most eloquent of Scotchmen says: "The insect, at first a creeping worm, crawls on the earth, its home the ground, or some humble plant or decaying matter. The time of its change arrives. It weaves itself a shroud; it makes itself a coffin; and under the soil, in some cranny of the wall, in a convenient fissure of rock or tree, it finds a grave. There, to all appearance dead, it lies till its appointed time. The hour arrives. It bursts these cerements; a pure, winged, beautiful creature it roams henceforth in sunny skies, and finds its bed in the soft bosom and its food in the nectar of odorous flowers."

In the days when men in preaching thought more of force than elegance, one, in his Easter Day sermon, said: "Satan danced on His grave for joy; when he had Him there once, he thought Him safe enough, but He rose again and trampled on the devil's throne with triumph. Surely even the angels in heaven keep these paschal solemnities with joy; the glory of that victorious Lion who hath triumphed over death and hell, is even to them matter of rejoicing. It is the Sabbath of the new world, our passover from everlasting death to life. That has been ever the note of the Church; Easter Day is the Sabbath of the Church, it is the day of days, made supreme in glory by being made the celebration of CHRIST's victory over death and this triumphant opening the kingdom of heaven to His risen people."

FREE THOUGHT IN THE CHURCH.

AT a Conference recently held in London (Eng.) under the auspices of the Guild of St. ALBYN the Martyr, address was delivered on "The Church and Free Thought." The speaker, Mr. HENDLAM, said: "By the Church he meant not the clergy only, but the whole body of baptized people as an organized society; at present, however, the Church was utterly disorganized, gagged, and fettered. He claimed for every member of it freedom, i. e., to use the words of COLERIDGE, the unfettered use of all the powers which God had given him. By Free Thought, however, whilst he would claim liberty, he did not advocate license. The question would naturally arise, how far authority and revelation were in opposition to what is called Free Thought. The authority of the Church rested on the authority of JESUS CHRIST Himself. He always appealed to men's consciences. He did not appeal to His divinity, but to their sense of what was right and good, implanted in them by the great Author of all good. ABRAHAM obeyed God; he said to himself 'Shall not the Judge of all the earth do right?' When men spoke of revelation they were always referring to the Bible, but revelation meant the unveiling of God to man; the true revelation of God to man was JESUS CHRIST. But we ought to take a broader view of the character of JESUS CHRIST. It had been said by JOHN STUART MILL and others, that the virtues of JESUS CHRIST were of the negative or feminine type. We taught our children to sing of JESUS as meek and gentle: He was mild to the repentant and the fallen, but He was just as stern in rebuking wrong. He was a stern denouncer of political and social wrong; He stigmatized the respectable upholders of the Jewish polity and sys-

tem, as then administered, as vipers, and asked how could they escape damnation? He branded HEROD, the king of the country, by a name which, properly translated, means 'jackal.' An Eastern would well understand the opprobrium of the epithet. A Christian must be as his Master, a stern rebuker of all wrong, and the champion of the oppressed. Authority must rest upon what was right, and anything that would not stand criticism must be weak. We owed much to the criticism of Free-thinkers; they had driven us from many positions that were untenable, and we had to thank them for this. We had nothing to fear from historical criticism; it could not touch the real Gospels, but what was said to compose the real Gospels. Their real power would remain. We might acknowledge the debt we owe to scientific men if it had made us take juster and truer views of the Biblical record. The object of the Book of Genesis was not to give us an accurate scientific account of the Creation, but with the succeeding books to show us how a horde of slaves were educated into a nation of free-men. The Church does not teach Bible worship; it gives the Bible its proper place: it does not treat it as an infallible record, but as an inspired witness to the truth. We might regret the language of such a paper as the *Freethinker*, but we must remember that we had Scriptural authority for the use of *ridicule* as a legitimate weapon for breaking down the fetters which held the souls and minds of men. We were all liable to be too much the slaves of a certain set of opinions, and to be under the dominion of 'Mrs GRUNDY.' We wanted Free Thought for the Church at large, and for every member of it, for its officers, and, not least, for the unbeneficed clergy. Above all, we wanted to restore the Eucharist to its due place in Christian worship. We might give the Bible to a sceptic, and he would carp at it. The enthusiasm of humanity which pervaded the Secularists was a tremendous religion in itself, and would enable them to understand and to appreciate the worship of the GOD-MAN JESUS CHRIST. His character compelled their admiration, for He was the great Reformer, and the Emancipator of the sons of men."

Conferences for the interchange of opinion on Church topics might well, with much profit and edification, be instituted in Canada wherever the opportunity offers of obtaining speakers of ability to discuss Church topics with intelligence. The field is a very much wider one than can be realized by those who have not shared in the work of such gatherings, and for our young men they would be an invaluable means of education on such matters as are not usually treated of in the pulpit.

THE WELFARE OF YOUNG MEN.

AT a recent Conference in the Diocese of London, CANON FARRAR moved: "That a committee be appointed to inquire into the best means of promoting the welfare of young men engaged in the Metropolis." In speaking to this important resolution the eloquent Canon said:—

In dealing with this question they had to consider many grave facts. They had to consider the material fact that there was a sort of centripetal force which drove the inhabitants of the country more and more into the great cities. They had had to consider the moral fact that the condition of our streets was more unblushingly, more flagrantly, and more revoltingly immoral than those of any other city in Europe. Then they had also to consider the social fact that at the present moment Atheism,

Agnosticism, and open infidelity were probably more avowed and more defiant than at any previous period of the history of this country. And, further, they had to consider the ecclesiastical fact that clergymen were on every side complaining that their chief difficulty was to retain a hold upon the youths who, year by year, left their Sunday schools, and train them to be faithful communicants. They might fairly plead a positive inability through the want of adequate support and means. Meanwhile the fact remained that the wolf was catching the greatest and fairest part of the young flock. There were tens of thousands of young men engaged in houses of business and workshops, and no stone should be left unturned for gaining an effectual hold upon them. He was sure that they would feel it to be a very great reproach to that ancient and glorious Church of England if they allowed the work of dealing with young men to be done solely by others. There existed in this country sufficient wealth to furnish means for the work, and an almost unlimited lay-agency; but it would be impossible to carry on this or any other great undertaking unless they consented to lay aside the petty differences which divided them, and to present one united front to the gathering forces of anti-Christ. So long as they maintained a sort of intollerant infallibility, or rather the usurpation and assumption of it, for their own party, or their own opinions, they would never achieve any great work. But if they laid aside those differences and worked as common servants of their Master Christ, there would be still time to regain the half-chilled, alienated affections of the masses of the people. They would still be able, with the splendid human force represented by such an assembly as the present, to flash even into dead hearts some electric thrill of generosity and enthusiasm. And if it was true, as was once said, that the youth of the nation were the nation's wings, it would still be possible for the Church to find in the youth of London the wings of the aspiration and the strength of this great people. They would be as the two wings of a great eagle, and would still be able to carry the Church of England to heights which its enemies, whether within or without the fold, would be unable to assail.

The difficulty presented to the parochial clergy by the prevailing system of young men boarding together is greater in Canadian cities than in the old land. We very much fear that there has been no little neglect of this problem and consequently that many thousands of young men from twenty to thirty years of age are left wholly uncared for by our pastoral ministrations. That they are cared for outside the Church is manifest enough by the multiplicity of costly attractions to allure young men into dissipation. The subject is worthy most thoughtful consideration by both clergy and laity, whose business convenience has created a form of social life replete with moral dangers.

LENTEN THOUGHTS.

DEVOTION MUST BE MANIFESTED IN EXTERNAL ACTION.
REASONS WHICH PROVE THIS TRUE.

IT would be a very great delusion to believe that devotion is only interior, and, under the pretext that God looks within, to suppress vocal prayer, and all other exterior demonstrations. We are men, not pure spirits. It is proper that the body should take part in the homage of the soul, and that our principle organs should be employed in the praise of God. It is for this we have received them, and it is the most noble use we can