

"Vindex" so opportunely employs—not much. I place my own high and reverent estimate upon the moral impulse imparted to the world by the life and death of Jesus of Nazareth ; but as a watchword for to-day I should choose, in preference to the texts quoted, some formula which indicated and enforced some useful line of conduct, or which expressed some great thought on which mind and heart alike could feed. The times call loudly for such watchwords. Religion is now subsisting almost wholly upon emotion ; thought is everywhere a disturbing influence, not a strengthening element. Hence we find that the efforts made to keep up the interest in religion become, if we look in one quarter, more and more extravagant and spasmodic ; and, if we look in another, more and more vitiated by worldly calculations. We have on one side, our stately modern churches with their elaborate system of finance ; we have on the other, for those whom the churches do not reach, or else leave unmoved, Moody and Sankey, and the Salvation Army. Trying to do without thought or, with the minimum of thought, religion has to seek the alliance of worldly wealth at one end of the scale, and of ignorant fanaticism at the other. Meanwhile thought stands at the door and knocks, offering, if any man will open to her, to come in and sup with him in all the confidence of friendship. The "resurrection" that modern philosophy believes in is the perpetual resurrection of all the good that has ever existed in the world. When this great truth has found its proper embodiment in language, and its proper clothing of association, it will, I firmly believe, form the basis of a religion that will meet all the needs of humanity, and which the progress of thought will only strengthen from age to age.

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