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the plant and its seed. And then as if conscious of the inadequacy of any illustration drawn from the natural world, he suddenly desists from the attempt and says "Now I say brethren that flesh and blood doth not inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery." As we read these words we have a feeling that the Apostle says in effect, "this great truth is better imagined than described. I have done my best with the materials at my command, but this is a truth that in its fulness can only be spiritually discerned. I can only sketch its outlines, the rest is a matter of faith." Nevertheless certain general truths can be deduced from the Apostle's utterances regarding the Christian doctrine of the Resurrection. (1) Conscious survival of that change, which in our pathetic ignorance we call "death." Our personality shall endure, intact and unchanged. "Death" will create no blank in our lives any more than a cataract cuts in two and destroys the identity of a river, or the sudden turning of a corner that of the traveller. (2) The human body is a permanent thing. The Apostle says, "there is a natural and there is a spiritual body," not a material and an immaterial body. The spiritual body is just as material (possibly vastly more so); as the natural body. What we call, or rather have been calling "matter," is just that thing which is perceptible to four or five of our senses. We are now just beginning to learn that there are vast realms of matter outside the scope of our ordinary or fleshly senses. "Don't be so foolish," the Apostle says, "to imagine that the bodies we inhabit now are the only bodies. There is another body which rises out of the tomb of the natural, a material body indeed, but composed of a finer quality of matter." This "spiritual" body, so shadowy and unreal to us on this earth plane, with our fettered senses, our bandaged eyes, our muffled ears, our shackled limbs is in truth the real body, infinitely more real than this "muddy vesture of decay," with its limitations, infirmities and blemishes, and bearing about within itself the seeds of its own dissolution. This spiritual body, this "tabernacle from heaven," as the Apostle describes himself in another place, as "earnestly desiring to be clothed upon," all possess. So far he goes, but no further. But the promise of the Resurrection is no vague or shadowy thing, it is a real immortality.

THE ARCHBISHOP OF TORONTO.

This article was prepared with great reluctance and the only consideration which weighed with us, and compelled the writing of it was the vital and pressing necessity of drawing attention to the matter. Let us go back some twenty-five years. The Bishop of Toronto was then a man in the prime and vigor of life, with two Archdeacons, one very vigorous and hard working, and a staff of Rural Deans. Now the Bishop is advanced in years, and has been raised to be Metropolitan, Archbishop and Primate of All Canada. In order to be able to discharge the duties of this high office his hands ought to be perfectly free and he also ought to have an office staff with trained knowledge. That contemplates of necessity the appointment of an Assistant or Coadjutor Bishop to take the great burden of diocesan work off his shoulders. Until that appointment shall have been made it is self-evident that everything should be done by the Archbishop to surround himself with a staff sufficient to lighten the drudgery. The clergy have increased in numbers, and all the varied institutions of the diocese, and the absolutely necessary correspondence have grown with the Bishop's years until the burden is at least fourfold in amount to what it was when in his prime he entered on his office. Naturally, one expects to hear of help. But what do we find? The Archdeacons had been increased in numbers to three. But at this moment of writing the Archbishop has only one thoroughly able, vigorous and active, thank goodness, a real Bishop's eye. The other has

been appointed to work which required the whole time of the best man for it in the diocese and how is Archdeacon Warren going to carry it out, attend to his work and have any time left to assist the Archbishop? The Archdeaconry of Simcoe is vacant, and as if that were not sufficient burden the Archbishop retains the position of Dean of the Cathedral. Really it is pitiful to see him struggling under such a load. There is no need for the Archbishop killing himself. It is high time that there should be a change of policy and that the offices that we have mentioned should be filled up, and not, only filled, but the number of the Rural Deans increased by men who do the work. We must also press the point that the officers should be vigorous and energetic. There should be four Archdeacons and a Dean, and they and the Rural Deans should have free hands to relieve the Archbishop as much as possible. The Diocese of Toronto should not be short-handed, it is uncalled for. Just think of it, with practically one assistant in the diocesan work, the Archbishop is starting out for over seventy confirmations. The thing is preposterous. We regret having had to speak so frankly and so plainly, but we think not one of our readers will say that it was not high time to do so; and another thing we have endeavoured, and we hope successfully, is to avoid saying anything to give pain to anyone, especially to the Archbishop. We repeat that it was with extreme reluctance that this article was written. There is much more that might be said of weight, but we prefer to leave out any thing which might divert attention from the main point. The Archbishop owes more than ever a duty to himself, to his diocese, and to the Canadian Church.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The clergy and laity of Toronto have recently presented their Bishop, the Primate of All Canada, with a gracious address and a purse of upwards of four thousand dollars. The effect of an act like this must appear in many ways. In the first place it cannot fail to stimulate the most worthy sentiments in the heart of the Archbishop himself. No one who has faithfully tried to perform his duty—to perform it not merely when he was fulfilling public expectations, but also when his conception of duty lay in an entirely different direction altogether, can fail to respond to the approval of those whom he has endeavoured to serve. Of course, an honest man may always possess the comfort of a good conscience, a consolation of priceless value which no one may take away from him, but we have not yet found the man who is wholly indifferent to the good will of his fellows. An act such as the expression in tangible form of the good will of Churchmen towards their chief pastor cannot fail, not only to comfort, but to bring new visions of service and faithfulness to him who has been so signally honoured. Again according to a law of our nature men cannot rise to a generous and gracious act without honouring themselves and taking a larger, more wholesome and more sympathetic view of life. We venture to say that every man who took part in the act we refer to has felt already a deepening interest in the Church and an expanding fellowship with the brethren. There is another word we would like to say, and it may be said here quite as appropriately as anywhere else, although the point of our words is not confined to any locality. We refer to the tendency of human nature to withhold the expression of appreciation until some token of honour is thrust upon the object of our respect from without, and then we are inclined to be excessive in our expressions of admiration. If we could only bring ourselves to cheer a public servant of the Church at the critical moments of his career, when a gathering current of public sentiment is running

against him or the cause he has at heart is failing,—what a difference it would make! We would expect this in the Church, yet we fear it is not easily found. As a matter of fact the Church has much to learn from politicians in this respect. How frequently have we observed the political associates of a public man rally around him when adversity has overtaken him, or when his acts or utterances have aroused hostility. At such a critical moment an address is presented with great pomp, or a banquet is tendered usually with the effect of strengthening the man in public favour. We are not advocating this form to the Church, but we commend the spirit. A man does not develop in a moment, and when the process of development is in progress we may do more good by lending a hand, than waiting till the goal is reached in spite of us.

General Booth is having a sort of triumphal procession across this continent. He has been the head and chief inspiration of a great and useful movement, ministering to a class of people that had been somewhat neglected, or abandoned because of lack of power to deal effectively with them. He has lived to see the organization which he created grow from the public ridicule into public favour. In fact a man hardly dares to say anything but what is complimentary about this great movement if he values the esteem of the public. Probably the greatest and most serious difficulty which General Booth has yet encountered, or which the Salvation Army has faced is the extraordinary vogue which both General and Army now enjoy in polite society. The combination may bring money into the coffers of the work, but it is almost sure to colour and transform the ideals of the workers. The success of the Salvation Army does not lie in our opinion in the conventionalizing of methods, but in sticking to the simple principle of service in the manner in which that service can best be rendered. Once its officers become affected with the desire to conform to the popular taste, to lift their eyes from the work to the spectators then they stand in great danger. To be of real use, and at the same time to retain the inner respect of men they must go on with their mission of mercy and of reclamation, in simplicity and sincerity, not in condescension, but in companionship. While we freely accord the Salvation Army the honour of doing a great and to many a far from agreeable work, we are not disposed to assume that it does all the gracious acts of Protestant Christianity. Our observation leads to the conclusion that its light is seldom allowed to burn under a bushel. Many imagine that the charitable work of our great cities is largely in the hands of General Booth's Army,—that they are the only persons to extend a helping hand to discharged prisoners from our gaols and penitentiaries, and to do other acts of mercy which appeal strongly to public sympathy. We know where splendid charitable work is carried on by Churches and Church organizations and only those interested know anything about it. Perhaps it would not be out of place to let our light more fully shine among men, that they may see our good works, to the glory of the Father.

We observe that Churchmen in Halifax are making a great effort to revive and extend the Church Institute of that city. We have long understood that the Church Institute demonstrates a useful feature of Church work, and it is encouraging to find that our brethren by the sea are determined to listen to no suggestion of failure. We do not know of any similar institution in the Church in this country, and why the idea has not been taken up elsewhere we do not understand. To have a common meeting place or club house for Churchmen, to have a centre of many activities, spiritual, social, educational and recreative, with a permanent and competent officer as the driving force, ought to have a powerful influence in the Church life of a city. No institution, however large or efficient, would, we presume, wipe out of existence the necessity of parochial activi-