

the logical result of the Protestant principle—no church, no ministry, no sacraments, nothing but the inner light. Which means simply this—truth is what you think it is; religion is doing what your heart tells you to do. Now, further, Prof. Allen says in the Bohlen lectures at the Philadelphia Protestant Episcopal Divinity school, that "Protestantism gave rise to great excesses, and modern scepticism lay at the basis of it." We are informed that the endowments of the school at Cambridge, of which Mr. Allen is a professor, are tied up to the most rigid evangelicalism. Is it "Evangelical" to say that Protestantism lies at the basis of modern scepticism?—*Living Church.*

SABBATH AND SUNDAY.

A correspondent of the English *Notes and Queries* says the only words in the English language for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions was used by our Saxon ancestors, in common with all Teutonic nations. The latter was adopted from the Christian forms in use in Southern Europe. Saturday, in Italian, still retains the name of Sabbath. The word for Sunday in Russian means resurrection—"an Easter-day in every week"—identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith in the rising of our Lord from the grave.—*Iowa Churchman.*

FREELY ye have received freely give.

CHRIST'S RESURRECTION AND ASCENSION.

As the Church is soon to commemorate the fact of Christ's Ascension, it may be well, for the sake of guarding against certain popular, and, we fear, growing errors, to consider the relation between His triumph over death, and His session at the Right Hand of the Majesty on high. Whatsoever change passed upon the human nature of the Lord was effected between His death and Resurrection. Then the mortal became immortal. In the New Testament stands the promise that "we shall be like Him," and this promise is grounded on the fact that "we shall see Him as He is." And He is as He was when the disciples met and beheld and worshipped Him at his first reappearance in risen glory.

We discover in the current religious literature of the age a general notion that the humanity of Christ underwent a sort of deification after his Resurrection, and that He ascended to Heaven in a nature different from that which came forth from the sepulchre. No trace of this idea can be found in the history of the Forty Days, or in the account given of the Ascension. The evangelists are careful to guard against the very error which, in the prevailing looseness of modern theological belief, has already gained considerable credence. They never represent his Ascension as an entire escape from "the limitations of time and space," or as a spiritual process. The Body that was raised was the same that was subsequently lifted up "far above all heavens." All the transformation which it underwent as to sub-