

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE RESURRECTION BODY.—In a recent sermon at St. Paul's, Canon Liddon contended that our Lord's resurrection body was the same which was born of the blessed Virgin and hung upon the cross, and canvassed at length the remark of an accomplished writer who had expressed his surprise at any one believing in a carnal (*i.e.*, a literal matter-of-fact) Resurrection, and who regretted that the Jews had not burnt instead of buried their dead, as then he thought that a spiritual view of the Resurrection would have been taken. Dr. Liddon said that Christian reverence shrunk from discussing the cremation of our Lord's sacred body; but had it been burned, there would have been no difference, save in the sphere of the imagination, for each resurrection would be equally miraculous, and faith would have been as strong whether one usage or the other had prevailed in Judea.

Having shown that the Resurrection was at once carnal and spiritual, as far as our Lord's body was endowed with new properties which suspended some of the ordinary laws of matter, Canon Liddon entered at length into the twofold character of religion as like a sacrament consisting of outward and visible signs and inward and spiritual power, the latter of which were far more important than when she challenged our faith as represented by a visible church, a settled ministry, public buildings, all her machinery in a Christian nation, and the poetry and philosophy of the Bible; or the good works and characters of her members.

A METHODIST TESTIMONY TO THE IMPORTANCE OF KEEPING THE FESTIVALS OF THE CHRISTIAN CHURCH.—In the course of a thoughtful article on 'Easter Week,' the *Methodist Recorder* says: Most wisely has the Church Catholic insisted upon the due commemoration of the truths of our religion; and if Protestant bodies have found it needful to protest against some superstitious additions to the truth, if Dissenting bodies have found it needful to dissent from rites and practices of which they could not approve, neither protest nor dissidence is in place here. The history of the Presbyterian congregations in England in the last century, so many of which passed through Arianism to extreme Socinianism, teaches a lesson, the moral of which is not far to seek. Now there may seem to be slight connection between doctrinal heresy and a failure fully to observe Easter, and we have no desire to exaggerate the importance of our theme. But for the purpose of practical religion, these seasons should be made the most of by ministers and people. As the Lord's Day is set apart that the spirit of service to God should rule the six days, so one Lord's Day in the year is set apart that we may have an Easter Day in every week. It is not so easy for us to rise with Christ and set our affections where He is, that we can afford to slight such an opportunity as Easter affords to know "the power of His resurrection." It is not so easy to realise the nearness of the unseen world, the encompassing invisible cloud of witnesses who were with us here, and whom we hope to rejoin on day, that we can afford to neglect an opportunity of signalling His triumph, by Whose strength they overcame and entered into rest. It is not so easy for us to anticipate with calm confidence the com-

ing of the king of terrors that we can afford to let Easter pass without having it more deeply graven on our hearts that even death, who conquers all, is a conquered foe, and that his is a bondage from which the believer in Christ has been once for all delivered.

CANON LIDDON ON THE SANCTITIES OF HOME.—Preaching at St. Paul's, from Psalm, c. 3, Canon Liddon referred to the attempts made to ignore the firm foundation and indissolubility of married life by curtailing the area in which warm affection might be indulged without any risk of the intrusion of sexual passion. By the mutual adoption of each other's relations by man and wife, the principle called by our Lord 'one flesh' was carried out; but this had been impaired by modern legislation. What Popes sanctioned in rare cases, and the House of Lords at the Reformation thought they might continue to allow on equally rare occasions, had been in these democratic days extended largely by the Divorce Court, which granted divorces on frivolous grounds; and consequently co-operation in the sacred work of educating the children was checked by the dreadful sense of insecurity against the breaking-up of social life. Time failed him to show, as he might have done, how the unhappy Bill for permitting marriage with a deceased wife's sister traversed the moral law of God. He would content himself with noting its evil effects on the moral health of families. It was less dangerous in what it specifically enacted than in the principle it repudiated, for some one would soon invoke the inexorable logical consequences of the fatal concession. If it became law, men and women who now treated each other as objects of affection would find their love liable to be associated with passion. Because in some uninstructed or unbelieving families, or some where Christ was not recognized, such marriages had occurred, was it right to break down the sacred fences which protected family life elsewhere? The Bill would produce distance, anxiety, suspicion, in many a social circle; and he prayed that God might save our legislators from making so disastrous a mistake as that suggested. If, however, the law should be altered, each father of a house should not, like Eli, allow his sons to transgress for want of moral courage in dealing with those in bringing whom into the world he incurred a tremendous responsibility—but, first, as David did, doing right himself, should try to influence all connected with him for good by religious as well as moral influences. He specially urged the duty of family prayer, since common sense, culture, and good manners, could not, as some imagined, replace religion.

LORD CAIRNS.—In a lengthy obituary notice of Earl Cairns the *Record* says:—"Lord Cairns was deeply interested in the Bible Society, Church Missionary Society, Irish Church Missions, Church Parochial Mission Society, Jews' Society, Evangelization Society, Open-air Mission, Army Scripture Readers, and Soldiers' Friend Society, the Midway Institutions, and many others. Lord Cairns was a generous supporter of various channels of Church work both in London and Bournemouth, also of the local evangelistic work, in which he occasionally took part. During part of the autumn Lord Cairns had resided in Scotland for many years. On Sunday evenings evangelistic services were held

in the hall at Dunira, when large numbers gathered together. Testimony of blessings received through these efforts has constantly been received. Lord Cairns often visited the sick in their cottage homes."

Lord Shaftesbury suggests that 5,000*l.* should be raised to purchase and furnish the premises now being erected, placing them in the hands of trustees for the use of the Bournemouth Young Men's Christian Association, under the name of "Cairn's House." This form of memorial will be thoroughly acceptable to the feelings of the family, and fulfill one of the most earnest wishes of the deceased nobleman.

THE HILL SCHOOL AT ATHENS.—Bishop Coxe, of Western New York, in speaking of the late Dr. and Mrs. Hill's School in Athens says:—

I have before me a letter written from Athens by the Rev. Dr. Hale, of Baltimore. He says: "There is a great deal to be seen here, but do not be surprised when I tell you that in coming here, I thought more of Mrs. Hill's School, than of the Parthenon. More of the Hills than Demosthenes. I had heard of them all my life long, and for years past corresponded with them. I had expected much, but my expectations as to the schools are more than realized. In Miss Masson's school, there are 64 boarders and 190 day scholars. The schools were never more flourishing than at present, never had more of the good will of the people." Then he goes on to say that Mr. Bracebridge, the Englishman who built the house for the Hills expressly, not only rented it to them all his life for \$500 a year, but left by his will instructions that it should be continued to them, at the same rental, as long as either survived, but that it must be sold after the decease of both. He says that as they only just about pay expenses now, if they are obliged to pay the rental, which the increased prices of real estate would now command, (about \$2,000) they would be obliged to increase the price of tuition, and drop the free list; (it has now 20 free scholars.) This is supposing even that whoever should buy the building would rent it to them, or that they could anywhere else find a suitable building, which is doubtful. He also says that he understands that an effort is being made to buy the house and lot, and make it a memorial to the Rev. Dr. and Mrs. Hill, "and considering the admirable work these people did, and the fact that we are not called upon to put up a monument over their graves (as the City of Athens does that), that the memorial entails no further expenses, as Miss Masson, Mrs. Hill niece, who for some years has carried on the school, and is quite capable and willing to carry it on without help, if she has the house secured, I am sure there should be no difficulty in raising the money to do so." He adds, that after a careful examination and frequent visits to the school, he finds it most admirable in every respect, and far beyond his expectations. In a letter to Prof. Hart, of Trinity College, he says: "I found the school far beyond what I expected; an admirable institution, admirably managed. I was shown a circular, about buying the school building as a memorial to Dr. and Mrs. Hill. The thing should most certainly be done. Unless done, the existence of the school, which has done and is doing so much good, is jeopardized." Now is not this splendid testimony to the worth and importance of the school?