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The volume is beautifully printed, wonderfully free from errors, and altogether as a piece of mechanical book work most creditable to the publishers.

CANON LIDDON ON THE RESURRECTION.

THE following is that portion of a great sermon preached on Easter Day, which comments upon the "disappointment" of the disciples at the Crucifixion of their Lord. Further passages will also appear in these columns.

"It is, then, impossible to say that the Apostles and Disciples of Christ had not full warning of that which was awaiting them; but while they were still in the future they treated the repeated predictions of Christ as human nature is constantly wont to treat unwelcome presages of approaching trials. Human nature is naturally an optimist. Face to face with such forecasts of trouble, it resists their reality and their force; it makes the least it can of them. It may be oppressed, even overwhelmed for the moment, but it forgets them in a very short time, and is angry with itself for even having consented to listen to them. How often do we see this in matters which fall within less exalted spheres than this. Take the approaching collapse and ruin of a great career or institution. The tendency of events is plain to all who will see; the voices of warning are audible to all who will hear; but those who cannot bear to think of that which the voice and the events so plainly presage, have no difficulty in persuading themselves that all will yet be well. Or take that common, yet most tragic of domestic experiences—the coming on of a last illness. There are the symptoms which show plainly that death is already on its way, and that a few weeks, or months at most, will witness its very presence. And yet how much ingenuity do we often expend in explaining them away. We persuade ourselves that they are temporary and accidental, that they point to something else, and less serious than might have been apprehended; that to take note of them is weak, unmanly, or irrational; and so, when the end comes, it comes to us suddenly; it shocks us as a dreadful surprise; we have missed the intended preparation for it. And so it was with our Lord's Apostles. Upon the prediction at Cæsarea Philippi Peter

began to rebuke him, saying, "Be it far from Thee, Lord; this shall not be unto Thee;" as though, forsooth, the prophecy of the Passion had been the utterance of a morbid pessimism! The prediction that was made after the Transfiguration produced upon the disciples a kind of mental stupefaction. And the prediction that was uttered on the road between the Jordan and Jerusalem was followed by a similar paralysis of their powers of reason and of imagination. Perhaps what was most astonishing to them in it was the particular that the Messiah would be delivered by his own countrymen into the hands of the heathen. In any case, they understood none of these things. And thus it was that when the final tragedy at last took place it found them unprepared. The arrest, the trial, the condemnation meant for them, not as they might have meant, a proof of their Master's supernatural foresight, but a demonstration of His weakness and of the baselessness of His claims. Their Lord's Cross meant for them both His shame and their own; and in His tomb were buried all the hopes for which they had given their lives, all the high and pure enthusiasm which had up till now sustained them. What deep disappointment escapes in the single saying of the two disciples on the Emmaus road, "We trusted that it had been He that should have redeemed Israel." We trusted that it had been He, but that confidence, it is implied, is no longer possible. It was cruelly misplaced; it was put to death on His cross, it was buried in His grave.

"This was the heaviness which these first disciples of our Lord endured for that night of some forty hours; but what a joy came to them in the morning, as first on one and then on another there fell the rays of the rising Sun of Righteousness! What a joy, passing all words, passing all previous imagined ecstasies of heart and soul, to find that the despair was unwarranted and irrational, and to know that the highest and the boldest faith was more than justified by the event! What a joy for the first and the last, for the highest and the lowest, for the oldest and the youngest of that little society which could only collect together a hundred and twenty names! What a joy for penitent sinners and for sorrowing saints—for the Magdalen, out of whom He had cast seven devils, for Mary, the Blessed Mother, through whose soul the predicted sword had so deeply pierced, for John, who had stood beneath the cross, for Peter who had denied Him! To each it was true that a night of unprecedented sorrow had been followed by a morning of unimagined joy.

"Joy cometh in the morning.' Such a morning it will be when the Christian, having passed the grave and gate of death, attains to a joyful resurrection. This resurrection we know will follow the precedent of the Resurrection of our Lord. As by His death on Mount Calvary His soul and body were separated, the one being laid in the grave while the other went into the place of departed spirits; so will it be with Christians at the moment of death. As on Easter morning His glorified soul returned from the place of departed spirits,

re-entered and quickened His lifeless body; so will it be with us at the Resurrection of the dead. If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection. One great difference between His case and ours will be in the interval which must elapse between death and resurrection; another in the fact that while His pure flesh, being uninterruptedly united to His Divine Person, though severed from His human soul, saw no corruption, our bodies will experience all the vicissitudes of dissolution and decay before, at God's almighty word, they are reconstructed to form once more and for ever the companions and organs of our undying spirits."

CHRISTIAN FREEMASONRY.

WITH the instinct of genius, Carlyle breaks away for a moment from the Babel and Bedlam of a scene in his *French Revolution* to remind himself that elsewhere the same westering sun of July was looking down on 'reapers amid peaceful woody fields, on old women spinning in cottages, and on ships far out on the silent main.' It has always seemed to us that a somewhat analagous sense of contrast was in the mind of the Divine Founder of Christianity when He prophetically followed in His mind the working out of His idea of a 'Kingdom which was not of this world.' The kingdoms of this world were military despotisms, or tyrannies in subjection to them, with their Cæsars and Herods. The kingdoms of this world did 'come with observation.' The pomp and circumstance of war, or courtly procedure—by these presents did all men know themselves to be subjects of no mean kingdom. But the kingdom of the Christ was to continue to rise, like the music-built walls of Troy or Camelot, in silence unperceived, and in supreme contrast amid all the glories of the kingdoms of this world. And yet there was to be a sign whereby the subjects of the new kingdom could recognise one another. While the world at large found their ideal of a kingdom as we now see it portrayed on a panel from Nineveh, or a column of Trajan, the Freemasonry of Christian Love was to others a new ideal and a new bond of union.

And so even in these days, when we look down on all those things which make for the disunion of Christendom—on armies arrayed in the name of Christ, on taunt given for taunt and stroke for stroke in the name of Christ, we are tempted to turn from all the struggles for precedence, and all the efforts to impugn the titles of all folks else to that holy Church throughout the world, that 'cometh not with observation' or ostentation, but is made up of those who do the Master's will in Love. We are not concerned here with the place of creeds or churches, but are following out a line of thought which does not of necessity come into collision with them. In other words, if there is a Christianity that is 'not of observation,' is there any basis of union or re-union to which allusion may be fairly and fitly made in a paper that with its weekly *cirenicon* devotes so