

if we give expression to our joy, let it be in the words of Mother Church: *We give Thee thanks for Thy great glory.*

Nay, we too have our share in the glory of this day. It is *the day which the Lord hath made, let us rejoice and be glad therein* for our own sake. It is for evermore the Lord's day which He hath made for us in place of the Jewish Sabbath. The empty elements and symbols of the Old Law are abolished for the full life of truth and grace in the New. Our Life is risen from the sepulchre. He rose to-day the first-born of the dead among many brethren, that where He is we also may be. To each of us in Him *the Lord hath said, Thou art my Son, this day have I begotten Thee.*

Not only so, but as *He died for our sins so He rose for our justification*, to be the exemplar and pattern of our resurrection from sin and of that risen life of grace which is the special fruit of the Paschal sacraments. After the penance of Lent and the partaking of the Redemption, we awake on Easter morning the risen life of grace within us. Happy we if it bears the characters of the Saviour's: if it is *true* and not apparent; if it is *glorious*, that as Christ is risen from the dead by the glory of the Father, so we also may walk in *newness of life*; if it is persevering and undying, knowing that Christ rising again from the dead *d' th now no more*. Mother Church bids us to rejoice and be glad, and to prolong our gladness for forty days, that the joy of the Resurrection be to us a source of holiness not less than the fast of the Lenten season.