

know and love each other in some future life?

Are the stupendous thoughts of eternity, immortality, God, are these but vain imaginings and uncertain speculations? Or are they as real and certain as our being with its unquenchable yearnings?

Christianity makes answer for us of all these questions of such dreadful import.

Makes answer, not by chance metaphysical balancings of probabilities—not by unsatisfactory promises, but by a visible provable fact.

Until the dawn of Christianity, death had held an undisputed sway. No sleeper had by his own power risen from any of earth's multitudinous graves. Then Christ came. And as a matter of belief, because it is a fact of history, He lived and died, "He was crucified, dead, and buried. And the third day He rose again from the dead."

His rising again is a fact of history, a fact not only mentioned in that revelation which we name the Bible, but a fact corroborated by what is being brought to our notice in every day life.

Think of the observance of the first day of the week as the Lord's Day. Why so called, except that it was the day on which He rose from the dead. Week by week therefore, as also annually we have this day as a commemoration of the fact of the Resurrection. From that first Easter when the Risen Saviour appeared to His startled disciples, down to the present time, nineteen hundred years, this Queen of Festivals has been observed in the Christian Church.

Today in almost the whole world, there is the same rejoicing among true-hearted Christians in the com-

memoration of this most important and far-reaching fact of earthly history. And the fact of the constantly recurring commemoration is in itself proof of that which it commemorates.

Year by year, throughout probably most of our lives, it has been the custom to observe the 24th. of May as a national holiday. But what does that observance stand for? Does it not stand for and establish the fact of the birth of our late lamented and most gracious Queen.

Just in the same way the observance of the 1st. of July in this Dominion is a commemoration of the fact—the historic fact—of the Confederation of the Canadian Colonies.

In like manner is Easter the perpetual memorial, *and the proof* of the Resurrection, of which event it has been the annual commemoration. And *not Easter* alone, but *the observance of the first day of each week* for all these hundreds of years, since the dawn of Christianity, is commemorative of the great fact of the Resurrection. As such, it has been observed from the Apostles' times down to this day.

And just as truly is the Christian Church a proof of Christ's Resurrection, for upon the reality of that fact it was built.

The existence of the Church of Christ can be accounted for in no other way.

Its unbroken continuity is proof of the great event on which it rests for its sure foundation.

Again it is interesting to see what abundant proof of the Resurrection we find in the history of the Cross, as shown not in literary records simply, but on monuments of Christian art, and also in the ideas connected with it.