

ence. Immortality is not of the material body, but of the soul. It is of the spirit, the *ego*, the real man, not of that mere physical garment which a man wears for a few brief years of earthly sojourn.

We believe that the question of the raising to life of the body of Jesus has no connection with the truth of Christianity. True Christianity, Christianity as Jesus taught it, is something wholly unrelated to any question as to what became, or what did not become, of his body, or the body of any one else. The Fatherhood of God is just as true whatever may be the fate of any human body when it dies. The Brotherhood of Man is just as true whatever becomes of your body or mine. The Golden Rule, the Sermon on the Mount, the Parables of Jesus, all his religious teachings, rest on other than physical foundations. The immortality of the human spirit is just as true whether the body of the great Teacher rose to life again, or whether it crumbled away quietly and was mingled with the dust from which it came. This at least is my own view; and certainly this is the view that is fast gaining ground among thinking people.

Is this view true? What are the grounds upon which it rests?

In answering, let me first speak a little about Easter, because many persons express surprise that Unitarians should care for Easter, or join at all in its observance.

The truth is, Easter comes to all Liberal Christians bearing a very large and beautiful significance.

Easter is very old. It is much older than Christianity. Whether one may fittingly keep it or not does not depend very much upon his creed or theology. It depends much more upon a deep sentiment of the heart.

Long before Christianity was born the heart of man had felt joy and gladness at the return of the spring, and in many nations and lands, which we call heathen, had celebrated that gladness by great religious festivals of joy and thanksgiving, of music and worship.