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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- April 5 **EASTER DAY.**
Morning—Exodus ii. 29. Rev. i. 10 to 19.
Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Rev. v.
- MONDAY IN EAST-R WEEK.**
Morning—Exodus xv. 29. Luke xxiv to 33.
Evening—Canticles ii. 10. Matthew xxviii to 10.
- TUESDAY IN EAST-R WEEK.**
Morning—2 Kings xiii. 14 to 22. John xxi. to 15.
Evening—Ezekiel xxxvii. to 15. John xxi. 15.
- April 12—1st **SUNDAY AFTER EASTER.**
Morning—Numbers xvi. to 36. 1 Cor. xv. to 29.
Evening—Num. xvi. 30; or xvii. to 12. John xx. 24 to 30
- April 19th—2nd **SUNDAY AFTER EASTER.**
Morning—Numbers xx. to 14. Luke xiv. 25 to xv. 11.
Evening—Numbers xx. 14 to xxi. 10; or 21 to 10. Eph. iii.
- April 26—3rd **SUNDAY AFTER EASTER.**
Morning—Numbers xxii. Luke xix. 11 to 28.
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 2, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

EASTER-TIDE THOUGHTS. THE RESURRECTION NOT WHOLLY FUTURE.—The resurrection is a condition which is independent of time, and not measured by time, nor modified by time. "Thy brother shall rise again," said Christ to Martha. "I know that he shall rise again in the resurrection at the last day," was her reply, mixing up the condition of the resurrection with an indefinite conception of future time. But Jesus said unto her, in ever memorable words, "I am the resurrection, and the life: he that believeth in Me, though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die. Believeth thou this!" If the body is essential to the integrity of man, though particular parts or accidents of the body are not essential to the identity of the individual, we know not what change has passed upon the man when the being with whom we held personal and spiritual converse has passed away, and left us nothing but the husk of his visible and lifeless clay. "Thou sowest not that body that shall be, but bare grain, and that which thou sowest is not quickened except it die," but out of the body so sown, though the *when* and the *where* we know not, any more

than we know the *how*, there cometh forth a body the same, yet not the same; the same as regards personal identity, but not the same as regardeth accidents, for "It is sown in corruption, but it is raised in incorruption," the verbs impersonal, verbs without a subject, *speiretai egeiretai*. "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. 1. There is a natural body, and there is a spiritual body." Does not this and similar language suggest the thought that the resurrection is the change of the natural body into the spiritual body, and if this was already a fact to Abraham, Isaac, and Jacob, as our Lord's language seems partly, at least, to hint, may it not also be a fact to all those who are heirs with them of the same promise? 2. What if this was that very mystery which the Apostle would show the Corinthians, "We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye."

THE RESURRECTION AT THE LAST DAY.—This brings us to the other thought of which I spoke, that though the language of our Lord and St. John seems to point us to an actual and present resurrection, which becomes a reality to those who believe in Christ, whether in life or in death, yet there is also another aspect which seems well nigh to have cast out the other from our popular belief, which is that of a final and general resurrection, at a definite but unknown point of future time, when "The sea shall give up the dead which are in it; and death and hell shall deliver up the dead which are in them." How far such expressions are to be interpreted literally, we do not presume to say. It might seem that the truth they teach is the preservation of every single responsible human agent in his integrity in the safe custody of God till the day of final reckoning, and only this; but, at all events, the day is hastening on which shall declare it, and already the Lord of Hosts mustereth the hosts of the battle. That these shall be a great gathering at the last, when the Lord comes to make up His jewels, from all times, nations and languages, none can doubt. How far that gathering has even yet been prepared for in the invisible world we know not. In the obvious obscurity of Scripture we cannot say. This only we know, that if Jesus is the resurrection and the life, then to believe in Him is to be risen from the dead now, and to live for evermore, to have the promise of the life that now is, and of the endless life to come. Then to die is to fall asleep in, and to live again in Him. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For to this end Christ both died, and rose and revived, that He might be Lord both of the dead and living." Even so be it, Amen.

BELIEF IN THE RESURRECTION IS SPIRITUAL RESURRECTION.—The preceding passages are culled from Rev. Stanley Leathes. It is interesting to note how a like thought to that embodied in his plea for the resurrection being a present, a continuous reality, is expressed by one far more eloquent, and subtle, Archer Butler, who says: "The Resurrection once believed, who can believe it, and not acknowledge that it alters the whole complexion of his existence, that he has sprung at one bound from dust to angels; that he stands on the great platform of immortal nature, can see before him the whole universe, above him nothing but his God? Shall we not make and know ourselves the immortals that we are? This world is but the womb of eternity. The Father, who has regenerated, has regenerated that He may immortalize. Sooner shall He yield His heavenly throne than hold it and forsake us; sooner shall God be no longer God, than the children of God fail to be the children of the Resurrection. Behold! we stand alone in creation, earth, sea and sky can show nothing so awful as we are! The rooted hills shall flee before the

fiery glance of the Almighty Judge; the mountains shall become dust, the ocean a vapour; the very stars of Heaven shall fade and fall as the fig-tree casts her untimely fruit! yea, the 'heaven and earth shall pass away,' but the humblest, poorest lowliest among us is born for undying life. Unto this heritage are we redeemed. Live then as citizens of the immortal empire.

A VALUABLE READING LAMP.—The well-known artist, Mr. M. Matthews, of 14 King St., Toronto, has invented a lamp which combines all the requisites for well-nigh perfection in an artificial lightning. The light is very brilliant, and is especially adapted for the use of readers or writers, or ladies when sewing in the evening. To those even who have gas at command this lamp will be found a great relief at work, the light exceeds what a gas jet gives, and is perfectly steady, which gas never is, hence the injurious effect of gas upon the eyes. Those who read or write much at night, ought to have this lamp, for they will find that by using it, work is less irksome, as the vision is less strained. Ladies who have to discontinue any fine work at night will find Mr. Matthews' lamp a good substitute for day light in clearness, fulness, and brilliancy. The lamp is easily managed, it can be extinguished without the slightest risk and without smoke. It is so arranged that there cannot be any overflow of oil, a common nuisance in all other reading lamps, and the oil can be supplied without deranging the fittings or soiling the hand. The tank is a self register of its contents, so that warning is given before the oil runs out and the worry is saved of being left without light at perhaps a most inconvenient time. Another strong point is that the lamp framework stands very firmly on its feet as it were, most lamps are dangerous from their liability to be tipped over, this lamp it would need force to upset. That a common quality of oil can be used, and that the wick can be renewed with much less trouble than usual are additional advantages. We commend this lamp strongly from our experience of its value, and trust that Mr. Matthews, the ingenious patentee, may be well rewarded for his skill and pains in placing his invention before the public. The lamp is sold retail at \$5.50, a very moderate price.

THE ONE NAME.—Jesus! How does the word overflow with sweetness, and light, and love, and life; filling the air with odours, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hope, the charm omnipotent against all our foes, the remedy of all our weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue shall confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. The name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God; Thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth, and Thy glory at the right hand of the Father.—*Dr. Bethune.*

You keep the Sabbath in imitation of God's rest. Do by all manner of means, if you like, and keep also the rest of the week in imitation of God's work.—*Ruskin.*