

and sometimes not only modern, but extremely modern, as the doctrine of the Immaculate Conception of the Blessed Virgin, which dates as a dogma from 1854, and that of Papal Infallibility, which was first enacted in 1870, having been repudiated up to the very last by eminent Roman Catholic theologians.

Wherever, then, the "old religion" may be found pure and unadorned with modern additions, it is not in the modern Church of Rome.—*The Church Critic.*

EASTER JOY.

The Easter joy is its own interpreter to every heart. It is something undefinable and unspeakable. If Easter meant no more than Christ's Resurrection, that were a charlie's soul that could not say,

"Welcome, thou Victor, from the strife,"
that could not spare time to "come see the place where the Lord lay."

The crowded churches on Easter morning attest men's sympathy with Christ in His Victory. The epic of His Passion stirs men's souls, and the lyric of His Resurrection draws them. There is a link between men and the God-man, define it or deny as men may, and on that link hangs men's salvation. Salvation! Yes, and more. The man who rose from His grave on the first Easter was more than a Saviour. If Christ had ended His work, "for us men and for our salvation," on Good Friday, our Creed must have stopped at the article, "Crucified, dead and buried." There would have been an Atonement and a Saviour and the shedding of blood for the remission of sins. But what then? Shall men be pardoned, only; saved, only? Shall they not be made worth saving? The energy that burst the bars of death is the secret of men's sympathy with Easter. Men would fain burst the bars of their sins, and cast off the winding-sheet and grave-clothes of their evil habits, and rise, with Christ, to newness of life.

There is such an aspiration in every man, and Easter evokes it as the bell in the church tower makes the harp in the distant parlor respond in its note. Must that be all that Easter shall do for men this year? When the Son of Man came forth from His grave, it was for all men too. He came to be the Resurrection and the Life to souls dead in trespasses and sins; to be the Energy of righteousness in all men; the Source of a new life; the Fountain of a new will; the Re-creator of new men; the Motive and the Strength of all that put their trust in Him. His Resurrection means regeneration. It depends now upon men themselves whether they shall be worth saving. The grace of Resurrection and Regeneration is come into the world, by the Resurrection of Jesus Christ from the dead. "He is risen, rise we too."

THE FIRST EASTER.

The holy women who first approached the sepulchre after the Sabbath was passed came without that faith which now thrills all Christian hearts throughout the world. They came as mourners for the Dead. They brought not gifts wherewith to worship Him, but spices for the anointing of His Body. They did not dream of the great victory that had been wrought in the darkness and rest of the closing Sabbath of the old world.

Thus mourned the two travellers to Emmaus, "We trusted that it had been He which would have redeemed Israel." But, alas! "this is the third day" since the rulers crucified Him.

Christians of this age, rejoicing as they do in the light of a faith which has become clear and universal, can hardly imagine the difference between this Easter and the first. Then the

followers of Jesus were scattered. Some were hiding for fear, and others had given up all hope. Of the Apostles there was probably but one—St. John—who was ready to receive the news of the Resurrection. There is good evidence for believing that his faith lived on unbroken through all the tragedy of the Cross, and that it remained strong amid the awful silence and loneliness that followed the burial of Jesus.

He who never denied or deserted his Master, likewise never doubted Him. When both he and St. Peter came to the sepulchre he "saw and believed," while as yet his companion "only wondered." And from that open tomb those two disciples went away again to their own home, one of them trusting, knowing the truth, and the other still waiting to be convinced. At first, and for awhile, therefore, St. John was the only representative of a faith which has since overspread the world and sanctified countless homes, and made the life which now is "worth living," because we know that it leads on to that which is undying and eternal. And in this new creation, of which the risen Christ is the Author, St. John stands above St. Peter. He leads in the gospel of the Resurrection.

THE POWER OF EASTER.

When the chief priests and Pharisees arrested Jesus in the midst of His own chosen friends, the melancholy record reads that those friends all forsook Him and fled. None but the traitor Judas met the glance of His mild, reproving eye. The bold Peter followed Him afar off, but denied Him thrice. In all the night of suffering during His trial and condemnation He heard no friendly voice and saw no pitying eye. John, the beloved disciple, who leaned upon His breast, the youngest and fairest of the band, with the virgin mother and the two Marys, alone had courage to witness His death, "faithful among the faithless found," "last at the cross and earliest at the tomb." In the interval between Good Friday and Easter the disciples were like sheep without a shepherd, troubled, perplexed, dismayed. Their faith had perished, their energies were paralyzed. "We trusted that this had been He who would have redeemed Israel" was the language of broken hopes. Even the women who were early at the sepulchre came only to embalm the dead. When the disciples were told, "He is not here, He is risen," they believed not, but regarded the words as idle tales. Despair had settled down upon their hearts, and nothing but the Easter sun could disperse the gathered gloom. That sun arose, and they seem no longer the same men. Hope once more revives, yea, creates their courage. Their faith is not vain, their preachings will not be vain. The timid band of fishermen are now the bold champions of the Cross, and are ready to lead a forlorn hope in defence of the Gospel of a risen Christ. They reproach the rulers for their cruelty, and reprove the people for their sin. Jewish hate, whose terrible results they have just witnessed, no longer has any terrors for them. They rebuke governors, they venture upon the wrath of kings. They count not their lives dear, but regard all things as loss for Christ's sake; they suffer, they die. The Easter sun in its rising assured them that the Son of Mary was also the Son of God. It was the confirmation of their hopes, and the seal that gave efficacy to the testament of salvation. Yea, death itself had lost its sting, since it was the gateway of life, for Christ, being the first fruits, the harvest was sure to follow. With willing hearts they were now ready for their mission, which was, though they were peasants and fishermen, to confound the wise and to conquer the mighty; to reason with the world of righteousness, of temperance, and of a judgment to come; to excite in the wicked a wholesome fear; to speak pardon and peace to the penitent. In the very city which witnessed the cross and passion

they proclaimed the life of Christ, and told His murderers how vainly they had imbrued their hands in innocent blood; He was risen and had appeared unto Simon. They were arrested, examined, scourged, and imprisoned. Their lives were sought, but they persisted in their faith. They filled the prisons with melody, and died with anthems and songs of joy upon their tongues, because life and immortality were brought to light. His death had exalted their fears, and now His Resurrection more than confirmed their hopes. It was the keystone that completed the Christian arch. It was a stupendous miracle, a prophecy fulfilled, a type perfected, a substance springing from the shadow. It made faith a demonstration, it changed hope to fruition and joy. By such and so great a miracle had the Father showed that He had sent the Son. It was, if we may say so, the autograph credentials of His divine mission. Had He but died, doubt would still have remained of His person and His power. He might have been thought but the Son of man. When He rose from the dead He came forth the Son of God, and gave the world assurance of the Resurrection of the dead. Easter, then, may well be regarded as a high day, and we may well say with David, this is the day which the Lord hath made, we will rejoice and be glad in it. For though the Easter sun shall set and the Easter flowers shall fade, the Easter of earth is no less a type of the great Easter of paradise.—*The Churchman.*

FOOTPRINTS OF FACT.

BY REV. E. W. LOWRIE.

One fact is worth a thousand theories. Only by the test of facts can the soundness of any hypothesis be determined. Time was when it was held by scientists that, at deep sea levels, there could be no life. The fact, on further inquiry, upset the theory. Time was when it was thought that the earth's strata were successively deposited; but the facts, under the light of submarine telegraphy, show that simultaneous deposit is possible.

But it is of religious, not of scientific facts, that I would speak; and in this domain of thought, also, fact is better than theory.

Theorize as we may about the question of a bodily Resurrection, we have the attested living fact of our Lord's rising from the dead. The opponent of the doctrine of the Resurrection must face and answer that fact, as the very first step of his argument against that Article of the Christian Faith.

In the year 251 a Council of 66 Bishops met. The Council discussed the question, "Shall we baptize infants on the eighth day, and on this day only; or, is some other just as good?" Behold the sterling metal of a living fact!

And so, the Primitive mode of Church government. Is Episcopacy be a historic fact; if, at the year one hundred, it is found universally prevalent; if, up to three hundred years ago, it continued to prevail universally—it is like the footprint which Robinson Crusoe found upon the sand. Episcopacy left its footprints on the sand of the early centuries, many and deep.

To point to these footprints, is at once the simplest and most unanswerable argument in favor of the Church's adherence to three Orders of her Ministry.

Mark how the Church values the facts of her history. She has no theory of the body's resurrection. She nowhere says how we shall be raised, when or where; nor with what body we shall come. Her reply to all who intrude the tongue of rash and unwise speculation, is that of St. Paul—"Thou Fool!" But she does care for the fact of a resurrection. Her Easter emphasizes the fact. If men had not