

wind-rocked cradle of the Church, and inserting as key-words of the new story these four words from the old : Repentance, Remission, Promise, Power. The two books are thus one, a seamless robe, woven for the living Christ, the one giving us the Christ of the Humiliation, the other the Christ of the Exaltation, who speaks now from the upper heavens, and whose power is the power of the Holy Ghost.

And was it altogether undesigned that our Evangelist, omitting other appearances of the forty days, yet throws such a wealth of interest and of colouring into that first Easter day, filling it up from its early dawn to its late evening? We think not. He is writing to and for the Gentiles, whose Sabbaths are not on the last but on the first day of the week, and he stays to picture for us that first Lord's day, the day chosen by the Lord of the Sabbath for this high consecration. And as the Holy Church throughout all the world keeps her Sabbaths now, her anthems and songs are a sweet incense burned by the door of the empty sepulchre; for, "The light which threw the glory of the Sabbath into the shade was the glory of the Risen Lord."