

a reversal upon the olden curse, and this noble nature of mine shall not cease in the tomb from an existence whose rapture and whose resources it will but just have begun to feel. Jesus is risen!—then that terrible shadow which has clouded life and kept the soul in bondage, is not invincible, as I feared; for He who has conquered death and spoiled his goods is my Surety and my Friend. Jesus is risen!—then the fear which has crept about my heart, like the mortal faintness about the life-springs of the dying, need be my master no longer. Jesus is risen! and out of His tomb, into whose gloomy guardianship I cast my old despairs, there rise for me acceptance and comfort and blessing, as the young lightnings are born out of the blackness of the cloud; and subdued and humbled beneath the unmerited mercy, I walked freely on, “begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.” But the resurrection of Jesus is also the sweet token of the acceptance of His offerings on high. It was necessary, in order to assure the hearts of those who might believe on His name, that the prevalence of the Saviour’s sacrifice should be publicly declared. *He* knew that it was accepted when, in the agonies of the cross, He spoke those meaning words: “It is finished;” so close was the harmony of counsel between the Son and the Father. But how was it to be manifested to the world—to the few true-hearted who had ventured on Him a faith which was the common wonder and the common scorn—to the disciples who laid down their hopes in obsequy, in the same sepulchre which held their Master’s body—to the future ages, whose trust it was to secure, and whose hopes it was to enkindle for heaven? To these the only attestation could be by the resurrection from the dead. Without this there would have been absolute uncertainty—unending conflict of faith with feeling, a blank earth and a frowning heaven; and even the most loyal of the adherents of the Nazarene might be excused if He spoke of the trust regretfully as a dear relic of the past, upon which the hateful tomb had closed: “We trusted that it had been He which should have redeemed Israel.” But the great triumph of the resurrection chased all doubts away, and the three days’ suspense for the fortunes of the world was broken by an achievement of wondrous victory, which exceeded the loftiest thought and fondest dream of men. Hence the apostle, in the exulting consciousness of privilege, asks: “Who is he that