

a court of law, we seek witnesses who saw it. No fact so certain as this. See the number of witnesses—who? (Read vs. 1-11.) These saw Him after His Resurrection. Some had died, but most living when Paul wrote. But could they be mistaken? was it some one else? No, they knew Jesus well—many had lived with Him before. (See Acts i. 22, v. 41.) Perhaps they were ready to believe because they wished it so? No, it was very hard to make them believe it. (See Mark xvi. 11-14; John xx. 24-28.) Yet these men were so sure about it that they gave up all—yes, even died for their testimony. Paul never says that if Jesus did not rise they were mistaken; no, they could not be mistaken, he says they must all have told a lie.

(2) Its Consequences. (Read vs. 20-26.) Our Resurrection depends on this—why?

(a) Because Christ rose as "firstfruits" (v. 20. See Lev. xxiii. 10, 11.) Explain. Under the law the first sheaf of corn cut—offered to God—of same nature with the rest of the harvest. Christ and His people One—He rose. They will rise at the great harvest—when? (v. 23.) [Note 3.]

(b) Christ rose as Head of His people. As Adam head of human race, all connected with him died through him—so Christ called "the last Adam," all connected with Him rise through Him (vs. 45, 47). Death came through the first Adam, life through the second Adam. All by nature children of first Adam. How children of the second? (See Gal. iii. 26.) (Will not all mankind rise? Yes. (See John v. 28, 29.) But St. Paul is here speaking of the Resurrection of believers, v. 23.) [Note 3.]

(c) Because Jesus is our Mediator—what is that? One who comes between two parties who have been at enmity. Before Adam sinned, he could go direct to God. Sin made a separation—then God could only speak to him through a Mediator. That Mediator is Jesus (1 Tim. ii. 5.) All God's promises made to us through Him—God gave to Him the work of conquering our enemies and bringing lost man back to God. Jesus undertook it. His work on earth finished—when? (John xvii. 4, xix. 30.) Where is He now? Is all finished? Not yet—till the last enemy is conquered—what is that? (v. 26.) Then His work as Mediator will be over (v. 27, 28)—His reign as King for ever (Rev. xi. 15.)

## II. THE RESURRECTION OF CHRIST'S PEOPLE.

### (1) How will they rise?

This was what some of the Corinthians were asking (v. 35). We die—buried—turn to dust; martyrs burnt—perhaps very ashes scattered. How can it be? Now see St. Paul's answer. (Read vs. 35-38.) Look at the seed (show one). What will come of it? But not as it is. Before can have the flour or the wheat, what must we do with it? Bury it—then seed will die decay—and then it will be quickened (v. 36; John xii. 24). Will it be the same? Yes. "Every seed his own body" (v. 38). Will it be what it was? No, "not that body that shall be" (v. 37). Think how different. [Illustr. with a familiar example, e. g., sweet pea.] So in Resurrection—every one his own body—we shall know each other again—but not the same body. Just as Jesus' body was his own ("It is I Myself," Luke xxiv. 39), yet changed (Luke xxiv. 31). We must be changed—why? (v. 50.) As we must have the new life which the Holy Spirit gives or we could not enter the kingdom of God (John iii. 5-8), so bodies must be changed to fit us for the glories of heaven.

Then think of the variety in God's works (v. 39-41). On earth different animals have different kinds of flesh; in the heavens sun, moon, stars, differ in glory. So God will show His power then in giving us new bodies suited for our new home—new employments. (The caterpillar crawls on leaf—then buried in chrysalis—when it comes out again in summer has beautiful wings—why? to fly.) We cannot tell what we shall be (see 1 John iii. 2). But St. Paul tells us of some changes. The body is—

(a) Sown in corruption (Gen. xxiii. 4), raised in incorruption.

(b) Sown in dishonour, "vile body." (Phil. iii. 21)—raised in glory, "like His glorious body."

(c) Sown in weakness (Job iv. 19), raised in power, "as the angels" (Matt. xxii. 30).

(d) Sown a natural body, raised a spiritual body. [Note 5.]

(2) When will it be? (Read vs. 51-53.)

Think what this means. All going on as usual (Luke xvii. 16-30)—buying, selling, working, playing. Then the sound of the archangel's voice—the trump of God—the call of Jesus (John v. 28.)—and in a moment, the twinkling of an eye, the dead raised, the living changed. Just as in the morning after Israel crossed the Red Sea, Egyptians gone forever (Ex. xiv. 13-30), and Moses and Israel sang the song of victory (Ex. xv. 1-2). As prophesied in Is. xxv. 8, Hos. xiii. 14. (Read vs. 54-55.) The last enemy conquered—how?

See what was the sting in death? (Read v. 56.) What gave that sting its power? The law which pronounced sentence against it—which must be executed. Jesus bore the punishment—put away sin—so extracted the sting, and Death's power gone. He conquered first and we conquer through Him. (Read v. 57.) No death in heaven, for no sin there (Rev. xxi. 4).

(3) See what strength this hope should give. (Read v. 58.) Never mind if called to suffer—stand firm if difficulties in the way—go on abounding in the work of the Lord—why? Because no labour lost. The Resurrection Day is coming—then all trials over—then your reward sure (1 Cor. iii. 13, iv. 5; Gal. vi. 7-9).

Then shall we fear death? Oh, no—not if we are Christ's—if our sins are washed away in His blood. He has conquered for us—He will give us the victory too. And He will be with us [Illustr.—Child in railway train passing through dark tunnel—glad when he enters it, for his home is on the other side and he will soon be there.] And then when Jesus comes and all His people rise and meet again, what a joyful day! What a song of triumph when His whole Church assembled! (Rev. vii. 9-10.) Shall you be there?

"Oh that with yonder sacred throng,  
We at His feet may fall,  
There join the everlasting song,  
And crown Him Lord of all."

### NOTES.

1. It was not materialism, but an ultra-spiritualism which led the Corinthians into error. They denied the Resurrection of the body, because they believed that the matter of which that body was composed was the cause of all evil; and they hailed the Gospel as the brightest boon ever given to men, chiefly because it gave them the hope of being liberated from the flesh with its corrupt desires. They looked upon the Resurrection taught by the Apostle as if it were merely a figurative expression. (Robertson's "Lectures on Corinthians," pp. 204, 205.)

2. Though "Christ died for our sins" (v. 3), the proof that his death was "accepted" by God as a "propitiation" for our sins arises from the fact of His Resurrection (Rom. iv. 25). If then His body is still in the grave, we are still in our sins.

3. On the second day of the feast of Passover a sheaf of ripe corn was offered upon the altar as a consecration of the whole harvest. Till this was done it was considered unlawful to begin reaping. The metaphor therefore is, "As the single sheaf of firstfruits represents and consecrates all the harvest, so Christ's resurrection represents and involves that of all who sleep in Him." (Conybeare and Howson, note, chap. xv.)

4. The definite articles prefixed (in the Greek) to the two names Adam and Christ, bring out the relationship of contrast more strongly, and point to Adam and to Christ as standing severally alone in the world as "the two Heads and Representatives"—the one of the "old Creation," the other of "the new"; the one of the natural, carnal and lost race, the other of the spiritual, regenerate and saved race; the one the author of death to all, the other the Author of Life to all.

5. A natural body—literally "an animal body"—i. e., a body suited to the animal soul which predominates in it—which we derived from our union with the first Adam (v. 45).

A spiritual body—one fitted for the capacities of the higher, spiritual life which is the fruit of our union with the second Adam.

### CATECHISM LESSON.

#### THE CREED—"The Holy Catholic Church."

The word church, in the original, means a calling out, an election, an assembly—those who in any place come out and make a profession of Christianity: Acts ii. 26; 1 Cor. xi. 18. Thus "the churches of Judæa, Galilee, and Samaria: Acts ix. 31. The church "at Antioch," "at Ephesus," etc.: Acts xiii. 1; xx. 17. "The church which is in his house:" Col. iv. 15; this is the visible Church. The invisible is that gathering out from the world by the Holy Spirit of God, whereby souls are won to Christ: Acts ii. 47; and are brought into living union with Him as their Head: Eph. ii. 18-22; iv. 4. This is "the Church which is His body, the fulness of Him that filleth all in all:" Eph. i. 22, 23. The visible Church may wax or wane. Individuals may apostatise and fall away from its communion: 1 Tim. i. 20; 2 Tim. i. 15; ii. 17. Churches may be corrupted and perish: see Rev. ii., iii.; but the Church of the living God stands firm: Matt. xvi. 18; 2 Tim. ii. 19.

This is variously described or pictured in Scripture. The vine and its branches: John xv. 5; the body and its members: 1 Cor. xii. 12-27; the husband and wife: Eph. v. 23-32. But each of these figures or representations embodies the same grand idea—communion and sym-

pathy: 1 Cor. x. 16; xii. 25. The branch gathers sap from the stem, and so buds and flowers and fruit are produced: John xv. 5; Gal. v. 22. The members depend upon the body for life and vigour and power: 1 Cor. xii. 13, 14. The wife looks up for everything to the husband, and is dependent upon him: Col. iii. 18; 1 Pet. iii. 1.

Two marks of the Church are given us in the creed:

1. It is holy. God's design and purpose from the beginning have been to make for Himself a holy people: Gen. i. 26. "Without holiness no man shall see the Lord:" Heb. xii. 14. Thus He calls us with a holy calling: 2 Tim. i. 9; 1 Cor. i. 2. He requires those who are in Christ to live holy lives: 2 Tim. ii. 19; Tit. ii. 14. He intends to make for Himself a holy Church: Eph. v. 25-27.

2. It is catholic, that is, universal. The true Church throughout the world: Eph. iii. 15; Col. i. 20. "A great multitude, which no man could number, of all nations and kindreds and peoples and tongues." The synagogue of the Jews was confined to one country, and to one nation: Ps. lxxvi. 1, 2; cxlvii. 19. But the Church is a gathering out of all nations, and all the countries of the world: Luke xxiv. 47; Rev. v. 9. Our Lord said, "Go ye into all the world, and preach the gospel to every creature:" Mark xvi. 15.

## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### AT HOME

TORONTO.—The C. E. T. S. of St. Ann's Parish is steadily progressing, new members are being enrolled every meeting. At the last meeting Messrs. French and Lagan delivered interesting addresses. A deputation from the Carleton Parochial Branch paid a friendly visit, and it is believed that were such fraternal interchange of courtesies between the different branches encouraged, much good would result. One of the features of the evening, which was highly approved of by Rev. Professor Boys, who happened to be present, was the giving of short experiences by different members. At a former meeting, Rev. J. F. Sweeney kindly gave a most instructive address, immediate result, fourteen new members. May the good work go on till every Parish in the land is stirred up to do its duty in this important branch of church work.

Bishop Baldwin sent his best wishes for the success of the Scott Act in St. Thomas and Elgin, and regretted his inability to be present at the mass meeting on Friday evening, the 25th.

PARRY SOUND.—From the English Alliance Journal we take the following:

No one can purchase or transfer property in Parry Sound without subscribing to the doctrine of prohibition; and thus Mr. Beatty (the founder of the settlement) has, with one stroke of the pen, given to his town the great boon of entire prohibition. What is the effect? Good, and only good. The citizens are law-abiding, self-respecting; the churches flourish; an air of freedom and friendliness pervades the place; all seem bent on mutual improvement. The goal is small, and holds no "drunks" except such as stagger in from outside districts.

A few years ago a learned Toronto professor, now deceased, was visiting the town. He was not a believer either in abstinence or prohibition. One day Mr. Ansley determined to give him a practical lesson. Inviting him to a seat in his carriage, he drove him into the adjoining village, called Parry Harbor, a settlement so near that a stranger would suppose it was a suburb of the town. The professor was driven through its main street, along its back streets, up lanes and down alleys, in and out, where the peculiarities of the home life as well as the business life might be seen. He observed all the treeless streets, dirty alleys, drunken men, untidy women, dirty children. Then, crossing back over the boundary line marking the separation of the townships, a similar view was had of Parry Sound, front and back, up and down, in and out. Here the marks of neatness, thrift, industry, sobriety, intelligence, were so marked that the professor, with an emphatic ejaculation, confessed that he was convinced, overwhelmingly convinced, that prohibition was an unmixed good, and the license system an unmixed evil.

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