

The Church Guardian

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Special Notice.

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nience. The LABEL gives the date of ex-
piration.

CALENDAR FOR APRIL.

APRIL 3rd—6th Sunday in Lent.—(Notice of
Days in Holy Week).

" 4th—MONDAY before Easter.

" 5th—TUESDAY before Easter.

" 6th—WEDNESDAY before Easter.

" 7th—THURSDAY before Easter.

" 8th—GOOD FRIDAY. (Pr. Pss.: M. 22,
40, 54. Evg. 67, 88.)

" 9th—EASTER EVEN.

" 10th—EASTER DAY. (Pr. Pss.: M. 2,
57, 111; E. 113, 114, 118. Pr.
Anth. ins. of Venite. Ath. Cr.:
Pr. Prof. in Com. Ser., till 17th
April instant.

" 11th—MONDAY in Easter Week.

" 12th—TUESDAY in Easter week.

" 17th—1st Sunday after Easter.

" 24th—2nd Sunday after Easter.

" 25th—St. Mark, Evangelist and Martyr.

" WORTHY is the Lamb that was slain to re-
ceive power, and riches, and wisdom, and
strength, and honor, and glory, and blessing."

" If ye then be risen with Christ, seek those
things which are above, where Christ sitteth
on the right hand of God."

"COME, SEE THE PLACE WHERE THE LORD LAY."

How little did the angel who first uttered
these words, and heard the echo of them die
away among the recesses of the rocky garden,
—how little, perhaps, did he think that the
invitation which he thus gave to those few
trembling women who stood before him, would
be conveyed down through all after times,
and be borne to the ears of millions of the
followers of Jesus Christ. And yet it has
been even so, and in the course of its long
descent and wide circulation, it has reached
even unto us. Let us listen to and obey it.
Come, let us look at the place where the Lord
once lay, and from which on the third morning
he arose.

We cannot indeed literally accept the an-
gelic invitation, and go and look into the
empty sepulchre. The hand of time, and in
this instance the still rougher hands of the
devotee and of the infidel, have wrought such
changes in that sacred neighbourhood that the
exact site of the holy sepulchre cannot be
identified. But though we may not be able to
plant our footsteps on the very ground that the
trembling women occupied, or follow them as,

angel led, they passed into the deserted tomb,
yet in thought we may still bend over the
place where the Lord once lay.

As we do so, let us reflect upon the proofs
of the divine mission of the Redeemer afforded
by his resurrection from the grave. Evidence
enough had been afforded by our Lord himself,
during his lifetime, of his divine character and
authority. The words he spake, the works he
did, proclaimed him to be the Son of the High-
est. But sufficient as it was to convince the
candid, that evidence had not been sufficient
to silence the cavillers. His words were mis-
understood and misinterpreted; his miracles,
though not denied, were attributed to Satanic
agency. It was as a blasphemer that he was
put to death. But his resurrection appears at
least to have had this effect, it stopped the
mouths of his adversaries. There might be a
few among the more credulous of them who
accepted the clumsy tale that the chief priests
went to circulate about his disciples coming
by night and taking the body away. But
loudly and publicly as, both in the heart of
Jerusalem and elsewhere, the Apostles pro-
claimed this fact in the presence of the Rulers
themselves, it does not appear that its reality
was ever openly challenged, or that any such
attempt was made to explain it away as had
been made regarding other miracles wrought
by the Saviour's hands. If it failed to con-
vince, it succeeded at least in silencing those
who would, if they could, have dealt with it
in a like manner.

It had indeed the force of a double miracle.
Barely, and by itself, the rising of Jesus from
the dead most fully authenticated the claims
he had put forth. Had the Son of Mary not
been all that he had declared himself to be,
never would such an exercise of the Divine
power have been put forth on his behalf.
But more than this, Christ had publicly perilled
his reputation as the Christ of God, on the
occurrence of this event. When challenged
to give some sign in support of his pretensions,
it was to his future resurrection from the dead,
and to it alone, that he appealed. Often, as
we have seen, and that in terms incapable of
misconstruction, had our Lord foretold his re-
surrection. It carried thus along with it, a
triple proof of the divinity of our Lord's
mission. It was the fulfilment of a prophecy,
as well as the working of a miracle; that mir-
acle wrought, and that prophecy fulfilled, in
answer to a solemn and confident appeal made
beforehand by Christ to this event as the
crowning testimony to his Messiahship.

But not yet have we exhausted the testimony
which the resurrection of Jesus embodies.
He spoke of that resurrection as the raising of
himself by himself. "Destroy this temple,
and in three days I will raise it up. I lay
down my life, that I may take it again. I
have power to lay it down; I have power to
take it again." An assumption by Jesus Christ
of a power proper to the Creator alone; a
clothing of himself with the high prerogatives
of the giver and the restorer of life. His
actual resurrection, did it not in the most
solemn manner ratify that assumption, con-
vincing us by an instance of the highest kind,
that whatsoever the Father doeth, the same
doeth the Son likewise?

But further still—and it is this which at-
taches such importance to this incident in the
history of our Redeemer, and causes it to be
spoken of in the New Testament Scriptures
as standing in such close connexion with all
our dearest hopes as to the life beyond the
grave,—in the resurrection of the Saviour, the
seal of the Divine acceptance and approval

was put upon that great work of service and of
sacrifice, of atonement and of obedience in our
room and stead, which Jesus finished on the
cross. The expression and embodiment of that
acceptance and approval in a visible act, an
outward and palpable incident, gives an aid
and a security to our faith in Christ for our
acceptance with God, far beyond that which
any bare announcement in words could pos-
sibly have conveyed. Can we wonder, then,
at the prominence given, in the teachings and
writings of the apostles of our Lord, to an
event so full of convincing evidence, so rich in
spiritual instruction and comfort? To be a
witness to this great event was held—as the
election of Matthias informs us—to be the
special function of the apostolic office. It was to
this event that Peter referred at large in his
discourse to the Multitude on the day of
Pentecost. "This Jesus hath God raised
up, whereof we all are witnesses." Questioned, a short time afterwards, before the
Sanhedrin, as to the earliest of the apostolic
miracles, "Be it known," said Peter, "unto you
all, and to all the people of Israel, that by the
name of Jesus Christ of Nazareth, whom you
crucified, whom God raised from the dead, even
by Him doth this man stand before you whole."
When Paul addressed the men of Athens, this
was the one supernatural incident to which, in
the way of attestation, he referred: "God hath
appointed a day, in the which He will judge
the world by that Man whom He hath ordain-
ed; whereof He hath given assurance, in that
He hath raised Him from the dead." I have but
to refer to the 15th chapter of the 1st Epistle to
the Corinthians, to remind you of the place
and prominence given to the event by the great
apostle of the Gentiles:—"If Christ be not
risen, then is our preaching vain, and your faith
is also vain."

From the first, it was to that crowning mir-
acle of Christianity that its teachers made ap-
peal. And now once more, in our own times,
it is by that event that we desire that the en-
tire question of the supernaturalism of our reli-
gion should be decided; for if that event be
true, then any, then all other miracles are at
least credible, for where among them shall be a
greater than this be found? If that event be
true, then upon it does the entire fabric of our
Christian faith securely rest; for if we believe
that Jesus died and rose again, then are we pre-
pared along with this, and as harmonising with
this, to believe all that the Scriptures have
taught us of the glory of Christ's person, as one
with, and equal to the Father;—all that they
have taught us of the design of His life and
death among us, as the Redeemer of our souls
from death,—the giver, the infuser, the nour-
isher, the maturer of that eternal life which is
for our souls in Him. Let us then be devoutly
grateful for it, that our faith in Him—in
knowledge of whom, in union with whom
standeth our eternal life—has such a solid
foundation of fact to rest upon,—a foundation
so firmly imbedded among all those other
foundations upon which our knowledge of the
past reposes, that to unsettle, to overturn it,
you must unsettle, must overturn them all.

"Come, see the place where the Lord lay,"
that you may contemplate Him, the one and
only instance which this world hath witnessed
of the last enemy, Death, being fairly met—
met in his own territory, triumphed over in
his own domain by the use of his own weapons.
That grim, inexorable tyrant, wealth has never
bribed, tears have never softened, beauty has
never moved as he made his unfaltering ap-
proach and struck his unerring blow. To and
fro, wide over the wide field of humanity, has
that sheer, cold scythe been ever swaying, and
generation after generation has it laid low in
the dust. Two only out of the many millions
of our race—two in olden time were snatched
away before the destroyer of the destroyer came
upon them, and passed away without tasting
death. But the translation of Enoch and Elijah