

which will enable them to form a proper judgment. Others are unable, through hastiness or thoughtlessness, to sift any question to the bottom. So that the only man whose opinion amounts to anything is the one who puts his whole mind to the study of what is right. Hence, when anyone undertakes to set up his conscience against the Bible it is perfectly clear that he is not a safe person in regard to moral judgment, either for himself or others. But a man who studies the right with every light that Scripture and life can offer him may become almost unerringly accurate in judging ordinary cases of right and wrong. The result is that following conscience does not make a thing right nor can a man's opinion change God's truth. Right is right and wrong is wrong, and what is essential for the conscience is that it should be properly instructed and trained so that it may witness to what the judgment believes to be right.

### Lest We Forget

The war so monopolizes attention that we are only too apt to forget other matters which, in the long run, are even more important, such as world-wide missions, temperance reform, evangelism, support of the Church, abolition of child labour, philanthropy at home, not to mention other campaigns against physical, social and moral evils. While, therefore, we are compelled, and rightly compelled, to prosecute the war to the utmost of our power, we must take care that even this does not drive other good causes to the wall. In a very real sense all Christian people and communities must insist upon the application of the motto to their own specific work, "business as usual."

## RESURRECTION LIFE

By (the late) Rev. Canon N. Jones, M.A.

The Services for Eastertide bring before us the Resurrection of Christ under various aspects. But they also remind us that we are partakers of His Resurrection. The present Resurrection life of Christians is a theme that is found running through the Collects, Epistles, and Gospels for the whole of the Easter season. Easter Even gives us the starting-point of this resurrection life. Easter Day sets before us the life itself. The Sundays after Easter afford us an opportunity of dwelling upon some of the characteristics of this life.

Let us look for a moment at the Collect for Easter Even. It suggests the starting-point of our Resurrection life. It is life out of death. We are not thinking now of forgiveness, but of holiness; not of justification, but of sanctification. If we ask where the life of forgiveness and acceptance begins, the Bible takes us to the Cross, and shows us Christ dying for us. If we ask further where the life of holiness begins, the Bible takes us back to the same spot, and tells us that not only did Christ die for us, but we died with Him there. He died for us in order that our sins might be forgiven; we died with Him in order that we might rise with Him and walk in newness of life.

This is the truth so strikingly set forth in the symbolism of Baptism. As the Collect states, "We are baptized into the death of . . . our Saviour Jesus Christ." By the plunge beneath the water we are reminded of our identification with Christ in His death and burial; by the rising up out of the water we are reminded of our rising with Him to walk in newness of life. So St. Paul says, in the sixth chapter of Romans, a passage on which the language of our Collect is based, "We were buried therefore with Him through baptism

into death: that like as Christ was raised from the dead by the glory of the Father, so we also may walk in newness of life." These words show that Christ's death is not only a point to which we must come, but also a point from which we must advance. We were buried with Christ, not to remain so, but to share the power of His Resurrection. For if we become one with Him by undergoing an experience resembling His death, then we must be one with Him by realizing an experience resembling His Resurrection. (See Rom. vi. 5, R.V.)

"Buried with Christ" and raised with Him too; What is there left for me to do? Simply to cease from struggling and strife, Simply to "walk in newness of life."  
Glory be to God.

On Easter Day itself we are occupied with the life itself; the life which has its starting-point in the grave of Jesus; the life which St. Paul describes in his expressive phrase, "Walking in newness of life." The risen life of the Lord Jesus we can, in measure, understand. We are familiar too with the truth of the future risen life of His people. But *this* risen life is a present experience. How are we to explain it? What is this Resurrection life of believers?

The Collect will help us to define it. The connection of the petition in the Collect with our theme is not at once evident. We pray: "That as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect." But a little thought will show that we could not get a better definition of Resurrection life than is suggested by these words, namely, that it is a life in which good desires are brought to good effects. We shall understand this definition better if we look for a moment at the contrast between the seventh and the eighth chapters of the Epistle to the Romans. In the seventh chapter we have the picture of a Christian with good desires. It is evident St. Paul had a Christian in view here, for, as our Collect implies, it is only by the operation of grace that such good desires can be implanted within the soul; it is only the regenerate man who can truly say, "I delight in the law of God after the inward man" (ver. 22). Nevertheless, these good desires are fruitless; he says, "The good that I would I do not, but the evil that I would not, I practise" (ver. 19). And he cries out, "O wretched man that I am, Who shall deliver me?" (ver. 24).

Now let us pass on to the eighth chapter. We are at once in a different atmosphere; we are "more than conquerors" here; our good desires are being brought to good effects here. How has the great change been brought about? Because self has been supplanted by the indwelling Christ; because the Christian has learnt to say, "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." The key to the failure of the seventh chapter of Romans lies in the words, "I myself" (ver. 25); the key to the victory of the eighth chapter lies in the words, "in Christ Jesus" (ver. 1). It is as we learn to walk in the power of the Living Christ, as we learn the secret of Christ dwelling in the heart, that we are able, because He is able, to do the will of God. The Resurrection life of the believer is a joyful, victorious, overcoming life.

The Epistle (Col. iii. 1-7) further describes this life. It does this by dwelling on its obligations. Resurrection life is a life which calls for lofty aspirations. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." To "seek the things above," says Dr. Moule, "is to go out in spirit towards a Christ

triumphant and reigning, and therefore all competent to save and bless. On the other hand, it is a life which involves the putting to death of sin, "just as the rising sap of the tree makes the dead leaf fall." "Mortify therefore your members which are upon the earth." The meaning of the verb is to reduce to a state of death; and its tense points to a decisive act. "Give them over to death." It is somewhat startling to find the apostle apparently identifying "members" with sins, when he says, "mortify your members which are upon the earth—fornication, uncleanness," etc. It is clearly the carnal functions of the "members" that must be given over to death. And here is the secret of walking in separation from sin. St. Peter lays down the same remedy: "Forasmuch as Christ hath suffered in the flesh, arm yourselves with the same thought (R.V. marg.); for he that hath suffered in the flesh hath ceased from sin" (I. Pet. iv. 1).

The Gospel supplies us with a suggestive illustration. We are told in it how that Peter and the other disciple ran to the sepulchre, and how they found the linen clothes lying there, and the napkin that had been about His head, but the Lord Himself had gone. He was risen, and He had left His grave-clothes behind. Now if we are to be partakers of His Resurrection, we too must shake ourselves free from the grave-clothes of death, the habits and besetments of our old unregenerate life. Too many Christians are like Lazarus, when he came forth out of his sepulchre at the call of Jesus, but was bound hand and foot with grave-clothes. He had life but not liberty till Christ said, "Loose him and let him go." So these Christians have life, but they can neither walk, witness, nor work. They are fettered by the force of old habits, and the Christian life is paralyzed. But those who are walking in the power of the Risen Lord have left behind them their grave-clothes. They run in the way of God's commandments. They have put on beauty for ashes, the oil of gladness for mourning, and the garment of praise for the spirit of heaviness.

### ON THE ROAD TO EMMAUS

And they said one to another, Was not our heart burning within us, while he spake to us in the way?—Luke 24:32.

By the Right Rev. E. H. Bickersteth, D.D.,  
Late Bishop of Exeter.

Slowly along the rugged pathway walked  
Two sadden'd wayfarers, bent on one quest;  
With them another, who had asked to share  
Their travel since they left the city walls;  
Their converse too intent for speed; and oft,  
Where lingered on the rocks the sunset tints,  
They check'd their footsteps, careless of the hour  
And waning light and heavy falling dews.  
For from the Stranger's lips came words that  
And lit the altar fuel on their hearts [burn'd  
Consuming fear, and quickening faith at once.  
God's oracles grew luminous as he spoke,  
And all along the ages good from ill  
And light from darkness sprang as day from  
night.

We, too,  
Are weary travelers on life's rough path.  
And Thou art still unchangeably the same.  
Come, Lord, to us, and let us walk with Thee:  
Come and unfold the words of heavenly life,  
Till our souls burn within us, and the day  
Breaks, and the Day-star rises in our hearts.  
Yea, Lord, abide with us, rending the veil  
Which hides Thee from the loving eye of faith,  
Dwell with us to the world's end evermore,  
Until Thou callest us to dwell with Thee.  
("Yesterday, To-day and Forever.")