

of warning and entreaty and encouragement. We must give of our time, our means, our sympathy, yea, of our very life for their sakes. If in this spirit we carry "our own" upon our hearts, watching against our faults, denying ourselves lest we cause them to stumble, sacrificing ourselves that we may win reward. Though we shall not lose our reward, though we may not be permitted to see the result of our toil in this life, his word of promise stands firm. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

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### MARCH 30.—"THE RISEN LIFE; CHRIST'S"; OURS.

Luke 24: 1-12; Col. 3: 1-10.

(EASTER SERVICE.)

#### HOME READINGS.

Mon., Mar. 26. A proved immortality.....2 Tim. 1:6-11  
Tues., Mar. 26. A prepared immortality.....Ps. 121: 1-4  
Wed., Mar. 26. A side immortality.....Ps. 138: 1-8  
Thurs., Mar. 27. A free immortality.....Ps. 138: 1-8  
Fri., Mar. 28. A glad immortality.....Isa. 25: 1-8  
Sat., Mar. 29. A victorious immortality.....1 Cor. 15: 54-58

Once more comes round the queen of days, the passover of gladness, triumphant, peerless Easter. Let us hail its bright dawn with exclamations of Christian gladness. It is the day which sheds a lustre over all the other days of the Christian year. For surely there would be no ground for celebrating any other Christian festival if Easter were meaningless. "The Lord is risen indeed," said they of the early Church as they greeted one another. The glorious fact of the resurrection kindled their joy, revived their hope, answered their faith, dominated their thought, and changed their view point to such an extent that it gave to their whole life an air of triumph and the swing of victory. So let us come into contact with the risen life. Let us ourselves with the power of his resurrection. We cannot place too high an estimate on the great fact for which Easter stands—the risen life. This it is which unites the Christ of history and the Christ of Christian experience, the two great arguments by which Christianity stands or falls. The risen life, Christ's and then ours, is the primal and fundamental miracle. It is the pivot of our Christian faith. It is the corner-stone of our Christian experience, and the pledge of sermons are being preached, and the flowers displayed, let our grand army of Epworth Leaguers find in the day a spiritual significance unique and far-reaching. Our topic is well phrased, and is very suggestive. No Easter meditation is complete which does not bring before us the risen life as well as the risen body. We stand closely and sorrowfully identified with the fallen life. Easter brings us the joyful message of a life fully redeemed, restored, transformed, and lifted up.

The Risen Life—Christ's. It may not be possible from any or all of the accounts, to determine with absolute certainty the exact order of events as they occurred on the illustrious morn of the resurrection day, and the forty days which followed. The accounts in general of various appearances have been preserved for us. They are interblended, and at times inseparably woven together. As seems to be pointed out by Westcott, each writer has a special object in view. Matthew dwells chiefly on the majesty and glory of the resurrection. Mark insists on it as a fact. Luke as a spiritual necessity. John as a touchstone of character.

Christ's risen life to the early church was an objective and historic fact. They saw his body dead, and they said it liveth again. "I am he that liveth and was dead." The disciples knew these words to be absolutely true. Luke, referring to the witnesses of the apostles to this fact, says (Acts 1: 3): "To whom he also showed himself alive after his passion by many proofs, appearing unto them, by the space of forty days, and speaking the things concerning the kingdom of God." Some of these proofs are given in the lesson which is set for our study this week.

The risen life, ours. It must be a subjective and experimental fact. If then we were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. According to Paul, the Christian life in man originates in rising with Christ and that Christian life is braced and purified by the conscious sense of such rising. Believers in Christ are in a moral and spiritual sense raised with him. Eph. 2: 4-6. "But God, being rich in mercy, for his great love, wherewith he loved us, Even when we were dead through our trespasses, quickened us together with Christ (by grace have we been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus." The risen life of Christ touches at all points the spiritual life of the Christian. Through that risen life every Christian becomes a citizen of the world to which Christ has gone. And every true Christian has already begun to share the wealth and glory of that world, and is vitally united with Christ in his risen, glorified life. Our risen life with Christ includes not only new spiritual power now, but also a place with Christ in glory. "Seek those things which are above, where Christ sitteth on the right hand of God." Seek, to come where "those things" are. They are the reward of faithful service on the earth. They are within reach of our present effort. Christ and his reward are together. He is among the "things which are above." He is at the right hand of God, not standing or worshipping, but sitting in glorious majesty, thence he shall come to judge the quick and the dead. "If then ye were raised together with Christ." Let us ever bear in mind our exalted relationship, let us consider the motives we have for otherworldliness. The raised, exalted, ever-living Christ, is the risen life of our world. To be the life of our life, the soul of our soul, the source of our holiness, the inspiration of our daily toil. As the humble, dying Christ is the death of our sin, so the living Christ is the life of our salvation. His present condition of glory is that to which we are to be conformed. "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

The Risen Life—Christ's. It was intensely spiritual. "He is not here, but is risen," said the men in dazling apparel at the empty tomb. "Why seek ye the living (or him that liveth) among the dead?" His spirituality had always been manifest, but never so much so now. After the rising from the dead, he was largely hidden from the eyes of the disciples, and so far as we can gather, entirely hidden from the world. The actual event of the resurrection was not witnessed by any human eyes. In the dark sepulchre, through almighty power, his spirit revives unseen and unknown by any mortal. Angels minister unto him, and open the door of the tomb. Out of the forty days there were but six on which he held intercourse with any human being, and in those six days he probably did not give more than as many hours to conversation with those to whom he showed himself. How brief, too, and abrupt were the meetings. In the twi-

light of the garden, in the dim-lighted upper room, in the gray dawn of the lacerations, and vanishes as mysteriously as he had appeared. He did not dwell with his friends as before. He came to them in visits, and talked, and was unseen in the intervals. This continued until he was received into heaven.

The risen life, ours. It should be intensely spiritual. "For ye died," says Paul, "and your life is hid with Christ in God." "Modify," i.e., make dead, "therefore your members which are upon the earth, fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry." But now put ye also away all these, anger, wrath, malice, railing, shameful speaking out of your mouth. Seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge, after the image of him that created him."

The real Christian life is a deeply spiritual, heavenly life, already begun. It is hid with Christ in God. Make dead, therefore, your earthly, worldly members. At the death of Christ the Christian has died already, if through the living Christ he now lives, let him see to it that the old man with his doings has been made dead in every member, and that the full new man, after the image of him, has been put on. "Dead unto sin, but alive unto Christ Jesus," is the normal, healthy condition of the true Christian. The risen life with Christ is a life of otherworldliness, lived right here and now. It means that the kingdom of heaven is, by our lives, being let down to earth. This is the only way of saving humanity, and answering the prayer, "Thy kingdom come, thy will be done on earth as in heaven." The risen life of Christ will be in daily companionship with him, and will obtain its power from on high. Here is the source of our strength. Here Paul clears the atmosphere in the face of Christian weaknesses when he cries out, "I can do all things in him that strengtheneth me." Learn from this that there is nothing which ought to be done which cannot be done.

My dear young friends, have you ever heard any such remarks as these, "you would like to take an active part in the League work, but I can't." "I know I ought to help in the Sunday-school, but really I can't." "I have a bad temper, and am sure I ought to get rid of it, but I can't." "I am a slave to the tobacco habit. I cost me a good sum every year. I know I ought to quit, but I can't." "I am under the power of the drink habit. I sometimes make light of my chains, but I know I can't get free of them." Remember that the power which comes through communion with the risen Christ will enable the believer to do what he ought to do that the old "can't" life will disappear.

The Risen Life—Christ's. It was tenderly and ardently human. We well know that Christ's resurrection and his subsequent life of forty days on the earth, in a special way revealed the divinity of his character, but no one can read the accounts of his risen life without observing that he continued to possess in a marked degree all the characteristics of a man and brother.

"Go tell my brethren," are the sweet words which he addressed to the women who were bearing the good news to the disciples "my brethren." What name more precious than this! What term could have been used to indicate a closer fellowship. At first they were servants, then disciples; a little before his death they were friends; now, after the resurrection, they are brethren. To you and to me, and to tender, loving sinners of every age belongs this tender, loving epithet, "My brethren." And surely he has carried into the heavens and taken into the