

4th—Thyatira is promised victory over the nations. This covers the Book of Joshua and the whole history of the Christian church, and we need not enlarge upon it here, but the conquest of the land was clearly an important scene in the Divine pageantry.

5th—Sardis was promised the white raiment and the name secure in the Book of Life, and confessed before the Father and the Angels. The deep importance of the long lists of names in Chronicles comes out here. The enrolling gave a permanent possession in the land, and was a confession of the Jew and his rights and privileges beyond all others. He lay aside the travelled and war stained garments, and entered with the rest and peace of his possession. The glorious counterpart is in the enrolling in the Book of Life, our confession by Christ before an assembled universe and the white robes of the ransomed.

6th—To Philadelphia there is the promise of being a pillar in the temple of God, with the name of God and His city upon it, etc. This points to the next great event in the erection of the Temple and the establishment of the national worship. The honor of being pillars in the Christian Temple is not alone to James, Peter and John, but for all believers. And as the pillar was the place often chosen for inscriptions, so it is here in the heart of, and in the sweet and sublime experiences of the true disciple, that his name is written upon us.

7th—To Laodicea there is the promise of sitting down with Christ on His throne. This is the consummation of the Divine plan in both the dispensations and in all the churches—the enthronement of the Son of God and His elect with Him.

Don't Be Sorrowful Darling.

The authorship of this old song is doubtful. It is generally attributed, however, to Alice Cary.

Ah, don't be sorrowful, darling,
And don't be sorrowful, pray;
For taking the year together, my dear,
There isn't more night than day!

'Tis rainy weather, my darling,
Time's waves, they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We are old folks now, my darling,
Our heads they are growing gray;
But taking the year all around, my dear,
You will always find the May.

We have had our May, my darling,
And our roses, long ago;
And the time of the year is coming, my dear,
For the silent night and snow.

And God is God, my darling,
Of night, as well as day,
And we feel and know that we can go
Wherever He leads the way.

Aye, God of the night, my darling,
Of the night of death, so grim;
The gate that leads out of life, good wife,
Is the gate that leads to Him.

The one angel voice has barely time to tell its message, when, as if unable longer to be silent, "suddenly" the "multitude of the heavenly host pours out its praise," I adhere to the old reading which divides the angel chorus into three clauses, of which the first and second may be regarded as the double result of that birth, while the third describes its deepest nature. The incarnation and work of Christ are the highest revelation of God. The wondrous birth brings harmony to earth.—Alexander MacLaren.

For Dominion Presbyterian.

Thoughts For Easter.

BY GEO. W. ARMSTRONG.

"And many of the bodies of the saints which slept arose." Matt. 27:52.

The resurrection of the bodies of the saints was a sublime and stupendous act. It answered a three-fold purpose.

1st. It was a practical refutation of the Sadducean notion that there is no resurrection of the dead.

2nd. It was an unmistakable display of the power—the omnipotence of Christ.

3rd. It showed that Christ's death had altogether vanquished the power of the grave.

Christ had given several manifestations of His power to raise the dead previous to this. He had by the mere expression of His will brought back those who had departed this life, forcefully reminding us of His own words "I am the resurrection and the life."

This resurrection, great as it is, is only the index, so to speak, of a greater and more glorious resurrection. This was but a partial resurrection. "Many of the bodies of the saints." This was only the foreshadowing of a general resurrection when "All that are in their graves shall come forth, they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation."

This partial resurrection was confined exclusively to saints, but in the general resurrection there will be all that have done good and all that have done evil. Another aspect of this general resurrection is, that the resurrection of the good and the resurrection of the bad will not be simultaneous. "The dead in Christ shall rise first." "Every man in his own order, Christ the first-fruits, afterwards they that are Christs at His coming." Christ has risen from the dead, His own shall follow Him next. As certain as the bodies of these saints arose at the crucifixion of Christ, so sure shall be the resurrection of the bodies of all men. In this present body; not, as some say, in another that shall be prepared; if such were the case that would not be a resurrection but a new creation. Christ has triumphed over death and the grave; He has burst the barriers of the tomb, snapped the bars of the grave and led captivity captive. Worms and corruption may destroy this mortal body, but when Christ shall call all nations to His bar "this mortal shall put on immortality, and this corruptible shall put on incorruption."

The grave may dissolve, it cannot annihilate.

Job when contemplating this glorious subject exclaimed: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms may destroy this body, yet in my flesh shall I see God, whom I shall see for myself and my eyes shall behold and not another."

The question every man should ask himself is: At which resurrection shall I be found? Christ by His death has procured for man a glorious resurrection. Can we through the merits of His death take up the experience of Job and truthfully apply it to ourselves? if so, ours will be the resurrection of life; if not we

shall be partakers of that resurrection of shame and everlasting contempt.

The scriptures speak of "the bodies of the saints which slept," not which were dead.

This is a beautiful and consoling thought: The coffin but a couch, and the grave but a resting place in which our bodies are reclined until the morning of the resurrection.

This is the spirit of all scriptural teaching. We find it in every part; for instance we read: "The patriarchs slept with their fathers." Our Saviour referring to the decease of Lazarus said unto His disciples: "Our friend Lazarus sleepeth." And on another occasion He said: "The maid is not dead but sleepeth;" and Paul also speaks of those who are fallen asleep in Christ. So that looking at this from a Christian standpoint, the grave is robbed of all its terrors, and assumes the attitude of a friend rather than that of an enemy. The Christian can calmly enquire: Oh! grave where is thy victory? Oh! death where is thy sting? To him Christ has removed the sting from death and he can pass through the dark valley fearing no evil.

The grave is not an evil in itself, but rather a good. It puts an end to sin not to life. They who live in the fear of the Lord have the fear of death taken away, for the sting of death is sin.

While the grave affords an amount of consolation to the righteous, the contemplation of it to the wicked must be the source of the greatest distress and uneasiness. He dies, the grave receives him, and he truly shall live again; but his resurrection shall be that of shame and everlasting contempt. He truly shall hear the voice of Christ summoning all men from their graves, but he will awaken to experience the dread realities of the death which never dies. "The wicked shall be driven away in his wickedness, but the righteous hath hope in his death."

It is a universal privilege to our race to be aroused from this spiritual deadness: "Awake thou that sleepest and arise from the dead and Christ shall give thee light" Eph. 5:4. "Awake to righteousness, and sin not, for some have not the knowledge of God: I speak this to your shame." 1 Cor. xv. 34. May this last Easter of the nineteenth century be a true spiritual Easter to all the readers of the DOMINION PRESBYTERIAN.
London, Ont.

We often see a thing, and yet do not possess it. You often see beautiful fruit displayed behind a plate-glass window or in some shop, and the hungry little boys look and long for it, but they cannot reach it. If you were to tell one of them who has never seen glass to take some, he might attempt it; but he finds something invisible between him and that fruit. Just so, many Christians can see that God's gifts are beautiful, but they cannot take, because the self-life comes in between, even though they cannot see it. What glorious blessings we should have if we were only willing to give up the self-life and take what God has prepared for us—not only righteousness, not only peace, but the joy of the Holy Ghost!—Rev. Andrew Murray.