

5. My critic speaks of me as 'depreciating the value of the testimony of the Council of Carthage' to the Canon of Scripture. Of course he does not intend to be unfair, nevertheless in these words he exactly inverts what I did say. According to my contention, the Council was bearing testimony to the Scriptures, according to the Article, it was giving them authority. I pointed out indeed the absurdity of making a Provincial Council take upon itself 'finally to settle what was Holy Scripture'; but I stated plainly that the Council itself repudiated doing anything of the kind, and professed to be simply handing on the testimony to the exclusive authority of the Canonical Books which they had received from their Fathers from the beginning. But why is my critic silent as to the facts I gave proving the monstrous absurdity of saying, as the Article did, that after the decision of the Council all disputation about the Canon of Scripture ceased in the Church? Does he accept his friend's dictum or reject it? And what does he say to the fact that the same Canon of the same Council sets forth the *Apocryphal Books of the Old Testament as Canonical Scripture*? Is he prepared to maintain that 'the Canoncity' of the Apocrypha 'has never been called in question in the Church from that day until now'?

One point remains which I will deal with in a final letter.

HENRY ROSE

April 2nd, 1890.

CHURCH SCHOOL FOR GIRLS.

SIR,—Will the correspondent from Nova Scotia, in the issue of April 2nd, communicate with me through the editor of the *Church Guardian*? I also feel interested in Church Schools for Girls. Let him address,

Rev. _____,
Care Editor of *Church Guardian*.

EASTER AND THE RESURRECTION.

The atonement would have been without power, or rather there would have been no atonement had not Christ risen from the tomb in which he had been placed the afternoon of Good Friday.

But it was impossible for the Son of God to be holden by death, and so not many hours after, and early on the morning of the first day of the week, the crucified Christ arose from the dead. It may not be possible to arrange an exact account of the manifestation of Himself, but on the day of His resurrection he manifested Himself at least five times:

1. To the women returning from the sepulchre as narrated by St. Matthew.
2. To Mary Magdalene at the sepulchre, as given by St. Mark and St. John.
3. To St. Peter, as we read in St. Luke and in St. Paul's first Epistle to the Corinthians.
4. To his disciples going to Emmaus, made known by St. Mark and St. Luke.
5. To the Apostles, except St. Thomas, assembled in Jerusalem that evening.

These five appearances took place in or near Jerusalem on Easter Day. We can hardly conceive the effect upon the disciples as they mourned and wept and were ready to despair. But His "peace be unto you," gave them their assurance and in the power of His resurrection they soon left Jerusalem to proclaim to the world that Christ was risen and in Him and by Him there was peace for themselves and peace for every man who believed in the crucified and risen Christ.

Other manifestations Christ gave of Himself:

6. It was on the first day of the second week, when all the Apostles had assembled and Thomas with them, as narrated only by St.

John. The Thomas who would not believe unless he put his hand into the very print of the nails, now saw and believed; his lack of faith teaching us "blessed are they who have not seen and yet believed." Some days after this he appeared (7) to seven of the Apostles and brethren on the shore of the lake, and (8) to the Apostles and to five hundred brethren on a mountain in Galilee; (9) to James, the Lord's brother, where or when we are not told; (10) to the Apostles at Jerusalem just before his ascension, and last of all he was seen by Saul of Tarsus, on the way to Damascus.

As a fact of history the resurrection of Christ is beyond all doubt. We may not be able to understand this or that mystery, in God, in creation or in providence. Sometimes the truth of Christianity seems to us as doubtful, but if Christ died and rose again, this one fact is the solution of the many mysteries, and on it, as a sure foundation, we rest the weight of the entire Christian scheme. Christ died and made an atonement for us; Christ rose from the dead, and Christianity is true, and on it we can bear the weight of all our sins, and find pardon and peace and the eternal blessedness.

We turn from the resurrection of Christ to the future resurrection of the human race; strange questions have been raised: With the same body shall we be raised? But this depends upon the meaning of the word "same;" if it mean the same particles that now compose our bodies, then "no" is the answer. When asked, "With what body do the dead come?" St. Paul had no answer to make—"Thou sowest not that body that shall be;" "God giveth it a body as it had pleased him;" "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. This corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory."

Not only among pagan Greeks but among some of the Jews, the resurrection of the dead was disbelieved. At Athens, where St. Paul preached the resurrection of Christ, the philosophers mocked, the Sadducees at Jerusalem ridiculed it, to whom Christ said but few words: "Ye disbelieve because ye know not the Scriptures nor the power of God." It has been given to us to believe. We say in our creed, "I believe in the resurrection of the dead;" it must take place and will, but how, we do not know and care not to know. Great is God, and he who is "the truth" hath made it known.

Not forever will our beloved dead, at whose graves we mourned and wept, remain there. We left their bodies (redeemed as well as their souls) in the hands of Christ, who will cause them to come forth. We shall be buried as Christian men, women and children and be turned to dust. It matters not; we shall rise, not only to be with Christ, but to be like Christ. Nay, all that are in their graves shall come forth, some to the resurrection of life, and some to the resurrection of condemnation; so Christ has said, and Christ's words are true beyond all the doubts. "I believe in Jesus Christ our Lord."

Two great matters Christ's resurrection assures us of: One is the absolute truth of Christianity. Men may raise this or that difficulty about it, but the dead Christ became alive, and so proved the truth of what he said and what he did. And beside, we shall rise, we shall not be forgotten in the day of the Lord. Poor and insignificant we may have been, but not insignificant to Christ. Of little account to the world, but of great account to Christ. His is love that passes knowledge. All the members

of His body are precious beyond count to Him; not one shall be lost; all shall hear his voice and come forth, to the glory and the greatness, to the very beauty of the Lord of glory.—*Southern Churchman*

MAGAZINES FOR APRIL.

The *Century* for April is remarkable for the variety of its contents. Two of Mr. Cole's charming artistic engravings accompany a paper of Giovanni Bellini, by Mr. W. J. Stillman, in the series on Italian Old Masters. One of these engravings is printed as a frontispiece, and the conductors of the magazine claim that American wood-engraving has never before been put to such important use as in this series.

A timely article is "The Latest Siberian Tragedy," by George Kennan, in which is given a new account of the outrage at Yakutsk. The Slave Trade in the Congo Basin, by E. J. Glave, one of Stanley's pioneer officers, with text and pictures from life during Mr. Glave's residence of twenty months among the natives is also of present interest.

Three articles of special interest and authoritativeness are 'An Artist's letters from Japan,' by John La Farge, with illustrations beautifully engraved by Marsh, Kingsley, and Whitney; 'The Serpent Mound of Ohio,' by Prof. F. W. Putnam of the Peabody Museum, Cambridge, Mass., an exhaustive treatment of the facts and archaeological significance of these curious remains; and 'The Old Poetic Guild in Ireland,' a special study by Charles de Kay, with illustrations by Alexander and Bachor.

There are three short stories, giving altogether much variety in subject matter and treatment: 'The Herr Maestro,' by Elizabeth Robins Pennell, with pictures by Jos. Pennell, a story about Venice; 'That Yank from New York,' a story of Mexico, by John Heard, jr., with pictures by Allen C. Redwood; and 'A Dusk Genius,' a story of the South, by Maurice Thompson, illustrated by Kemble. Mrs. Barr's novel, 'Friend Olivia,' reaches the sixth part.

The *Atlantic Monthly*.—Amongst its contents numbers the first part of an article by Oliver T. Morton on 'Some Popular objections to Civil Service Reforms'; an interesting description of Belgium and the Belgians, by Albert Shaw; a paper on 'Road Horses,' by H. C. Merwin; and 'Over the Tea Cups,' by Oliver Wendell Holmes.

Littell's *Living Age* of April 5th reproduces from the *Nineteenth Century*, Wallace on Darwinism, by the Bishop of Carlisle; and 'On Books and the Reading of them,' by Hon. W. E. Gladstone; from *Contemporary Review*, Dr. Dollinger; and 'Curiosities of Schoolboy wit,' from *Longman's Magazine*.

The *American Church & Society Magazine*, Philadelphia, furnishes some excellent thoughts on 'The Self culture of the Teacher' by Rev. W. F. C. Morsell; 'The End we are working for' by Mrs. F. C. Potts; 'A Pleasing Address to Children' by H. S. H.; besides a large quantity of other useful matter for teachers in the S. S. A wide circulation of this magazine would be of great benefit to the Church.

Malherbe having dined with the Bishop of Rouen, who was a dull preacher, was asked by him to adjourn from the table to the church where he was going to preach. "Pardon me," said Malherbe. "But I can sleep very well where I am."—*Church Bells*.

It is said that every picture of Angelico was an 'act of prayer.' So ought we to live that every new scene painted on the soul's walls be an act of prayer and thanksgiving to God.