# Anmily Department.

EASTER.

(Written for the Church Guardian )

The Lord is risen! Let be even and earth unite In one triumphant burst of glorious song , Let saints and men take up the heavenly strain, In sweetly-echoing chorus load and long.

The Lord is risen? Laft up your heads, ye gates, for Christ bath burst the bonds of death and sia, Be ye lift up, ye everlasting doors, And let the King of Glory enter in!

The Lord is risen! The myriad angel hosts Waft the glad song of joy from heaven above, Which is caught up and eithed far and wide, Telling poor, struken hearts of peace and love

The Lord is risen! The suffering life is past, The Cross, the augusts of Gathsemane Are all forgotion, as he bursts the tomb-The King of Heaven, Imperial Majesty

The Lord is risen! The Lord who left the heavens A servant, not a king, to be, Now shows his Granhead to the wondering world, And reasserts His great Divinity

The Lord is risen! Fairer than Christmastide, Its mirth, and songs of praise and jubilee, Is the triumphant rise of Heaven's own King From death to glorious immortality

The Lord is risen! But one short week ago The palms were strewed in Thy triumphant way; The air with load and clear hosamus rang-Fit praise to Thee, Whom heaven and earth obey.

The Lord is risen! Short was Thy triumph then,-The voices that did sweet Hosannas cry Were loudest on Good Friday's awful hou In the dread "Crucify Him! Crucify!"

The Lord is risen! Now all Thy wees are past, And Thou the universal price hast paid For all the manifold and grievous sins. Which upon Thee, the Son of Gon, were laid.

The Lord is tisen! We pray Thee, Lord Divine, By Thy great love to us, be risen nov Within our cold and adamantine hearts, And make them with new life and warmth to glow

The Lord is risen! Lift up your hearts, ye gates, For Christ hath hurst the bonds of death and sin ; Be ye lift up, ye everlasting doors, And let the King of Glory enter in

-EGHNIA

### THE DISEMBODIED SPIRIT.

A SERMON.

BY THE REV. W. M. GROTON, Trinity Church, St. Stephen.

" And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with Me in Paradise."-[Luke xxiii. 43.]

This language bears in itself unmist, takably the doctrine of a future life. It even goes further than this, for it also apparently declares to us that there is no cessation whatever in the existence of a human soul. When Jesus uttered from the Cross these words, the sun was already high in the heavens; and inasmuch as the Jewish day ended with the sixth hour, there were not many hours to elapse ere the day should be over. Yet within that brief time He and the forgiven malefactor should be in Paradise. Death, then, could hardly have been more than a momentary thing to them. As the physical being ceased its activity forever, the soul leaped at once from its earthly encasement and hastened on. Great yet instantaneous, therefore, was the change. The morning sun rose on the spirit of the malefactor while it was still imprisoned in the flesh; but when the evening shadows fell on the earth that spirit was no longer present, but had ascended to a Within a few short hours, higher life. indeed, came death and Paradise; in a moment the old existence vanished and the new began; in the twinkling of an eye the eternal world, with its angels and its saints, its glory of GoD and its revealed mysteries, broke on the vision.

The sudden moment of transformation, my hearers, will thus come to us sudden stopping of the heart; the quick receding of earthly scenes; the insweeping of a deep, deep darkness; then the breaking light; the glory of new scenes; the revelation of Paradise; -all this in one moment, for the soul cannot linger.

It is said that sometimes a single hour will change the tenor of a life; but no hour does this so completely and thoroughly as the hour in which the life here passes out—into the life beyond. I wish to consider this evening the immediate nature of that nobler existence, to which, anew in its proper spiritual body. This I trust, many of us are hastening. What is the teaching which Holy Scripture gives us concerning it? Let us see if by can lift a corner of the veil and catch a its new set of working tools. Having glimpse of that state, whither, at the yet no medium through which it may death of the body, the soul of man takes perfectly act. And the fact presents to

the glad word which hailed its advent. Has the mercy of God revealed to us any notion at all of that realm where now they are awaiting us? We will see.

But we should notice at the outset, the deep comfort with which such words as those of our text furnish us, in this age of scientific enquiry and skepticism. Jesus Christ uttered them. We are all under the necessity of being guided more or less by authority. Many of our opinions rest upon some human teaching, and none of our beliefs are strictly original. We follow this or that man's lead whose judgment we feel to be trustworthy, and whose intellect we know to be above the ordinary line. We know it is owing to the fact that such a person as Jesus Christ uttered those words, that they bring us our consolation. We can have no doubt that he possessed an authority which must ever claim respect. His insight into spiritual facts have never been rivalled. His judgment of earthly matters too, we know was unerring. A marvellous transcendent apprehension of things was in His possession-an apprehension which never made a single mistake. It is difficult to believe therefrom, that such a person was under the influence of an illusion or of an impossible conception, when he said, "This day shalt thou be with me in Paradise." Who can think, indeed, of His sublime

life and His emphatic assertion of ano-

ther and a higher state, and not deeply

distrust any uncertainty which he may have concerning the immortality of a human soul. There are minds, of course, to which such inflections—cannot appeal. They who feel that man is but a machine, that what he calls his soul is but the outcome of the physical energies of his body, and that the intelligence and marvellous power of Christ, could thus be generated, can find little to cheer them in the life and utterances of Jesus. But they who wish to believe and yet cannot help doubting the reality of a future life; who feel that there must be states of existence higher and grander than their own, and yet cannot sustain themselves from feeling, too, that these may have no connection with their own. do find a holy comfort in His life and words. There is an authority here which they cannot despise; it comes and ballances and weighs down their hesitations of belief, and tells them that service Jesus has declared it, the future life may reasonably be considered a fact. One whose life is unexplainable, in a human way, Whose words are still beyond the spiritual comprehension of man, and Whose deeds were so marvellous that they provoked the wonder and fear of the most cultured of His race, walks on the earth and talks of a higher life, hangs on the cross and still points to Paradise. What more can this human mind of ours. which ever bases itself on authority, desire? There is certainly in Jesus a leadership which is worthy of our trust. We follow men to-day, who themselves feel that Iesus in His human nature was far above them. Why should we be reluctant, then, to follow Christ with a faith equally implicit? Him Who hath brought life and immortality to light through the Gospel? Here lies, therefore, the consolation of our text. The word "Paradise" pronounced by such an One as Jesus,—it strengthens anew our certainty of a life beyond the grave; it strengthens afresh the hope of meeting them whom now we see no more, and fills us with longings to realize in ourselves the promise that in the moment of our physical dissolution we too shall be with Christ in

But now what is the nature of the higher life, that state immediately beyond there will be in our case, too, the the grave in which Jesus believed so ardently and into which he would introduce us?

It has ever been the opinion among christians, that between the death and the resurection of the body there is an intermediate condition of the soul. No church exists in which this belief, in some form, has not always been the accepted and current doctrine.

The soul at once passes into a state of being which continues until in the consummation of all carthly things, it is clad intermediate state therefore differs from that which succeeds the second advent of Christ only in being less complete. its aid, employed in a general way, we The disembodied spirit is simply without its course. Thither have many whom us the inspiring truth that even beyond we have loved and lost already winged the grave there are transformations and

or, again, to enquire what is its relation which enfolds it and note the configurawith a physical object, how much more respect, which is shielded by the glory of appearance. No more should we hope to tell whether it hangs in the heavens amid the stars, or whether it is here among us.

its existence; but the perception of man cannot expect to do so much with it as it can with the physical being of the brightest | ability to do much more for it-to give of planets; it cannot expect to give it position. Scripture—one only authority concerning it-describes it as a definite portion of space where the glory of Gon! is especially revealed, where the angels made perfect enter into their rest. And whether, again, it is a part of Heaven, a waiting place, where, in joyful expectation, we long for the unlocking of the golden gates, concerns us not at all Paradise, in the language of the Bible, apparently is but another term for Heaven. And were if it were not, we could make of it by the vigor and purity of our own souls a heaven, just as in similar manner we may make a Heaven of earth. All we need to be certain of is that the soul of man never dies, that the principle of life hastens eagerly on by the grace of Christ to a higher state, while it discovers in itself noble powers and an unknown capacity for adapting itself to new conditions of existence. If, indeed, the soul has a future, it must also have a place to exist in; we cannot conceive of being without giving it position at the same time. Think of any object and you must also think of some definite position of space which it is occupying; and so the spirit of man in order to exist must have a specified realm in which to exist. Once believe in the eternity of a soul washed and forgiven and sanctified, and vou must believe in Paradise, whatever may be your conception of it.

I am fully alive to those startling questions which bear so directly on one theme and with which men so often puzzle themselves. It is frequently asked, How can a disembodied spirit act or even exist? Having no physical medium, how can it express its energy? having no bodily senses, how can it see and hear and feel? Or again, we know that our physical being controls largely our individuality; it colors and characterizes our personality. A strong healthy man will reveal a disposition different from that which an inferior man will reveal, and if the strong man becomes an invalid, his disposition feels the change, and often becomes itself different from what it was. The body, therefore, helps to make up our personality; how then is the spirit, separated in Paradise from this body, to express its customary individuality, any individuality at all in fact? We must have a medium, it is said through which to act on others, through which to be acted on, or we are less than the featureless, unexpressive, shadow of a man. Such are the questions and assertions which drive us into skepticism, or into the belief that at death the soul falls into a dreamless slumber which is broken only by the stir of the judgment day and the resurrection of the dead. Now let us see how we may regard these painful doubts; they rise in the best of us, and permeate, sometimes, our brighest hope with darkness. In the first place, has been success its many efforts to achieve, to make us careful how we pronounce anything impossible which men are eager to see realized. The past is full of prophetic utterances concerning the impossibility of the production of many things which now we not only enjoy, but wonder that they were not brought into being and enjoyed long ago.

There is in existence a curious and laborious document, which was written to prove that a steamship could never cross the Atlantic Ocean. And yet today, steamships make their rapid journeys to and fro, weaving-as it has been finely said-like gigantic shuttles, the web of commerce. Indeed, were our fathers to appear among us, they would behold with astonishment how much the world has gained by not believing in their oft-uttered word-impossible. And owing to our many triumphs, we-their their way. We have seen its light play progressions decreed to the spirit of man. children—now only timidly say, "it canon the face of one dying; we have heard Now it is this intervening condition of not be done," or confidently wait, know-

the soul which Jesus calls Paradise. It ing that it will be done. Applying then is vain of course to ask where this realm is, these reflections to the disembodied spirit of man, we of this age may feel to heaven. It is said of the planit Venus | here the same timidity or the same confi--that it is so buried in sunshine, that dence. We may express, with much no eye can penetrate the dazzling light distrust of our opinion, our doubt, concerning the possibility of such an existions on its surface. If this is the case tence, or feel the assurance, that along with so much which has been proved inscrutable must that realm be, in every possible, this, too, is possible. At all events, it is an assumption for us to de-Goo Himself. We cannot describe its clare in our limited sphere what Goo can do and what Gop cannot do. In truth. the complicated and delicate nature of for a time. the King of Man will ever be much more wonderful than any remarkable mode of It is too short for a sermon, too homely The soul of man is simply cognizant of existence to which it may be called. The for ethics, and too easily accomplished very fact that God has already done so for you to say, "I would if I could." much in its behalf is an earnest of his it a noble and a blissful existence even while it is lisembodied.

But, a second point: Is it worth our speculations and doubts, since Holy personal existence of the soul after the death of the body? Strictly to the Christian, I know, does this appeal belong; and should we not be satisfied, my Christian brothers, with the emphatic assertion of the Bible that man never dies? The Bible is not a primer of science, and it cannot, therefore, say more than this; it does not give us the physiology of the human form; it does not dissect for us the human brain, nor show the relation of mind to it; it does not explain to us even the connection that exists between soul and body. Why should we be discontented with it then if, along with the assurance of the continued existence of the spirit disembodied, it does not reveal the nature of that existence? It tells us simply that the man on earth is made up of body and soul; the personality is embedded in this mysterious occupant of our physical being.

When you and I die it declares that you and I still *live*; that this self, of which the body is but the organ, continues on, and that we pass directly to new conditions of life; then it says no more; it draws the veil; it leaves us in the possession of Christ to fight that battle which must be fought ere further revelations can be made.

Thus, then, may we relate ourselves to the shadows, which sometimes dim the brightness of our belief concerning the future life. With God, nothing is impossible, and one of the most emphatic of Christ's parting words was, "This day shalt thou be with Me in Paradise;" the utterance of Him, in fact, about Whom the revelations of the Bible all circle. And so, indeed, the unbelieving soul may well doubt the suspicion that it will die forever; the believing soul may well trust its confidence that it will live forever. Remarkable, doubtless, is the mode of living in that future world. We shall recognize and be recognized in some strange, mysterous way; we shall act and be acted upon in some wonderful, unknown manner; and we shall lose nothing of our personality. What we were here, such shall we be there; for we are to be recognized; we are to act, also, simply on a higher plan; we are to develope, indeed, the grander life, whose development on earth we began.

Live not, then, merely for petty, earthly interests. Squander not the wealth of an immortal soul on the lusts of the eye and on the lusts of the flesh. Be governed only by the noblest incentives. Draw your inspiration from the highest source-from the Spirit of God and the life of Jesus Christ. Cherish the example of Him, Who so lived that the tomb could not hold Him. Copy in yourself His life that death may stand aside when you approach, and give you "right of way" into Paradise.

[We have desired for some time past to print, once a fortnight, a sermon recently preached by one of our own Clergy, and trust that the one published to-day will be followed by short, pointed discourses by others.-EDS. C. G.]

RECIPE FOR MAKING EVERY DAY HAPPY.

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves light as air will do it, at least for the twenty-four hours; and if

you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity.

By the most simple arithmetic, look as the result: you send one person, only one. happily through the day,-that is, three hundred and sixty-five in the course of the year; and supposing you live forty years only, after you commence that course of medicine, you have made 14. 600 human beings happy, at all events

Now, worthy reader, is not this simple? -Sydney Smith.

#### SUBSCRIPTIONS RECEIVED.

Mrs. M. A. DeWolfe, Windsor, N. S.; W. while to attach so great a credit to our Jordan, Halifax, do.; Rev. Robt. Wilson, Birr, Ont.; W. C. Cogswell, Sackville, N.B.; Arthur dwell, and where the souls of just men Scripture declares the immediate and Cogswell, do. do.; Blair Esterbrooks, do. do.; Geo. Campbell, do. do.; John Sharp, do. de.; J. F. Allison, do. do.; J. M. McLellan, do. do.; R. P. McGivern, St. John, N. B.; J. A. Coster, do. do.; Miss Blatch, do. do.; Mrs. Chas. Merritt, do. do.; Hurd Peters, do. do.; Rev. Canon DeVeber, do. do.; B. C. Barclay Boyd, do. do.; R. S. DeVeber, do. do.; W. C. Drury, do. do.; Hon. T. R. Jones, do. do.; Mrs. Jno. R. Smith, do. do., R. Starr, do. do.; Geo. A. Schofield, do.do.; H. W. Frith, do; T. W. Daniel, do. do.; J. Francis, do. do.; C. M. Bosswick, do. do.; H. L. Sturdee, do.; Mrs. Wm. Duffell, do. do.; Alex. Scott, do. do.; Mrs. F. Hazen, do. do.; Geo. W. Retchum, do. do.; Mrs. James Bond, do. do.; Chas. F. Smith, do. do.; Mrs. A. K. Chipman, do. do.; Mrs. C. G. Turnbull, do. do.; Geo. Daniel, do. do.; W. Jones, do. do.; T. B. Robinson, do. do.; W. 11. Thorne, do. do.; Wm. Causey, do. do.; Capt. Quick, do. do.; Thos. A. McAvity, do. do.; Col. Cunard, do. do.; Prof. DeVine, do. do.; John Sears, do. do.; Fredk. Hare, do. do.; Jas. McNichol, do. do.; M. F. Manks, do. do.; A. P. Tippet, do. do.; C. P. Clarke, do. do.; A. H. DeMille, do. do.; Allen O. Ea.le, do. do.; A. H. Hanington, do. do.; Messrs, Allen & Chandler, do. do.; L. R. Harrison, do. do.; J. R. Armstrong, do. do.; Jas. A. Wright, do. do.; Jas. Moulson, do. do.; Mrs. Gorbell, do. do.: Archd. Burnham, do. do.; Mrs. Wm. Hazen, do. do.; Mrs. R. B. Emmerson, do. do.; Mrs. Leavitt, do. do.; H. D. W. Hubbard, do. do.; Miss Wheeler, do. do.; Mrs. McGrath, do. do.; Miss Boyd, do. do.; Geo. Hare, do. do.; Thos. Patton, do. do.; Mrs. Wm. Prince, do. do.; G.B. Seely, do. do.; Dr. Griffith, do. do.; Dr. Bayard, do. do.; Chas. Masters, do. do.; R. B. Patchell, do. do.; F. T. Stevens, do. do.; D. Caldwell, do.do.; Capt. H. W. Chisholm, do.do.; Mrs. John Little, do. do.; Mrs. E. C. Scanwell, do. do.; W. G. Lee, do. do.; C. E. L. Jarvis, do. do.; H. P. Otty, do. do.; W. A. Black, do. do.; Peter Clinsh, do. do.; Joseph Dryden, do. do.; Mrs. A. P. Rolph, do. do.; W. H. Merritt, do. do.; G. I. Robinson, do. do.; F. S. Sharpe, do. do.; Jas. R. Daly, Gardner's Creek, do. do.: J. J. Wallace, do. do.; Mrs. Rich. Daly, Black River, Hammond, St. John Co., do. do.; Jas. A. Dair, do. do. do.; Mrs. Alex. Forbes, do. do. do.; Mrs. Jno. McLeod, do. do. do.; Samuel Gordon, Carleton, do. do.; Daniel Dykeman, do. do.; Jas. A. Whipple, do. do.; Henry Moran, do. do.; W. C. Allen, do. do.; Mrs. Sinclair, do. do.; W. J. Cornfield, do. do.; J. J. Burridge, do. do.; Mrs. Wm. Conrod, Ha lifax, N. S.; C. C. Littledale, Carleton, N. B.; A. F. Andrews, do. do.; Mrs. J. A. Dunham, do. do.; Mrs. Capt. Hamlyn, do. do.; Miss M. Duff, Fairville, do. do.; Miss H. Holland, do. do.; Andrew Cooper, do. do.: W. A. Quinton, do.do.: Edward Galloway, Lawrence, Mass. U. S. A.

> All your money is not spent on yourself; Gon calls for some it for the poor. Begin when young to be a giver. more blessed to give than to receive.

## Births.

Ancient.—On Good Friday morning, at the Rectory, Rawdon, Hants County, the wife of Rev. W. J. Ancient of a son.

CHRISTIE.—At 9 Wellington Row, on the 20th, the wife of Dr. James Christie of a daughter.

## Beaths.

CHURCHWARD.-Entered into rest on Easter Day, at Mahone Bay, Rachel Otis, be-loved wife of the Rev. C. E. Churchward, after a lingering illness, borne with true Christian patience.

NEERRING.-Entered into rest on Saturday, oth April, 1881, William, Son of William and Maria Neerring, of Mainadieu Mission, of Louisbourg, C. B., aged 26 years,