

chamber when that Body which they handled, stood in their midst and must have come through the walls to do so. It was a repetition of the resurrection act, of rising out of the grave clothes, and through the rock of the tomb. They saw the wounds. They sat with Him, talked with Him. He dealt with them individually according to their spiritual needs. He expounded the scriptures to them. He clothed them with new powers and revealed new truths. It is certain that Christ was with them during those forty days.

And they immediately declared it, and they declared it exultingly. Its immediate promulgation shows it was not a myth, which gradually developed, and the triumphant boast that the Master was the Lord of life and glory, proves that He had not, reviving, crawled out of the tomb, again to come under its power.

He rose, but He did not come back as Lazarus did. He was as one who had passed through death and issued on the other side. He does not appear to the world which He has left, but begins a new world and heads a new creation and brings disciples into it. We are not merely to look forward to a Resurrection but to enter into its power now. —*Selected.*

By W. G. VAN TASSELL STEPHEN.

He is not there—
Where the rock is riven deep,
While the weary watchers sleep;
Where the folded napkin lies,
Watched by calm, seraphic eyes;
Where the spices' faint perfume
Lingers in the empty tomb—
He is not there.

He is here—
Where the Easter lillies flower
At the still Communion hour;
Where the cross its shadows throw
On the path that upward goes;
Where the heart once dead in sin
Builds a temple meet within—
He is here.

—*The Churchman*

THE EASTER PEACE.

"Jesus came and stood in the midst, and said unto them, Peace be unto you."—*St. John xx. 19.*

Thus did our Blessed Lord make Himself known unto His assembled disciples after His Resurrection; and His words must have recalled those which He had spoken to them on the night of His betrayal. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. . . . These things I have spoken unto you that in Me ye might have peace." But we can well imagine that but little of any kind of peace had filled their hearts, during the three days that followed. Their hopes were blighted, and not one seems able to have looked beyond the shameful death upon the cross, and to have laid hold upon the words which the Lord Jesus had before spoken to them. "They shall scourge Him and put Him to death, and the third day He shall rise again; and they understood none of these things" (*St. Luke xviii. 33, 34*). The Lord, however, was faithful to His promise, "And having made peace through the blood of His cross," came and proclaimed this truth in Resurrection power, and on more than one occasion appeared in the midst of His disciples with the salutation, "Peace be unto you."

That first Easter Day brought a change to mankind, and to all creation, the full meaning of which is even now but dimly realised. He Who speaks this word of Peace is no longer the Mortal Man, living under the conditions of the Old Adam, but He is the Second Adam "the

Lord! from heaven," "the first-begotten from the dead," He is in very truth "the Resurrection and the Life," and the first word of greeting which in this new condition He speaks to His disciples is "Peace be with you." This word, therefore, has reference to that new condition which, through His resurrection, would come to all who believe on Him. It is no mere worldly peace, but, as St. Paul describes it, that which "passeth all understanding," reaching down to the very depths of our new spiritual life. We cannot school ourselves into this state, but we can faithfully use this grace given us that it may increase and bear fruit, and influence our lives in their varied circumstances.

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;

"Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls an holy strain repeat."

This Peace, then, which the Lord breathed upon His disciples on the first Easter Day is intimately bound up with that new life which on that day the Lord Jesus received, and which He now bestows on all who believe on Him and obey His word. The children of God, therefore, should see that the enemy does not rob them of this peace which is their heritage, and should be on their guard lest he beguile them into paths where the "cares and riches, and pleasures of this life" cause anxiety and unrest, and thus hinder the calming influence of the Spirit of Christ, Who ever seeks to cause the peace of God to flow on as a river. Outward circumstances may be most trying and perplexing, but those need not necessarily deprive us of this Easter Peace, for we simply experience what our Blessed Lord has told us beforehand. "In the world ye shall have tribulation. . . .

but "in Me . . . peace," and therefore the more we allow the new resurrection life to grow in us and to become healthy and strong, the more will the Holy Ghost, the Comforter, manifest His presence in us, in calming and soothing our spirit, and thus bringing peace unto our souls. The world is full of unrest, and the nations are kept from war by means of an armed peace; but the Church of Christ, and each individual Christian should be filled with hope and earnest expectation, in looking forward to the time so fast approaching when the Prince of Peace will again appear, and again stand in the midst of His faithful ones, and say "Peace be unto you," and His reign of peace and blessing shall begin and spread over the whole world. When David realised this, well might he say, "The prayers of David the Son of Jesse are ended. Amen and Amen."—*A. B. C. in Family Churchman.*

A MATIN SONG OF EASTER.

O morning! sweet morning of marvellous glory!
All royally robed in thy raiment of light!
O day star arising! come sing the glad story
Of Him who hath vanquished the powers of night!

O angels! bright angels! from regions supernal,
That rolled the great rock from the door of the tomb,
Fling open the gates of the kingdom eternal,
Give vent to praise for our garments of gloom!

O Easter! glad Easter! we speed to thy waking,
While purple and gold are still blent in thy skies,
From heaven the light in our darkness is breaking,
To heaven our ceaseless Hosannas shall rise!

O Saviour! blest Bridegroom! awake from Thy slumber,
Speak peace, that Thy Bride grow not faithless and cold,
Reveal to that multitude no man can number
The Queen at Thy right in her vesture of gold!
—*Selected.*

It is quite in the nature of things that Christmas should be, in a special sense, the Children's Festival, and that Easter should be most dear to "such as are of riper years." As there are some Easter joys which the childish heart can scarcely appropriate, so there are some Easter lessons which the childish mind can hardly understand. Some experience of sorrow, some sense of bereavement, some knowledge of loss, some apprehension of the meaning of death, are necessary to a full participation in the appropriate joys of Easter Day; and those Christians to whom these experiences have come in largest measure are most capable of comprehending and sharing its characteristic gladness. It is altogether appropriate, for every reason, that the Easter festival should be kept joyously, and that there should be all proper symbols and manifestations of rejoicing in stately services, grand music, beautiful flowers.

There is, nevertheless, a danger that more than one of the deep and tender lessons of Resurrection Day may be neglected, or obscured, or altogether forgotten in the midst of the 'outward business of the sanctuary.' In the exuberance of Christian rejoicing, and in the multiplied and elaborate services in which it seeks to express itself, the energies of worshippers are often exhausted, and their thoughts turned away from those great themes of hope and aspiration which ought to engage them. It is in order, therefore, to plead for a quiet Easter in these busy, fussy times when there is far too little quiet meditation upon the great truths of the Gospel—for a joyous, and therefore a more serene commemoration and observance of the day; and this, all the more, because Easter, with its tender and solemn memories and aspirations, is so peculiarly the festival, not of children, but of the more ripe, the more thoughtful, the more sorrowful in every congregation. On this day, of all others, pretentious music is out of taste and out of place. Everything meretricious and exaggerated in the services should be avoided. The vulgar competitions of elaborate decorations and display of flowers which one sometimes sees or hears of, are simply shocking, and the great throngs of "outsiders" who crowd our churches on Easter Day "to hear the music and see the flowers," have come to be something more than an inconvenience in some of our larger cities. Churchmen, therefore, should most diligently guard, lest the holy and tender character of the day be altogether surrendered, and the principal service be transformed into a sort of religious carnival where, amid the blare of trumpets, the vocal gymnastics of opera singers, and the irreverent behavior of a pushing throng of sight-seers, there shall be no place for the true keeping of the feast "in sincerity and truth." —*The Churchman.*

To the Christian heart Easter is indeed a day of rejoicing. After the solemn services during Lent, following in thought the Saviour step by step as the time draws near for Him to offer Himself as a sacrifice in atonement for our sins, we hear of His agony in the garden of Gethsemane, where "His soul was exceedingly sorrowful even unto death," then of His mock-trial, the false accusations against Him, and finally of His crucifixion, death and burial, we may well rejoice with joy unspeakable at Easter dawn, to know that the stone was rolled from the tomb and in Christ's triumph over death we have hope of a glorious immortality.