

demption, and deliverance of the Israelites out of Egypt, as a type of our deliverance from sin and death by his merits.

THE FEAST OF FEASTS.

The day of our Lord's resurrection was His birthday of glory and exaltation, as his nativity was his birthday to His state of humiliation. It was anciently called the "great day," and "the feast of feasts," being by eminence, "the day which the Lord hath made," (Psalm 118. 24), for the Fathers unanimously expound that passage of this day, and therefore with them, as with us, that Psalm was always part of the service of the day.

This is the highest of all feasts being, for on this day Christ opened to us the door of life, being the first fruits of those that rose from the dead, never to die any more, whose resurrection was our life, for He rose again for our justification.—L'ESTRANGE.

EASTER GREETING.

In the primitive times, the Christians of all churches on this day used this morning salutation, "Christ is risen," to which those who were saluted, answered, "Christ is risen indeed;" or else thus, "and hath appeared unto Simon," a custom still retained in the Greek Church, and our Church supposing us as eager of the joyful news as they were, is loath to withhold from us long the pleasure of expressing it; and therefore as soon as the absolution is pronounced, and we are thereby rendered fit for rejoicing, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another "to keep the feast," for that Christ our Passover is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept."—WHEATLY.

DELUSIONS WITH RESPECT TO THE CHURCH.

It is a delusion that the Church of England was ever Roman; or ever acknowledged as a Church any subjection to the pope, or any other relation but that of an English Church (or churches), established by the preaching of missionaries from Rome, accepted by Kings and people of what we call England.

(2). It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain prominent mediæval errors promulgated from Rome, and at a certain stage in her reform the pope desired all English who would follow him to withdraw from attending English Church services, and so the pope made a (not very large) Roman schism in England, which remains till this day in our English Roman bodies.

(3). It is a delusion that the Church of England was a different Church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, or that a drunkard's personal identity is lost if he reforms.