

"Christ our Passover was sacrificed for us," there would, consequently, be the less probability of "his disciples coming by night and stealing him away, and saying to the people, He is risen from the dead," Matt. xxvii, 64. With regard to the ministrations generally, on this occasion, it may be well to remark that a tone of unmistakeable reality pervaded them; comparatively slight trips of a doctrinal nature were outweighed by the general excellence of the service; the hymns sung were decidedly superior to the general order of such compositions; the most objectionable part of the service, in the judgment of the writer, was the anthem, which at best, appears to be the result of a compromise with the younger members of the community, a sop, so to speak, intended to gratify their love of display; by no stretch of imagination can such a performance be supposed to be acceptable to the Most High. Happily for John Wesley's repose, he is presumably out of reach of the echoes of the anthems, otherwise his flowing curls would be apt to be converted into something like porcupines' quills. The minister thought fit to read from that untrustworthy production, the revised version, and consequently, gave such of us as could perceive the shortcomings of its authors the opportunity to observe that instead of maintaining the idea of "foolishness" on the part of the apostles (Luke xxiv, 25), they would have done well to substitute the word "inconsiderate." There is a correspondence in the mode of expression, "and how he was known of them" (v. 35), with Eze. xx, 5, which will interest those who consider that "the *Word* of Jehovah which came (to Ezekiel) saying, Son of man," &c., is identical with that *Word* which was "in the beginning," which "was with God," and which "was God." The sermon was based on the 6th verse of Luke xxiv, "He is not here but is risen;" it commenced with the enquiries, How are we interested in this historical fact? What is the message which this blessed fact

brings us? These questions were answered by the preacher in the following manner.—I. The resurrection proves that Christ is the Son of God, and consequently indicates his claims and his character, Rom. i, 4, Ps. ii, 7, Acts, xiii, 33. We were referred to Matt. xii, 40, John ii, 19-22, and to Luke xxiv, 26, with regard to the Lord's *claims*, and it may be permissible to add that when any part of the twenty-four hours was touched in a reckoning, the Jews counted that as a whole day.

II. The resurrection proves that the sacrifice Christ offered was accepted, and consequently, that believers are accepted in Him, Rom. iv, 25, viii, 4, and I Cor. xv, 14, 17. (The writer has here rendered himself responsible for a *change of tense*.) III. The resurrection affords us a pledge of our own immortality—Christ has become our life—"Because I live, ye shall live also." Jno. xiv, 19, xx, 17, xi, 25. IV. The resurrection of our Lord has become a type of our own; we may expect to appear in his likeness, I Cor. xv, 20, 22, Phil. iii, 20, 21. V. The resurrection of Christ gives the assurance of the judgment of the world by Him, Acts xvii. 31. The reverend gentleman concluded by observing that the future judgment would be a cause of joy to a believer, and in so saying has the authority of the Apostle Paul to support him, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," II Cor. v, 10. An English peasant once remarked to the writer, in regard to the Bible, "It's no use putting a good dinner before a man, if he hasn't a good appetite," and the members of the Carlton Street Church cannot fail to regret that the "appetite" of so many of their neighbors is in a condition so vitiated as to listen to fictions entitled "Jeremiah's visit to Ireland," and possibly "Mahomet's flight to the moon," in preference to the solid, if familiar, verities from the lips of an