

been excited with scene after scene in that tragedy which resulted in our salvation and Christ's death, our sadness is suddenly dispelled by the Easter anthem, and our chastened spirits are revived by the joyous tidings that our Redeemer liveth: "*Christ is risen from the dead, and become the first fruits of them that slept.*" Animated with this good news, we may face death, which before was appalling; we may enter the grave, which before was dark as midnight, with the brave challenge, "*Oh, death, where is thy sting? Oh, grave, where is thy victory?*"

This transition from the sorrows of Passion Week to the glories of Easter, is like issuing from the darkened chamber of mourning into the gladdening light of day; like exchanging the sad wailing note of a dirge for the joyous peal of a triumph. And to those who have sorrowed with Christ, while He suffered, it is permitted this day to joy with Him in His victory. To those who have sown in tears when Christ was in suffering, is it now permitted to reap with joy. To those who have endured the sorrow which continueth for a night, has come the joy which was ushered in this morning. They may appropriate, as if uttered to themselves, the words Christ uttered to His disciples, to fortify their drooping spirits, at the prospect of His death: "Ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you."

The ejaculation of the afflicted Job forms a most appropriate theme of meditation for Easter day. With fuller meaning, with more power for consolation, it may be used by the Christian, to whom is revealed the fact of the resurrection, than by the Patriarch to whom darkly it was intimated, that in a life beyond the grave there are compensations for the sorrows of time.

The occasion on which Job uttered these words indicates how great a solace the knowledge which they assert was to