

bread for us in the fact that Christ rose from the dead, then we hunger indeed. More than that, we have now learned to love holiness and seek after it, and to seek after spiritual things as more important than carnal things. But, if they all turn out to be nothing,—and they must be nothing if Jesus did not rise from the dead,—then are we of all men most miserable.

The reason for your being saved will be that Christ died for you, and that He rose again for you. You are not to place your reliance in being what you are; put your hope boldly and entirely upon the great fact which transpired nineteen hundred years ago. There is the ground of your confidence, and I pray you keep to it; for you see how Paul insists upon it. Your

salvation depends on Him who lived here thirty years a life of suffering and love, and who then, taking all the sin of His people upon Himself, carried it up to the tree, and there bore all the consequences; bore what none but Almighty God could bear, which has made God's pardon an act of justice, and vindicated His forgiveness of sin.

Now, O sinner! leave thy prison, for thy debt is paid; it is discharged if thou believest in Him that was raised from the dead. He has taken up thy sin and discharged it; thou art free. Go thy way, and sing, "The Lord is risen indeed;" and be as happy as the birds in the air, until thou art as happy as the angels in heaven, through Jesus Christ our Lord.

—*Golden Rule.*

THE LARGER EASTER.

EVERY event has its broad and its narrow aspects, its large and its restricted meanings. It is so with the event which Easter commemorates. The resurrection of our Lord appeals in a very different way to different minds. There are those who look upon it simply as a remarkable phenomenon, a miracle well supported by testimony, and therefore an event of historical and scientific interest. Others, viewing it from a merely conventional religious standpoint, are impressed with its significance as a religious fact—with the endorsement which it gives to the universal belief in immortality; with its testimony to the reality and divine character of the Christian religion.

These are legitimate conceptions of the resurrection of our Lord; they are valuable and helpful, so far as they go; but the truly spiritual mind cannot but feel their pitiful inadequacy as interpretations of the truth for which Easter stands. The broad, profound, spiritual aspect of this culminating event in our Lord's earthly history is wholly unapprehended by minds which rest on the

scientific, the conventionally symbolic, or the attestory significance of the resurrection. These are mere surface readings of a truth which deepens down into the very heart of the divine thought and purpose. There is a Larger Easter—ininitely larger than the popular conception, even than the conventionally religious conception, of this anniversary of our Lord's resurrection. The Larger Easter is the spiritualized conception and the spiritual interpretation of what to others is a merely spectacular or symbolic event. The truth for which this Easter anniversary stands, and which it should convey to every Christian mind is this: that the resurrection of the Lord Jesus Christ means *the impartation of his life to the life of mankind*. He rose from the dead, not only that He might display His power over death, not only that He might vindicate the reality and divine nature of the system of truth which He brought into the world, but that the sons of God might receive, and enter into, and carry forward, that divine life which was in Him, and which He so often de-