

## THE RISEN CHRIST.

ROMANS VIII. 34. 2 TIMOTHY I. 10.

What priceless comfort lies in this,  
What wondrous wealth of perfect bliss,

Our peace with God is made!  
So did his matchless love abound,  
That He for us a Saviour found,  
On whom our sins were laid.

The Son of God a man became;  
Endured the Cross, despised the shame,

The ransom price to pay.  
A lamb unto the slaughter led,  
For us His precious blood was shed,  
To purge our guilt away.

And when He drew His latest breath,  
By dying He abolished death,  
And "It is finished" cried.  
The law fulfilled in Him we see,  
And this henceforth is all our plea;  
For us the Saviour died.

But death and darkness from Him fled;

He rose in triumph from the dead:  
He sits upon the throne.  
Before Him saints and angels bow,  
And thankful hearts with gladness now

The risen Saviour own.

O Christ, Thou dost new life impart,  
For Thou the Resurrection art;  
To Thee alone we cling.

Thou wilt Thine own in Glory raise,  
And we, through everlasting days,  
Shall praise Thee as our King.

T. WATSON.

## HE IS RISEN.

The morning dawned as other mornings had spread their light over the world. The merchant was preparing for his sales; the working man was going to his toil, and all the great world's movement was coming into motion. There were sad hearts in which hope had well nigh died. There was the sweetness of the memory of love, but the hope that had sprung up with it had withered as a flower in the hot sun. Early in the morning, for sleep could not hold their eyelids, some of these came to where they had seen their blessed Lord laid in the tomb. There was anxiety and fear in their minds, there was also a burning love that sought to do the last possible ministry to one whose hands had ministered to them, whose words had given a new life to them. It was morning, but the world was dark to them without Jesus.

But in fact the full morning of hope and life had already come, and its light fell on them. "He is not here; he is risen." It was not possible that he should be holden of death, for he was himself the Life. He came into the world to bring life, life abundant, to every one who would open his heart to him, and that life now began to flow in the souls of these who wept as they came. To them he had been Jesus, the one whose presence had such mysterious power, whose words entered the echoing chambers of their souls, before whom their hearts bowed, and for whose feet no ointment was too costly, but now in this morning light they see clearly, what before they in some undefined consciousness had felt, and "My Lord and my God," was the reverent, joyful cry that expressed

the new experience of confident faith and of all-prevading peace.

The Incarnation was the Son of God coming into humanity; the divine One coming into our nature, living our life and going down to death. The Resurrection is that same Incarnate One lifting up humanity to its own true plane, in which the image of God again appears and life begins its eternal reign. The Resurrection is the hope of the world. If Christ be not raised our faith is vain, and hope is but a sweet dream that vanishes, leaving only sadness and despair. What is beyond death? We go hence, but whither? This longing, this rising of the consciousness into a higher sphere, What does it mean? Jesus alone can answer, and he gave the answer on the morning of the resurrection: "I ascend unto my Father and your Father, and to my God and to your God." The Incarnate One returns to his Father but he bears his body of now glorified humanity with him; he returns as our brother, and lifts us with him to his Father and our Father.

From that morning there was a new power in the world, the power of a risen Lord who called the whole world into his life. "He is risen" is the glad message. They who sealed the stone refused to believe, but there were hearts that at once responded, and quickening impulse has gone forth into all lands, and the nations feel its throbbing. There is one name above every name; it is the name that speaks of hope, that gives life, that lifts men up into the divine, for He is the Resurrection and the Life.

## SPIRITUAL FEELING.

Many are afraid of religious feeling because it has sometimes run to excess and produced fanaticism. But there is no more reason why we should fear religious feeling than physical sensation. Where there is sensation there is life. Feeling is a sign of life. Feeling is a power. Feeling is to the soul what fire is to the engine. It is the fire under the boiler that makes the engine go, and not the machinery alone. It is the fire in the heart that moves men. One may have a mind well stored with most useful knowledge, but so long as he has no feeling he will make little use of his knowledge. Spiritual feeling sets men about doing good. We must trample under foot that enthusiastic doctrine, that we are not to do good unless our hearts are free to it; but it is far easier to do good, and we shall do far more good, if our hearts are free to it.

The Psalmist offers a remarkable prayer which he accompanies with an important statement: "Restore unto me the joy of Thy salvation; \* \* \* then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." When the hearts of Christians are filled with the joy of salvation the work of the Lord will go on. "The joy of the Lord is your strength." Religion is not cold, but professing Christians are sometimes cold. Cold hearts, cold sermons, cold prayers, cold churches never win souls. We need to offer the prayer contained in one of our hymns:

"Kindle a flame of sacred love  
In these cold hearts of ours."

Appreciation and enthusiasm are

absolutely necessary to success in worldly enterprises. The teacher who feels no interest in the young people sitting at his feet will do them little good. His mind may be stored with the very knowledge they need, but so long as he looks on them as wooden children he will not reach them. The teacher who appreciates the importance of his calling, feels a deep interest in the scholars committed to him, realizes that he has something in his mind which they greatly need and feels it burning within him like a fire shut up in his bones, which will teach to some good purpose. He has a passion for teaching.

We used to hear more than we do now about passion for music. They study music, not merely to prepare themselves to make money, but because they love it. They are full of music and it must come out. Some have a passion for making money. Some have a passion for literature. They write because their hearts are in it. One who has a passion for souls will be driven by an inward inspiration to seek and to save the lost. He will watch for opportunities to win souls. He will pray for opportunities. He will not allow an opportunity to pass unimproved. He will seize every unsaved soul within reach, and with tears in his eyes entreat him to be reconciled to God. He will go after the souls of his neighbors as the shepherd goes after the lost sheep, and will not rest until he shall find them and bring them home with rejoicing.

It is to be feared that this holy passion has been crowded out by other things less important. Christian people are sometimes content with outward appearances of prosperity in the church. They seek after large congregations, handsome collections of money, and decent and respectable services in the sanctuary. Their minds are on these things. Their hearts are in these things. If we labored as diligently and enthusiastically to win souls as we do to build the outer walls of Zion we should see one hundred conversions where now we do not see one, and the congregations and collections would increase far more rapidly with far less labor. We try to keep the clock up to time by changing the hands every day, instead of having the inner works made right. Let the joy of salvation fill the heart and the kingdom of God will move on.—*Christian Advocate*.

## THE TEMPERATE ZONE CHRISTIAN.

A loveable Christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound, yet ripe and sweet and mellow. He never incurs contempt by yielding to men's sinful prejudices, nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way. Did our blessed Saviour fall into either of these extremes for a moment? Was not his the sinless, incorruptible majesty that awed his followers, while his gentle benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were he to enter a modern mission school, as he once entered a synagogue, how the ragged youngsters would draw to him! If

he visited our homes, how welcome he would make himself at our fire-sides, and how our children would love to climb on his lap and kiss that sweet, pensive, benignant face! There is nothing derogatory to his divine dignity in this. Christ Jesus drew to him poor, suffering women, and out-cast publicans, and troops of little children, who rejoiced to receive his benediction or to sing hosannas in his praise. Now, what Christ was, every Christian should strive to be. He is our model, not only in spotless holiness, but in winsomeness of character also. Let us learn of him. Let us learn from him how to combine the most rigid sense of justice, purity, and integrity, with the loveable attractions of a sunny face, a kind word, unselfish courtesy, and genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible-religion, but at heart honor the consistent Christian who wears the beauty of holiness in his character and conduct. A living, loveable Christian is the most powerful argument for the gospel. If you would win sinners to the Saviour you must make your religion winsome.—*Theodore Cuyler*.

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