

**Easter Lilies.**

BY PRISCILLA J. OWENS.

White lilies! pure white lilies!  
Spring's Resurrection token,  
We bid them bloom about the tomb,  
Which Christ our Lord has broken.  
Bury our grief, O Lord, in Thy tomb,  
Let our joy with Thee arise and bloom.

White lilies! pure white lilies!  
The earth is strewn with blossoms,  
Sweet floweret bright, dropped cold and  
whit!

From mournful mothers' bosoms,  
But Christ will gather the scattered bloom,  
And bring them up from the silent tomb.

White lilies! pure white lilies!  
Each with a gold starred chalice,  
Fainter than they, the souls to-day,  
In the Saviour's royal palace.  
Purer than lilies, the hearts must be,  
Our Saviour King, that bloom for Thee.

White lilies! pure white lilies!  
Emblems of Resurrection,  
Our risen Lord, from death restored,  
We greet with glad affection  
Bury our souls, O Lord, in Thy tomb,  
Let our joys with Thee arise and bloom.

—Christian Standard.

**"Butter-Week" and "Easter" in Russia.**

EASTER is a long and grand festival in Russia.

It begins about the middle of February, with eight days of merry-making, which is called "Butter-Week," and truly it is a week of butter.

At other times meat and fish, and almost everything else is cooked in oil, but during this week everything is cooked in butter.

Butter-cakes and butter sauce abound in every house, from the palace to the cottage; but there is one cake, like the Hot Cross bun of Good Friday in England, that is eaten at no other time of the year and is called "Blini."

It is a kind of pancake baked in butter, eaten with butter-sauce, and is the breakfast dish throughout Russia during this festive week.

"Butter-Week" is a week of rare sports and games as well as of feasting in butter; you may then have a swing in the *Katscheli*, or a slide down the *Rutschberg*, or a "see-saw" on beautiful elastic planks, or a whirl through the air on the "round-about!"

"Such splendid out-door fun and sports in the grand "Admiralty Square," which is more than a mile in length.

The favourite sport of a Canadian boy or girl would very likely be sliding down the *Rutschberg*.

For some time before Easter everything is hurry and bustle preparing the different pastimes, and this is how the "cascading mountain" is made.

A scaffold is built thirty or forty feet high, on the top of which is a gallery with steps on one side to go up; on the other side is the steep descent, which is made of huge blocks of ice laid on sloping planks, over which water is thrown until it is all smoothly cemented or frozen together.

The whole forms a beautiful, transparent ice-mountain smooth as glass, down which the boys and girls, in their ice sledges, rush like flying arrows.

There are generally two of these *rutschbergs* opposite each other, covered with these flying sledges, which are cut out of the ice in the snags of ships or boats; in the hollow they put straw to sit on, and in front a hole is bored for the rope.

They do not have much sunshine at St. Petersburg—not more than ninety or one hundred sunny days in the year

—and perhaps that's the reason that they are so fond of gay, bright colours. And so, though the children's sledges are generally white and transparent, the boys' and girls' fur coats and pelisses are trimmed off with the brightest of colours, and their faces are so sunshiny and rosy, and their laughter and shouting so joyous, that you wouldn't mind the dull gray sky or the stinging cold any more than those merry little Russians do.

After all this feasting and merry-making come the six weeks of fasting, which we will pass over.

Then as the great clocks strike the midnight hour on the Saturday before Easter Sunday—"Christos voskress!" *Christos voskress!* bursts forth in song from the illuminated churches; from the thousands who throng the brilliantly-lighted streets echoes the cry "Christos voskress!" (Christ is risen!) Then the reply, "Voskre voskress!" (Is He really risen?) And amidst the booming of cannon, the rushing of rockets through the sky, and the joyous ringing of countless silver-bells, is ushered in the grand festival of Easter in St. Petersburg.

**Puzzledom.**

Answers to Puzzles in last Number.

88.—1. Indolent; 2. Apennine.  
89.—1. Jesse, honey, swell; John Wesley. 2. Belt, bet, ten, near, van, hear, tear; Better late than never.

90.— T O P A Z  
O V E N  
P E N  
A N  
Z

91.— S I N C E R E  
A B H O R  
C A B  
M  
B O W  
C R I S P  
R A N S A C K

**NEW PUZZLES.**

**92.—CHARADES.**

1. To desire earnestly; a person. A poet.
2. To make brown; a consonant; sun. Equivalents

**93.—ESIGMA.**

1, 4, 7, to propel; 8, 9, 10, 5, indispensable to a baker; 6, 7, 4, 2, 3, a divine gift. A sea-side resort.

**94.—HIDDEN RIVERS.**

1. Was the trio grand, Edna?
2. The young miss is sipping her tea.
3. Oh, I owe you a letter.

**95.—DROP LETTER MANIM.**

n-u-e-r-a-s-a-i-n-l

**96.—DIAMOND.**

A letter; a resinous substance; an animal; to tear; a letter.

THE official returns show that the healthiest class of people in Great Britain are the inmates of prisons, where simple diet, regular hours, and exercises are compulsory. But the cases of insanity among the convicts are out of proportion to the number of other ailments.

**Bookseller and Skeptic.**

ROBERT AITKIN, a bookseller of Philadelphia, was the first person who printed a Bible in that city. While he kept a bookstore, a person called on him and enquired if he had Paine's "Age of Reason" for sale. He told him he had not; but having entered into conversation with him, and found that he was an infidel, he told him he had a better book than Paine's "Age of Reason," which he usually sold for a dollar, but he would lend it to him, if he would promise to read it; and after he had actually read it if he did not think it worth a dollar, he would take it again. The man consented; and Mr. Aitkin put a Bible into his hands. He smiled when he found what book he had engaged to read, but said he would perform his engagement. He did so; and when he had finished the perusal, he came back and expressed the deepest gratitude for Mr. Aitkin's recommendation of the book, saying it had made him what he was not before—a happy man; for he had found in it the way of salvation through Christ.

**LESSON NOTES.**

**SECOND QUARTER.**

**STUDIES IN THE ACTS AND EPISTLES.**

A. D. 57.] LESSON III. [April 20.

**PAUL'S PREACHING.**

1 Cor. 1. 17-31. Commit to memory vs. 17-19.

**GOLDEN TEXT.**

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.—1 Cor. 1. 23.

**CENTRAL TRUTH.**

Christ crucified is the central truth and power of Christianity.

TIME.—1 Cor. was written early in A. D. 57.

PLACE.—It was written at Ephesus, toward the close of his three years' stay there.

AUTHOR.—St. Paul, aged 55, on his Third Great Missionary Journey.

CORINTH.—See Lesson X., 1st Quarter.

THE CHURCH IN CORINTH was founded by Paul early in A. D. 52, five years before this Epistle was written. Paul remained in Corinth a year and a half.

CIRCUMSTANCES.—The family of a matron named Chloe, belonging to Corinth, came to Ephesus and reported the state of the Church there to Paul. There were some contentions and scandals there, which stirred up Paul to write a letter to the Church for their correction.

INTRODUCTION.—Paul greets the Corinthians heartily, then praises them for the much good he finds, and then proceeds to correct their errors, calling their attention to the great centre of Christianity.

HELPS OVER HARD PLACES.—17. *Not to baptize*—He believed in baptism, but his part of the work was to preach. 18. *Foolishness*—It seems so in the eyes of the unbelievers. *It is the power of God*—It is the greatest manifestation of God's power in the world. 19. *It is written*—Isa. 29. 14. *Destroy the wisdom of the wise*—By showing that God's plan was so superior to all that their wisdom could devise. 21. *By the foolishness of preaching*—Not by foolish preaching, but by a means that seemed so utterly unable to do the work. 23. *Christ crucified*—to the Jews a stumbling-block—Because he was so different from the Messiah they expected,—a crucified malefactor instead of a king,—a dead man instead of eternal greatness on a royal throne,—an invisible kingdom, obscure and despised, instead of a kingdom with pomp and glory, and armies and worldly power. *To the Greeks foolishness*—Because his whole aim and plan were so entirely different from those proposed by their wisdom and learning. 26. *Wise men after the flesh*—Christians were wise, but not after the flesh, i. e., human wisdom. 27. *The foolish things*—Those that seemed so to men. *To confound the wise*—By doing what the wise failed to do, in saving men. 30. *Christ Jesus... made unto us wisdom*—He

gives better wisdom than the world, wisdom for this life, and for eternity. *And righteousness*—For his sake we are treated as righteous, justified. *And sanctification*—Actual holiness of heart and life. *And redemption*—Salvation from all evil, including the other three.

SUBJECTS FOR SPECIAL REPORTS.—The Corinthian Church.—The first Epistle to the Corinthians.—The subject of Paul's preaching.—Christ the power of God.—Christ the wisdom of God.—Christ crucified, a stumbling-block to the Jews.—To the Greeks foolishness.—Verse 30.

**QUESTIONS.**

INTRODUCTORY.—When was the first Epistle to the Corinthians written? By whom? From what place? When and by whom was the Corinthian Church founded? (Acts 18, 1, 11.) What circumstances led him to write to them? (1 Cor. 1, 11.) For what does he praise the Corinthians? (1, 4-7.) For what does he then reprove them?

**SUBJECT—CHRIST, THE WISDOM AND POWER OF GOD.**

I. CHRIST CRUCIFIED, THE POWER OF GOD (vs. 17, 18, 24).—What had Christ sent Paul to do? Why not to baptize? Does this throw any slight upon baptism? What is the Gospel? How is it connected with the "cross of Christ"? How would "wisdom of words" make the cross of none effect? To whom does the cross seem foolishness? Why? What is it to those who are saved? How does Christ crucified show the power of God? What wonderful changes has Christ made in the world? What has he done for us as individuals? What are the sources of this power?

II. CHRIST CRUCIFIED, THE WISDOM OF GOD (vs. 19-25).—How did Christ crucified seem to the Jews? (v. 23.) Why was this? How did he seem to the Greeks? What was there in "Christ crucified"? What made men, and still makes them, look upon this plan as "foolishness"? What is meant (v. 20) by "the foolishness of preaching"? How do you explain verse 25? How is "Christ crucified" the wisdom of God? What marks of wisdom do you see in this plan of salvation?

III. THIS TRUTH PROVED BY THE FACTS (vs. 26-31).—Of what class were most of the Christians? Why did not the worldly great believe? What is the difference between being *wise* and *wise after the flesh*? (1) What have these Christians, without worldly power, done in the world? Does the growth of Christianity in the world prove the wisdom of God's plan? How did this "confound the wise"? How is Christ himself an illustration of verses 27, 28? How is this illustrated in Daniel? (Dan. 2, 34, 35, 44, 45.) (2) What four things does Jesus Christ do for us? How is he made unto us "wisdom"? (2 Tim. 3, 15; Dan. 12, 3.) How righteousness? (Rom. 5, 1; 8, 1.) Sanctification? (Eph. 2, 1; 4, 13, 24.) Redemption? (Gal. 1, 4.) How does what Christ does for us show the wisdom of God? Why does God work in this way? (vs. 29, 31.)

**PRACTICAL SUGGESTIONS.**

I. CHRIST THE WISDOM OF GOD.—(1) In seeking the best object, the redemption of our souls; (2) in overcoming the obstacles to the forgiveness of our sins; (3) in being God, and therefore able to save to the uttermost; (4) in being man, and therefore sympathizing with us, reaching down to us; (5) in showing the evil and guilt of sin that costs such a sacrifice; (6) in manifesting the love of God; (7) in answering the longings of the soul; (8) by setting a perfect example by having in him all that can touch the heart; (9) in sending the Holy Spirit.

II. CHRIST THE POWER OF GOD.—(1) Christ has power to overcome the evil in the heart because in him is every source of power that can take hold of men and make them better,—love, hope, fear, duty, revelation of God, conviction of sin, a perfect example; (2) Christ is shown to be the power of God by what he has done for the world already; (3) He has done this at great obstacles; (4) He is the power of God for overcoming sorrow, sin, death, temptation, ignorance.

**REVIEW EXERCISES.**—(For the whole School in concert.)

12. What letter did Paul write at Ephesus? Ans. The first Epistle to the Corinthians.
13. When was it written? Ans. A. D. 57; toward the close of Paul's three years at Ephesus.
14. What was the sub-