

THE LESSON OF EASTER.

Easter is to Christmas as the flower to the bud. Between the two great holy days there stretches the whole of the Christ life on the earth—the healing of the sick, the giving of sight to the blind, the going about on the hills and through the vales of Galilee, the words He spoke, the deeds He did, from the hour that His ministry began until He cried upon Calvary, "It is finished." The most amazing period in the story of time, those three years in which God tabernacled in human flesh, is commemorated in the two days, Christmas and Easter—the one with those who worshipped at the cradle, the other with those who sought the garden tomb; and both with the help and the song of the angelic visitors came to serve their Lord. Easter, even more than Christmas, speaks very tenderly to those who follow Christ in lowly dependence and unflinching trust. Its gladness strikes a deeper note. Its light seems brought from the very inmost radiance of heaven. We are dull of vision, but at Easter we catch a glimpse of that world of fullest brightness which is just beyond this sphere of strife, and this school in which we are taught the lore of the kingdom.—Margaret E. Sangster.

A GENTLE CALL.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the Church, the Sabbath school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience," or marked change in the manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us all to recognize how simple and quiet the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." And after a little thought she added, "And I should like to live such a life." A few minutes later she knelt down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—G. B. F. Hallock, D. D.

AN EASTER PRAYER.

O, Lord, our Redeemer, we rejoice to-day that thou hast all power in heaven and on earth. Once thou didst humble thyself and become obedient unto death, even the death of the cross, but now Thou art exalted to the throne. Thy sceptre of righteousness holds sway over all worlds. Thou art the Prince of Life. Open our eyes to behold Thy glory, to understand Thy power, to take in Thy love. In Thee may we conquer sin, and sorrow, and death. By Thy grace may we overcome the world, the flesh, and the Devil. In Thy strength may we do our work, and in Thy tenderness and mercy may we find comfort and help when we come to die.

MAKE ROOM FOR JESUS.

Make room for Jesus! Room, sad heart,
Beguiled and sick of sin;
Bid every alien guest depart,
And rise and let him in.

Make room for Jesus! Room, make room!
His hand is at the door;
He comes to banish guilt and gloom,
And bless thee more and more.

Make room for Jesus! soul of mine,
He waits response from thee:
His smile is peace; his grace, divine;
Both Prince and Brother, he!

Make room for Jesus! By and by,
'Midst saint and seraphim,
He'll welcome to his throne on high
The soul that welcomed him!

LIFE IS TOO SHORT.

O, my dear friends you are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing them sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbour starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

WHO IS MY NEIGHBOR?

"Who is my neighbor?" Every one I can help. The whole world our parish, the whole race our neighbors. We should seek to be the friend of every one who is oppressed, or neglected, or afflicted, or sick, or in prison, or poor, or an orphan, or a heathen, or a slave, or an idiot, or starving, or dying, to have a world-wide friendship exercised wisely, discreetly, with good sense and in the spirit of both love to God and love to our fellows.—G. B. F. Hallock, D. D.

A DANGEROUS DOCTRINE.

By C. H. Wetherbe.

There are false doctrines which are not practically dangerous, either to those who hold them, or to those to whom they are presented. They do not vitally affect anyone. But there are other doctrines which are very dangerous to all who maintain them earnestly. One such is that which denies that certain Christians commit any sinful acts, or commit sin in any form. Here is what the editor of a religious paper states in his columns: "We do most emphatically teach that a sanctified man lives above actual sin. Not only so, but we teach, because the Scriptures teach, that a justified man lives above actual sin. Actual sin always brings condemnation. The Holy Ghost, faithful to his office, will always rebuke for actual sin." More might be quoted, all of which showing a great lack of Bible knowledge respecting the true nature and exercises of sin. One evidence of it is seen in the phrase, "actual sin," as though some kinds of sin might not be actual or real. Nowhere in the Bible is the idea taught that some sins are actual and that other sins are not actual. All sin, whether expressed in practice or secretly indulged within the heart, are actual sins. There could be no kind or type of sin that would not be actual.

And then the notion that a justified person does not commit any sin is directly contrary to Bible teaching. If we say that a justified person does not do any evil, or indulge in any form of sin, then the conclusion is that no real Christian commits any sort of sin, which is untrue. I say that the doctrine advocated by that editor is dangerous, because those who act upon it consider themselves to be under no obligation to ask God to pardon them. Logically they do not daily pray God to cleanse them from all manner of sin, including sins of ignorance. A Christian commits sin when he teaches false doctrine, even though he may intend to teach nothing but true doctrine, and he needs to ask God's forgiveness for his wrong work. Then, too, the habit of not confessing one's sins is fatal to one's spiritual progress. It is no wonder that thousands of people who once professed to be sinless, got into a backslidden and demoralized state soon after.

FRUITS OF SIN.

Let it be borne in mind that if it were not for sin, there would be universal peace on earth. War would go as the night goes at the rising of the sun. And so would go the saloon and the gambling den, and every other rendezvous of evil, and prisons would be uncalled for, and this earth, sin-cursed no more, would be a paradise. So let the Gospel be preached and lived until those blessed results shall come.—Herald and Presbyterian.

Sorrow is only one of the lower notes in the oratoria of our blessedness.—A. J. Gordon.