or a men age, mindels amounting to one क्षणांद्र व मही Me see die antigneniums od neu egy so sine Causer municului, januanuly iz dlamuu is sananula et sine is gye soli da some of gramme sing summing of a wider

American appealed of Huster on Lyfet. Es ar send of ship Beoreur shiel We have क्ष्या से स्वाय स्थापन स्यापन स्थापन स्यापन स्थापन sift heilen en sit heigh os veisstvanun. She of Bagineonaness, the Light. Churches are send to here been allenumbed with farmous somethal to pure sometimes sometime to be and एउ. ५० क्रात्याञ्चल क्रांक एउँ । अत्यायञ्च क्रेक्ट्राञ्च cela Marchan Coment agrees ar rose entiry "For a guester of order for the hellowed the on Huster Bre, 64" At Mount, a former Newter contour was the illumination of St. Peter's. Men were pented at Sifferent prints to Sight up this want temple of God. Sindhenly, at an appointed aignal, the lights began रंग तिसकी एक स्थार्व क्रिक्स विस्त किलाई, ब्रावी then about the dome that lifte ite grandeur over four kundred fest into the sir. How those Eester Suites of fire were undisplied, brightening, sparkling, till the great structure stood out against the might in outlines of gold! Touching is the me mude of me "Buter candle," which pilgrims to "Enter candle," which pilyrims to Jerusalem light at Enter services in that old city. The extinguished candle is borne borne very existally, and only mand on great committee. Its hast me is to born before the pilgrics when about to go on his hast journey out of this life

Around such a day as Easter many social outcome would naturally gather.
Od Wasterd illustrates this. On the Monday after Easter, or Easter Monday, men would "lift" the woman in a horizontal position, and Easter Tuesday the woman returned the favour. Sometimes the candidate would be lifted in a chair, ribbon-decorated and lined with white. It is not easy to show the connection of such customs with Easter, and still more difficult to explain why wives should best their husbands on Easter Tuesday, and those wives receive such favours back again on Welnesday. The beating is hardly in accordance with the Easter spirit, and it can only be explained on the ground that things sometimes go by contraries. On Wednesday, men, women and children took off each other's shoe-buckles. We are told of an old Easter custom at Oxford-"chopping the tree," an evergreen tree stationed at the door of the refectory at University College, and sure to receive some sharp blows, the professors paying half a guinea for the chance to chop, but the students giving five shillings and sixtence for the privilege. Who sixpence for the privilege. Who wouldn't be a student rather than a professor when a tree is to be chopped?

In some of the Greek cities, the joy that Easter brings is said to be of a very noisy nature; that firearms are employed to express the feelings of the people, and are discharged with great enthusiasm. Accidents are reported to happen in this way. The fast that in the Greek Church precedes Easter is very rigorous, and where we strain unnaturally in one direction it is no wonder if we make the strain excessive in another. It must be an impressive hour at Moscow when at twelve o'clock the night before Easter, all the bells ring out, swinging and sounding, flooding the air with wondrous melody, saying that the night of the day of watching and wait-

unanness eggs which ame unadam in the larg qualify to the freggy, crying Eugen-anners of Merch when the mer storie facts walkings by the accorde in the attenuis.

> Prop. fair white Hunter My him well scalw bus and bus sung squals. and is flower also, and get when we discuss a time sendences edied will alterent ti, how going stant! he .

Easter.

Luiri anenimmes and mescring their antiquit M benezifi idangita in my insu. As Endar, gari dayademying Casta, Cames fragidad wish dayfidaes again

F tetinic of thick edilier erow appraint. ी क्षा द्वांसा कार्य अनुवास सामित कार्या कार्य emilia ch gantes shegar esti di Lyde all sunhw dand wan eshqual th

The the light the doubt tiled will sen I (Fair, in the east everying bow, And man, with its bonners of bearin, Whis men nege title houseme exilem.

And I some through gover tent from buck

wert, To see Newy of Sethicoy go With spines and perfune most A testacte of lore to Europy,

But the touch had prefer its treasure, Divinity burst every hand, And He who has bought my reclampator, this now at the Falder's right hand.

The amedied Christ now is risen, No more will He under for men; He breth, He liveth forever, Oh, tell the glad tidings again!

O earth, in your green budding spring-time, O childhood, the enablem of spring, O manhood and age, all uniting, Your homage and gratitude bring t

Crown Him who has risen, your flaviour, For He lives our crowning to see; Christ liveta! O mortals adore Him, He has riven for you and for me !

Zaster.

WEARY man once rested from his labours on the last day of the week. Now on its first day he seeks strength wherewith to face the work of life. This change from the Subbath to the Lord's Day finds its rational explanation in the fact that on the first morning of the week Jesus rose from the dens.

From the dawn of Christianity one day in the year has commemorated the resurrection of the Lord. There is no satisfactory statement of the origin of Easter except that which admits that on that festival the early Church affirmed in triumphant song its creed:

"We believe in Jesus Christ our Lord, who was crucified, dead and buried; the third day He rose from

An intelligent skeptic may assert that it is impossible that one should rise from the dead. But he must be silent in the presence of the stupendous fact that for nineteen centuries Christianity has rested upon an empty tomb. He is silent because, though his skepticism is intolerant of a miracle, his intellect is too conscientious to accept those explanations of the phenomenon which affirm the imposture, or the hallucination, of strong-minded men who battled and died for their faith in the trustworthiness of their senses.

One of the most striking facts in the history of the resurrection is that the disciples' faith found them and not they it. The event was so antagonistic to their thoughts that not until they had seen the risen Lord again and again, had eaten and talked with Him, had touched and handled Him, did they accept the evidence of their senses.

starves the wife, and strips the children it is a great thief, house-breaker and heart-breaker, and the best possible thing is to break it to pieces, or keep Again and again through those it on the shelf bottom upward."

vanishme, firsty tage did shey vendy when their eyes new and their same hear's Crip when they were pos-nessed by the suspendy of this fair 2.2 incy formium ainst their blance find

Honey is the festival of excitation. is openimentales not a specimental content of the Manner's Me, but the corne atrestation that He was what He deimed to be-a tender sent from God. Those who sympathing with this " Course of depa," as the amount Course called it, exult with mind and heart. as they recall the erect which brought life and immortality to light, and hear agent those amusing words. "Business Litre ye shall live also."

Their exultation is rational. It is the joyous expression of men who, convicced of the truth of the Lord's resurrection and words, have been quickened by the love which elevates conviction into personal trust in Him who came, soffered, died and rose again that they might have life and immortelity.

Ancient paganism gave no helpful response to the soul's cry, "If a man die, shall he live again?" One of its poets expresses the common faith:
"Hope goes with life—all hopeless are
the dead." "Occo dead there is no resurrection more," mournfully echoes the Greek tragedy.

Here and there were to be found those who admitted the possibility of a future life. Some went so far as to think it probable that the souls of heroes, slain for their country, survived death, though their spirits were not themselves, but the ghoets of what they had been.

Themselves were their bodies left on the battle-field to be devoured by dogs and vultures. But in that probability few found consolation-none the inspiration of hope. On no pagan tomb

But the resurrection of Jesus so flooded that ancient world with the light of the life beyond death, that even the bondman believed in the soul's immortality, and the peasant beheld the beatific vision. Then followed a spiritual upheaval such as the world had never seen. Common life was dignified, and drudgery became a service of love.

The slave, conscious of his immortality, went about as a freeman. The patrician, knowing that he was an heir of the eternal life, became the servant of those who were joint-heirs with him. No life was insignificant. The accidents of birth, or station, or income, neither enhanced nor lessened A hut might be a temple, and the lowliest tack a spiritual vocation.

In the light of our Lord's resurred tion, the intellect sees and is satisfied that whatever may be the changes which await us in the unclothing of death, there will be no distraction of consciousness and no loss of personal identity.

We, ourselves, shall be clothed upon. Our graves shall be emptied; our bodies shall be changed, yet our personality will continue. Death has no sting for those whose eyes are aglow with the Easter hope.

JOHN PLOUGHMAN says: "The ale

jug robs the cupboard and the table,

Dieser.

Lear a metery mage and tought, Pall a gradem near of light. On the field of Thursdame ragin When the Lade was been

TII.

On On The

See

No Th

A o

On No Sa

Er. Ha

An

An

An Cr Se Gl

Fla Fa Bu

Ch

Lo Ye Th

Sw

Thi Sha

Pro

Infi Wh

Thy 0 le

Fill

And

Ang

T

Pro

ann

for

card

and

regu

then

mon

busy

worl

thou

F

Figur Succe nepriminal in Frame All above His docy fourb Pleasant its everyshing throus— Through Mandar anom

The Easter Lemon.

A occor descent belonging to a country church gave, one municipality crimin of the othervance of Gov. Friday, Butter, Chinemas, etc., rather abusply to a city minimen

"It is all a revival of formaling" he declared. "What is the difference between Buster Sunday and any other Sunday! Your illies and expenses to: made are nothing but rank sater. and form."

The next day, the demon, pussing through the streets, found the back and places of business closed, and a quiet like that of the Sabbath in the most crowded thereoghisres.

"What is the matter !" he saked "It is the day of the Saviour's crockfixion. In this State it is legally

He went to church and listened to solemn sermon on the storifice upon Calvary. "I do not know, after all," he said, "why we should keep the Battle of New Orleans as an anniversary, and not that of Christ's birth and death."

When Easter morning came the sun was shining; a soft spring air whispered of life beneath the snow-covered ground The windows of the houses, as he went down the street, were filled with white flowers; rejoicing anthems pealed from every church-door. His friend met him with outstretched hand.

"Surely we can be glad together that Christ has arisen!" he said.
"Come here," opening the gate of the church-yard. Upon many of the graves were laid fresh flowers. "They are only a sign, but they are the sign of the resurrection," he said. "Think of the comfort to the poor, mourning mothers and wives that brought them here to remember that, as Christ rose from the dead, their loved ones shall live again."

The objector said nothing, but his friend noticed that in church he joined promptly in singing, "Even so in Christ shall all be made alive;" and when he came out among the happy throng, his eyes were dim. "I will never grudge to any Christian his Easter-day again," he said.

The old prejudice against the festival among certain denominations of excellent and fruitful people, which grew out of the fear that formalism would take the place of inward devotion, as in the Middle Ages, is fast disappearing, and Easter is now celebrated by nearly all Christians as in the early days of the Courch. It may be that in time the festival of the resurrection will become universal, and that the world itself will literally keep Easter

Last year the women of the United States gave \$500,000 toward Christian izing the heathen. Of this large sum Presbyterian women gave nearly \$200, 000; Baptist women, \$156 000; Congregational women, \$130,000; \$130,000: women, Northern Methodist women, \$108,000, and Southern Methodist women, over \$25,000.

The said of the said