

who is to preach for him, enter the pulpit, and at once begin an animated conversation, not always in the softest whisper. Instead of arranging the details of the service in advance, they hurriedly divide the parts between them as the congregation looks on and guesses by their motions the progress they are making. This is awkward, but there is something worse yet. While the choir sings an anthem the preachers pleasantly chat with each other. They nod and grin, and imply by their actions that the choir work is something they have no part or interest in. If it be best to have a voluntary at all, the preacher should listen to it as carefully as he expects the people to listen to his sermon? By whispering during the singing of the anthem he is destroying what little force there is in that usually weak part of public service. The less whispering in the pulpit the better.

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Sources of Hymns.

I noticed an article a short time ago in which a quotation was given from Matthew Henry in which Watts' hymn

"A charge to keep I have,"

seems to have been based.

Here is another suggestion at least. Pres. Edwards in speaking of a vision of Christ's beauty, which he had, says:

"I felt an ardency of soul to be what I knew not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ alone; to love Him with a holy and pure love; to trust Him, to live upon Him, to serve and follow Him, and to be perfectly sanctified and made pure with a Divine and heavenly purity."

Now turn to "Gospel Hymns" and read No. 74,

"Oh to be nothing, nothing,
Only to lie at His feet."

Read all of it. How similar many of the thoughts of the extract and the hymn. Surely both authors must have been moved by the same Spirit and have seen similar visions.

"NEMO."

EASTER.

Death thou shalt die.—DONIE.

I was dead, and behold I am alive for evermore.—Rev. i: 18.

WHEN the body of Jesus was laid

away in the tomb of Joseph, the last hope of His disciples perished. It was a night of gloom unrelieved by a single star. Doubtless His words—"After three days I shall rise again"—lingered in their memory, but it does not appear that they were expecting it. The message of the Marys to them, was a great surprise, as was the message of the angel to them, when they came to the sepulchre to embalm His body. We doubt not angels waited and watched in joyful expectancy of the glorious event. They knew the infinite significance of that rising. They knew that if that sepulchre continued to hold the body of the crucified One, the advent of the Messiah was a signal failure, and the light of prophecy, the light, which for centuries had shone on Jewish altars, was quenched in the blackness of darkness forever. Angels guarded that lonely sepulchre. An angel rolled away the stone from the door of it and sat upon it and announced to the trembling women, "HE IS RISEN, AS HE SAID . . . and go quickly, and tell his disciples that he is risen from the dead . . . lo, I have told you." What inspiring words!

1. Christ, then, *was dead*. His death on the cross and the committal of His lifeless body to the tomb, were public and notorious facts, attested by multitudes, both friends and enemies. 2. Christ *is risen*. All Jerusalem was on the alert. The chief priests and Pharisees set a "watch" at the sepulchre. It was made "sure," not only by reason of the Roman guard, but by a great stone laid upon the door. The best possible means were used unwittingly by the enemies of Jesus to confirm the fact of His rising. The Marys found the tomb empty, the stone rolled away, and one whose "countenance was like lightning, and his raiment white as snow," seated upon it, who spake to them and proclaimed the resurrection. Angel lips first announced the birth of Christ, and angel lips first declared to the world, "He is risen." *But now is Christ risen from the dead and become the first-fruits of them that slept.* The life, death and resurrection of Jesus are historical facts, resting on