



Easter Tide.

Buds upon the bushes, leaves upon the trees,
Daisies on the hillside, perfume on the breeze;
Happy voices singing; tuneful bells achime;
Glad eyes looking upward—this is Easter
time!

Little brooks rejoicing, sparkling in the light;
Birds with wings aflutter in the sunshine
bright;
Up with heavenly ladder, hopes, like angels,
climb;
Pearly gates are open—this is Easter time!

In the quiet churchyard early flowers appear;
Unseen joys and glories now are real and
dear;
Hearts in Jesus trusting, throb with faith
sublime,
Life and resurrection! This is Easter time!
—Eliza Edmunds Hewitt.

An Easter Song of Hope.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

O, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart:
That Calvary and Easter day,
Earth's heaviest day and happiest day,
Were but one day apart!
—Susan Coolidge.

The Date of Easter.

The annual changing of the date of Easter is a puzzle to many. In 1894 it was on March 25, in 1905 on April 23, and this year it is on April 15. Some years it may be as early as March 21, and in others as late as April 25, a period of five weeks intervening between the earliest and latest dates on which the sacred festival may be held. Easter is always the first Sunday after the full moon which happens upon or next after March 21, and if the full moon falls on Sunday, March 21, Easter will fall on the following Sunday, March 28. It is arbitrarily ruled that the paschal full moon shall never fall later than April 18, although a consistent method of scientific computation and instrumental determination would make it sometimes fall on April 19.

The name Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. It is derived from Eostre, or Ostara, the Anglo-Saxon goddess of spring, in whose honor the ancients held a festival every April. Seven movable feasts depend on Easter for the date of their annual

recurrence. They are Septuagesima Sunday, Ash Wednesday, Palm Sunday, and Good Friday, which precede it, and Ascension Day, Whitsunday, and Trinity Sunday, which follow it.—Selected.

Easter Memories of the Holy City.

(By Miss Mary Brownson, in the 'Presbyterian Banner'.)

The great object of desire to a traveller in the Holy Land is the sight of Jerusalem. Nor is it wonderful that this is so. For much of marvellous interest clusters about it in the history of God's chosen people throughout the Old Testament times; in it much of the work and teaching of our Lord was done; and all the tremendous events of the death and resurrection centred here. In spite of much that is disenchanting to one who walks the streets, in spite of the doubt which hangs over nearly every sacred site, the Christian heart still feels it to be 'The city of our God'—the place especially appointed by Him for the making of His glory unto the ends of the earth. One comes here into a new sympathy with the ardent love felt by the Jew for his city, and the words of the psalmist echo in his ears:

'Beautiful in elevation, the joy of the whole earth,
Is Mount Zion.
The city of the great King.
God hath made Himself known in her palaces for a refuge.

* * * *

Walk about Zion and go round about her;
Number ye the towers thereof;
Mark ye well her bulwarks;
Consider her palaces;
That ye may tell it to the generation following,
For this God is our God forever and ever;
He will be our guide even unto death.'

The lofty situation of Jerusalem is what perhaps first and most vividly impresses a visitor. The city lies on a plateau of limestone about twenty-five hundred feet above the level of the Mediterranean; but the deep valleys of Hinnom and the Kidron, by which it is surrounded, very much increase its apparent height. Standing below and viewing the precipitous ascent crowned by the city walls thirty-eight feet high, one realizes what a stronghold it must have been in ancient times. One sees why the Hebrews always spoke of going 'up' to Jerusalem. That expression was appropriate, no matter from what direction the traveller came.

On the north side the ground falls away more gradually. It was in this direction that the city grew in its times of prosperity, extending far beyond the limits of the ancient walls. The new portion of the city now is spread over these northern slopes; and it surprises one to see what a large area is covered by new and handsome houses, and how much building is going on at the present time. But the natural avenue of growth was also the weak point in seasons of danger. For every foe attacked Jerusalem from the north; every victorious army entered from that side. At the time of the Roman conquest Titus encamped with his forces before the northern wall, one legion—the Tenth—occupying the Mount of Olives.

It is a very attractive picture which is presented to the eye as one views the city from the suburbs. And its appearance must have been much more beautiful in the time of our Lord, under the fostering care of Herod, as it was also in the far earlier days of Solomon.

The finest view of Jerusalem is obtained from the eastern hills. To reach this point of view one may ride or walk about the walls, or passing out Saint Stephen's Gate descend at once into the valley of the Kidron.

Here one usually sees a number of the lepers who frequent this road, pressing closely upon passersby and begging for help. There are about a hundred lepers in Jerusalem. The Turkish government maintains a hospital for them, but they will not remain in it, preferring to gain a livelihood by begging. No description of the horrors of leprosy quite prepares one for the sight of these deformed, hideously distorted bodies. I think the marvel

of the love of our Lord for poor diseased humanity burst upon me in a new light, as I felt myself shrinking with an intense repulsion from one of these lepers, in a very agony of fear that he would touch me. It was with a reverent wonder that I opened the Gospel according to Mark that night to read these words:

'And there came a leper to Him, beseeching Him and kneeling down to Him and saying to Him, "If thou wilt thou canst make me clean."
'And Jesus, moved with compassion, put forth His hand and touched him, "I will; be thou clean."

Crossing the bed of the Kidron and climbing the Mount of Olives by means of the narrow, winding, stony road leading to the summit one reaches the little chapel of the Ascension, from whose roof he can see the city spread out before him as our Lord must oftenest have seen it. The Temple area is fully exposed to view, the great Mosque of Omar rising in the midst of the court, over the Rock of Sacrifice upon which Abraham stood years ago ready to offer up his beloved son if this were God's will for him. In the eastern wall is the massive Golden Gate, long ago walled up by the Moslems. There is an Arab tradition that at some future time, on a Friday, a Christian conqueror will enter here and take Jerusalem for his own.

Many Christians believe that it is waiting for the opening touch of the Lord Himself at His second coming. Back of the Temple area may be seen in the German Lutheran church dedicated in 1893 on the occasion of the Kaiser's visit to Palestine, the dome of the Church of the Sepulchre and many minarets and towers. The sunlight floods the whole scene with a radiance which seems to the imagination to be a glory indescribable.

Turning from the city one surveys the Mount itself, green with olive and fig trees and with here and there an apricot or Hawthorn. Kaf-r-et-Tur, a poor little village, lies almost at one's feet. East of the village is a large Russian church and nearby a great six-storied tower from which a magnificent view may be obtained. At the foot of the purple-clad mountains which bound the eastern horizon are the deep blue waters of the Dead Sea, seemingly so near to us that it is only with an effort one remembers that it is nearly four thousand feet below his own level and many hours away. Running north from it is the green line of the Jordan valley.

Winding about the nearer slopes lies the white ribbon of the Bethany road, the village itself being concealed by the hills. Not far from it is the narrow, uneven pathway which is believed to have been the road in the time of our Lord. Over that way Jesus and his disciples passed many times on their journeys between the quiet home of His friends

(See following Page).

LOYAL CANADIANS

Are Going to Wear a Maple Leaf on
Dominion Day Next.

It is fitting that in these days of growth and prosperity we do more than we have been in the habit of doing by way of celebrating our great national holiday. Dominion Day is a great day because it commemorates the confederation of Upper and Lower Canada, and the laying of the plans for the larger nation that now is—and the larger still that soon will be.

It is the more necessary that we cultivate a pride in our great Dominion that we may the more speedily infuse the great virtues that are coming to our fair land with a like pride. Many of them speak a strange tongue and have stranger ideas, but they can see a flag, and they can see a maple leaf, and they will tell them of the love and pride that we have for our country, and they soon will hoist the Canadian Flag and wear the Canadian Emblem with a like enthusiasm.

With this in view we have ordered a large supply of very beautifully colored maple leaf brooches and stick or cravat pins, in hard enamel and in aid. See announcement on page. The latter part of the announcement will greatly interest scholars of day and Sunday Schools.