

## Easter.

BY SUSAN COOLIDGE.

WHEN the snow was deep, we said:  
Tis a coverlet, gently spread—  
Spread and folded tenderly  
Where the sleeping lilies lie;  
Fold on fold of fleecy white,  
Cold to touch and pure to sight,  
Wrapped about the deep repose  
Of the violet and the rose.  
Softly speak and lightly tread,  
Death is guarding Life, we said.

When the Spring was late, we said,  
While the storm-wind blew o'erhead,  
God's dear Springtime doth but wait;  
Come it soon or come it late,  
Come it slow or come it fast,  
It shall surely come at last.  
Frosts may blind and buds may rue;  
Still the promise standeth true.  
Though the earth seem sore beatead,  
God does not forget, we said.

When our souls were dark, we said:  
Courage, soul, be comforted!  
Every life some hardness knows,  
Winter time and heavy snows;  
Every heart must learn to wait,  
Though the Spring be cold and late;  
Prayers in time shall change to praise,  
Easter crown the Lenten days;  
Christ is risen from the dead;  
Christ shall raise us, too, we said.

## OUR PERIODICALS.

PER YEAR—POSTAGE PAID.

Christian Guardian, weekly	\$2 00
Methodist Magazine, 96 pp. monthly, illustrated	\$3 00
Magazine and Guardian, together	\$5 50
The Wesleyan, Halifax, weekly	\$2 00
Sunday-School Banner, 32 pp. 8vo., monthly	0 40
Berean Leaf Quarterly—per year	0 00
Quarterly Review Service. By the year, 24c. a dozen; \$2 per 100; per quarter, 5c. a dozen; 50c. per hundred.	
Home & School, 8 pp. 4to, semi-monthly, single copies	0 20
Less than 20 copies	0 25
Over 20 copies	0 23
Pleasant Hours, 8 pp. 4to., semi-monthly, single copies	0 20
Less than 20 copies	0 25
Over 20 copies	0 23
Berean Leaves, monthly, 100 copies per month	5 50
Sunbeam—Semi-monthly—when less than 20 copies	0 15

Address: WILLIAM BRIGGS,  
Methodist Book and Publishing House,  
73 & 90 King Street East, Toronto.

G. W. COATES, 2 Bleury Street, Montreal. S. F. HURSTIS, Methodist Book Room, Halifax.

## Home &amp; School:

Rev. W. H. WITHROW, D.D. - Editor.

TORONTO, MARCH 28, 1885.

## Easter Sunday.

BY THE REV. B. HAWLEY, D.D.

NEXT to Christmas, the Easter festival—the anniversary of the resurrection of our Lord—is the most significant of the several festivals of the Church, and is most commonly and zealously observed. The word "Easter" had, at first, no reference to this Christian event. It is a modified form of the Anglo-Saxon *Eastre*, the name of the goddess of spring, in whose honour a festival was annually celebrated in the month of April. In the only instance in which this word occurs in the New Testament it is a mistranslation of *pascha*, the passover. A movable feast, it occurs by the authority of the Church annually, on the first Sunday after Good Friday, and corresponds as to time with the Passover of the Jews. Its observance, if not apostolic, dates back to the early post-apostolic times. And yet it is everywhere seen in the writings of the Christian fathers of the first three centuries that the resurrection of Christ and the general resurrection of the dead are strongly and constantly defined and maintained, and doubtless the anniversary of our Lord's

resurrection was observed from the beginning.

Among the early Greek fathers who lived after the great Nicene Council, held A.D. 325, and who wrote of the Easter festival, was the famous Athanasius, who for half a century was the chief figure in the Christian world, the great defender of the doctrine of the Trinity. Born about A.D. 297, he early rose to such distinction as a scholar and defender of the faith as to have it said of him by Liberius, Bishop of Rome: "The whole world against Athanasius, and Athanasius against it"—an expression that has been abbreviated to "Athanasius against the world." As Bishop of Alexandria, where astronomical science was early cultivated, he officially announced the date and proper observance of this annual festival. In one of his epistles, he says: "We begin the fast of forty days on the sixth day of Phamenoth (March 2); and having passed through that properly, with fasting and prayers, we may be able to attain to the holy day. The great week of the passion begins on the eleventh of Pharmuthi (April 6). And let us rest from the fast on the sixteenth of it (April 11), on the seventh day, late in the evening. Let us keep the feast when the first of the week rises upon us, on the seventeenth of the month Pharmuthi (April 12). Let us then add, one after the other, the seven holy weeks of Pentecost, rejoicing and praising God that He hath by these things made known to us beforehand joy and rest everlasting, prepared in heaven for those of us who truly believe in Christ Jesus our Lord."

Gregory Nyssa, another learned and pious Trinitarian, also wrote forcibly of the observance of this day. Born about A.D. 331, he was an admirer of Origen and of Basil the Great, and an able defender of the Nicene faith. In a dialogue purporting to have been between Gregory and his sister, because of the death of their brother, Basil, he says, "My opinion is this; The soul is an active, living, spiritual essence which confers upon the organized body, which perceives through its senses, power to live and to observe things known by the senses so long as its nature is capable thereof." In the future life it will recognize, he says, the elements of its body scattered at death, and will reassume them, so that it shall be like the glorious body of Christ, of whose resurrection Easter is the memorial.

Another of the later Greek fathers, who wrote definitely of Easter, was John of Damascus. He was born near the close of the seventh century, and died about A.D. 754. He was a brilliant scholar and profound divine. "For nearly two centuries before his day," says a late writer, "the luminaries of the Eastern Church had been only feeble rush-lights; for almost a hundred years even such rush-lights had disappeared, and now suddenly from the lonely monastery of St. Sabas shot forth a flame worthy of shining in the best ages of the Church." Of the hymns written by this famous Damascene is one entitled "Golden Canon for Easter Day," that I here transcribe:

'Tis the day of Resurrection,  
Earth! tell it abroad!  
The Passover of gladness!  
The Passover of God!  
From death to life eternal,  
From earth unto the sky,  
Our Christ hath brought us over,  
With hymns of victory.

Our hearts be pure from evil,  
That we may see aright  
The Lord in rays eternal  
Of resurrection light;  
And, listening to His accents,  
May hear, so calm and plain,  
His own *All hail!* and, hearing,  
May raise the victor strain!

Now let the heavens be joyful!  
Let earth her song begin!  
Let the round world keep triumph,  
And all that is therein,  
Invisible and visible,  
Their notes let all things blend—  
For Christ the Lord hath risen—  
Our joy that hath no end.

## Berkeley Street Methodist Church.

THE special services in the Berkeley Street Methodist Church continue, and with constantly increasing interest. Mr. Starr conducts the services, and though he has received no outside help, the meetings have so grown that from twenty to thirty nightly experience conversion. He has adopted a novel method of assistance, having formed his young converts into a corps of "lieutenants," "pickets," etc., for inside work, and "scouts" to visit and look after those recently converted. The people of the church evidently think the direct way of giving the best, as on a recent Sunday a collection was taken up and \$600 voluntarily laid on the plate.

## Revival Services.

## GREAT GATHERINGS AT THE CARLTON STREET METHODIST CHURCH.

"SALVATION meetings every night; come and be saved." Such are the placards placed outside this church to arrest the attention of the passer-by. A stranger might at once suppose that "sensationalism" was the prominent feature of the services being held. The doors are open, let us enter and see. It is half-past seven; the large audience-room is being rapidly filled; instead of the pulpit with its usual surroundings a neat platform has been erected. On it are a number of singers, and seated in front are the "White Brothers." The song service commences; these brothers lead. Now singing alone with touching tenderness and pathos such gems of song as: "The half has never yet been told," "This is why I love my Jesus"—then in union with the singing band swelling out the chorus, "Behold the Bridegroom," "Will you be washed in the blood?" If you wish to know the effect of this song service look over the audience, every heart seems touched. Quietude, reverence, joy, solicitude, anxiety, are the feelings which evidently prevail.

It is eight o'clock. The audience-room is crowded. The galleries have been opened, and the people are rushing in. The pastor announces a hymn, and the whole congregation join in song. Some one leads in a short, earnest prayer for present power. The White Brothers sing "Jesus now is passing by." A few verses from the Word of God are read. Again they sing. A minister or layman gives a short, pointed address. Then the pastor makes an appeal for present decision. Those who desire salvation are asked to manifest it by rising, while the congregation bow their heads in silent prayer. One rises, then another, and another, and another. The appeal is continued. "Jesus is waiting to save" is tenderly sung. Still they rise. Those who have thus risen are asked to come forward, and kneel together. Then follow short seasons of prayer and exhortation,

closing with an opportunity for testimony upon the part of those who have truly found Christ.

The interest in these revival services is deepening. Large numbers have already been led to think and act for God. While there is a very marked absence of anything like mere excitement, there is a very manifest spirit of solemn, anxious enquiry. Few, if any, come to trifle, or to be mere careless spectators. The Gospel as sung, and read, and spoken is reaching the hearts of very many. They are emphatically "Salvation meetings."—*Globe*.

*From Wealth to Poverty; or, The Tricks of the Traffic.* By the Rev. Austin Potter. Toronto: William Briggs; Montreal: W. Coates; Halifax: S. F. Huestis.

This is a 12mo. volume of 330 pp., good paper, and excellent type. The workmanship is creditable to the Methodist Publishing House. The author is a Methodist minister in the Guelph Conference, and, like many of his brethren, he has taken an active part in the Temperance campaign, which has brought him into close contact with those who are interested in the liquor traffic. He has taken note of their proceedings, and has made good use of his observations. Such persons are not generally very scrupulous in respect to their proceedings. With them the end seems to justify the means. No matter how much suffering is inflicted, nor how many deaths occur as the result of "the traffic," they are resolved that it shall be maintained. Mr. Potter's descriptions of some of the scenes which he has witnessed are enough to excite the hatred of every sane man against a traffic which produces such havoc in society. The description of the enemy's tactics unfold a duplicity and meanness worthy of the father of lies. Some of the pen pictures of the rum orators are graphic and amusing, the reading of which will recall some of those worthies before the mind of the reader. We strongly urge all our Sunday-school superintendents especially to see that Mr. Potter's book has a place in their libraries. It is such a book as young people will read. Parents would do well to have it in their homes. In these days of corrupt literature every lover of his race should use means to circulate extensively such books as that now named. "Wealth to Poverty" is Mr. Potter's first venture as an author. It should not be his last.

*The Dictionary of English History*, announced by Cassell & Company, will be ready in a few days. It is edited by Sidney J. Low, B.A., and F. S. Pulling, M.A., and will be issued in one large octavo volume of 1,120 pages. The value of a dictionary of English history need hardly be dwelt upon. Why the want of one was not supplied long ago is the first question that suggests itself. Few dictionaries will be more frequently referred to by students than this one.

Volume two of Cassell's *Greater London*, by Edward Walford, is nearly ready. This completes a most interesting and valuable narrative of the wonderful city on the Thames. The maps and engravings that accompany the book are an attractive feature, and make it invaluable to those persons who want to know London as she is and has been for so many years.