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CHRISTENDOM has no grander canticle than the glorious anthem that will be sung throughout the world on Easter morning: "Christ our passover is sacrificed for us, therefore, let us keep the feast." Here the spirit of the old Hebrew poets, and the soul of Christianity, found eloquent expression through the medium of a Greek dialect. The antithetic parallelism of the sweet singers of Israel never had a nobler theme, and, therefore, never evoked richer music than these inspiring antiphons. The Children of Men,

the Priests of the Lord, and the Servants of the Lord sing with pure heart and humble voice: "For in that he died, he died unto sin once;" and the Spirits and Souls of the Righteous, fling back to earth, the triumphant paean—"But in that he liveth, he liveth unto God." The voices of the Night whisper "For since by man came death"—and the glorious Easter Dawn responds—"By man came also the resurrection of the dead." The winter winds solemnly moan: "For as in Adam all die," and the summer zephyrs, the Easter bells, and the Church Militant join with the Church Triumphant in the joyful acclaim—"Even so in Christ shall all be made alive."

BUT we shall miss an essential part, if not the whole of the OF EASTER. spirit of Easter, if we regard the Resurrection as something only affecting a possibly remote future; as assuring us

simply of victory over the grave. Neither the inspired writer, nor the Fathers of the Church, who collated this Easter Anthem from his writings, made this mistake. Here is the practical application of the Easter lesson, in the same impressive antithetical strain: "Likewise reckon ye also yourselves to be dead indeed unto sin—but alive unto God, through Jesus Christ our Lord." And we are enjoined to keep the feast: "Not with the old leaven, nor with the leaven of malice and wickedness—but with the unleavened bread of sincerity and truth." The Sun of Righteousness has arisen already, and as the sweetest of our own modern poets sings:

"I hold it truth with him who sings,
To one clear harp in divers tones
That men may rise on stepping stones,
Of their dead selves to higher things."

THAT too is the teaching of NATURE'S YEAR. Nature at this glorious dawn of Nature's year. Here and now is "the Resurrection and the Life." The Easter lilies in our chancels, the budding trees, every blade of corn springing up from the seed which is not quickened except it die—all are emblems of the resurrection not only of the body, but of the soul. They call us in trumpet tones to rise from spiritual death to life; to loftier conceptions of our God; and to higher sense of responsibility to our fellow men. The Kingdom of God, for the coming of which we pray, is within us, and it is for us to rise to it when we will. Whenever those who already profess and call themselves Christians arise to this realization, the Kingdoms of this world will become the Kingdoms of our Lord and of his Christ.