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the mask of secrecy, and, to the surprise of his late associates, reveals himself a disciple. He goes still further, and penetrating to the presence of Pilate, asks the privilege of doing the last office for the Crucified.

The procurator would not hesitate to grant such a small boon to the body of one whose pure and lofty spirit had not failed to make its impress upon even his materialistic nature. He only expresses surprise at the early death of Jesus, and, calling the centurion who presided at Calvary, has the report officially confirmed, thus unconsciously adding an important link to the irrefragable chain of evidence as to the resurrection of Jesus.

Joseph, clothed with an authority which it would be idle to dispute, leaves Pilate's presence. His servants are waiting for him in the courtyard of the palace. Together they hasten to the scene of the crucifixion. Nicodemus, hearing of Joseph's mission to Pilate, is moved by the illustrious example to cast off his disguise also; and providing himself with myrrh and aloes, such a quantity as would serve for a kingly burial, he sped his way with his attendants to Calvary.

The nails may have been drawn, the body lowered, and the cross left standing, as is usually depicted in the masterpieces; or the cross may have been lifted from its socket, and laid upon the ground, and the body detached. However that may be, the body is probably laid upon the bier which is brought for the purpose, covered with a sheet, and lifted to the shoulders of the servants. Joseph and Nicodemus—noble mourners—follow in that funeral procession unparalled. The distance is very short to Joseph's newrock-hewn tomb in the garden near to Calvary.

In the cool vestibule of the sepulcher the bier is set down. Water is brought from some neighboring pool or fountain. That precious casket of clay so marred, is laid with sacred care. The brow, lacerated by the thorny crown, the back corrugated by the merciless scourge, the wounded hands and feet, the pierced sides, the blood-clots and death-sweat, all dissolved and washed away, and the body thoroughly dried, they begin to swathe the limbs and torso with broad linen bands, sprinkling copiously the powdered spices in every fold. Lest of all, they cover that serene and holy countenance, imprinting it, no doubt, with a kiss of undying affection. The task being finished, they carry the enswathed body from the antechamber to the grotto, and lay it gently upon its stony berth in the wall. All having come out of the crypt, but one thing remains to be done—the rolling of the great millstone against the door of the sepulcher, and the placing against it in turn of the lesser stone.

So the body of Him who made earth and sky is entombed. Through the Passover Sabbath that holy form rests on its rocky couch, sublimed in the fragrance of the flowers of the garden, as well as nuptial love had provided. On the dawn of the Sabbath the fear which had grown insupportable drove the Sanhedrists to Pilate again. It was hard for him to concede the request which they had made concerning the man still living, but to one to whom death ended all, the petition concerning one already dead, seemed a matter of entire indifference. With a toss of the head he bade them do as they pleased with a dead body. Thus another link was forged in the chain of evidence, for their lives were the forfeit of it if the seal was broken, or the body removed. The record is charmingly artless. It is transparently true. The women, not knowing how complete the embalment had been, at the very earliest hour practicable

take additional spices and run to the sepulcher. They are so precipitate that they forget the heavy stone which would make their entrance to the tomb impossible. Had they forgotten Jesus' oft-made declaration that He would rise from the grave? Certainly not, but evidently they, with the disciples, gave it a spiritual interpretation. And the apparent desecration and robbery of the tomb were an overwhelming surprise and grief to them. But the open tomb was converted into a bureau of information for His troubled disciples. White-livered attendants were there to point them to the place where the Lord lay, and the grave-clothes laid in such orderly fashion as to preclude the idea of a hasty clandestine removal and to announce the blessed truth: "He is risen."

THE TEACHER'S LANTERN.

Easter has been called the Queen of Festivals and the Christian Passover.

On the morning of the third day the seal was broken, the stone rolled away and the body gone. Friend and foe alike admitted this. Some circumstances transpired against which even the world-famed discipline of the Roman soldier proved inadequate. The only historically credible account of that circumstance is based upon the testimony of the disciples. The only sufficient explanation of the bewilderment of the guards, the surprise of the disciples and the consternation of the Sanhedrists is found in the resurrection of Jesus.

There have been many remarkable recognitions which have become matters of history, but it may be doubted whether Mary's recognition of the risen Saviour has ever been surpassed in pathos and importance. The time, the first Easter Sunday; the place, the tomb in the garden near to Calvary; the Person, Jesus, who was dead, but alive forever.

An unnecessary mystical meaning has been attached to the words of Jesus to Mary, "Touch Me not." They certainly do not mean that Jesus was literally not to be touched. He allowed the other women to clasp His feet. He commanded Thomas to thrust his hand into His side. Probably all that Jesus meant was, "Do not cling to Me as if it was your last opportunity—I am not going to ascend to My Father immediately."

Under the "old covenant" two golden angels stood *vis-a-vis* looking into that holiest of shrines, the ark. Under the "new covenant" two living angels stood *vis-a-vis* looking at the place where Jesus' body lay. The empty slab of the sepulcher was just as significant as the blood-sprinkled golden mercy-seat. The presence of angels in both instances is suggestive of that scripture, "Which things the angels desire to look into." All the higher intelligences are interested in the things which concern the destiny of man.

With reference to the resurrection of Jesus, there have through all the ages been two Voices. The Voice of Denial has always been wavering and changeable. It has advanced one theory after another. Each virtually denies the sufficiency of the preceding. In striking contrast to this is the Voice of Faith. It is a steady, unshaken hundred years ago it says now—"The Lord is risen! One century proclaims it to another until now twenty centuries join

in the affirmation, "The Lord is risen indeed!"

Reasoning forward from cause to effect, nothing short of some such event could have inspired the leaderless disciples to go forward to found the church. It is in this sense that Pressense says, "The empty tomb of Jesus was the cradle of the church."

Reasoning backward from effect to cause, noting the universal extension of Christianity in so brief a time, it must be admitted that the new faith was sealed by some supernatural event. In this sense it has been said, "It is infinitely easier to admit that the church was the offspring of a miracle than that it was born of a lie."

New \$16,000 School Building.

At a special meeting of the Jersey Shore school board Wednesday evening a committee was appointed to secure an architect to draw plans for a new school building to cost \$16,000, which will be built the coming summer.

Fate is Cruel to this Boy.

Elmer Nau, a 14 years' old boy, had his right leg caught by a circular saw in a mill near Altoona Wednesday. The leg was amputated below the knee. He will recover. Eight years ago he lost his left arm in an accident.

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