

EASTER

By the Rt. Rev. James E. Freeman, D. D., LL. D., Bishop of Washington, in Minneapolis Tribune.

MATT. XXVIII. 1: "As it began to dawn, toward the first day of the week,"

The mighty teaching of the resurrection is associated with the dawn of a new day. It marks the beginning of a new chapter in the life of the world.

L. P. Jacks speaks of the "lost radiance of the Christian religion," and maintains that man's primary need is for light. He maintains that man, in his confusion, has turned to education, thinking the while that this will lead him to the new land of promise. We cannot believe that it was without design that the Resurrection was associated with the dawning light of a new morning. It is suggestive of a new beginning.

It marks the opening of a fresh experience and is full of the promise of a new day of enlarged opportunities. Man associates action and life in its fullness with light. Night is the symbol, not alone of inaction, it is identified in our minds with the baser things of life; it is a time for treason, stratagems and spoils; it is suggestive of death itself. The patient in his fever, restless through the night, he finds quiet and assurance with the dawning of the day. Even the birds and flowers sleep through the night and awaken with the morning.

In the shadowy hours of the evening on that fateful Good Friday the body of Christ found sepulture in the new and unused tomb of Joseph of Arimathea. The very solemnity and solemnity of the evening hour were fitting accompaniments of such a tragic ending. With the first

dash of a glowing morning the risen Christ emerged from His tomb. His first appearances were to those who had come at the breaking of day to pay their loving tribute at the sealed gateway of His tomb. The whole scene speaks of freshness and renewal, it forecasts in no uncertain way the dawn of that eternal morning when, emancipated and redeemed, men shall enter into the fuller and more abundant

life. Through the long centuries that followed that first Resurrection morning, men and women have been looking yearningly in its direction and have found in it the assurance and hope of immortality. Victor Hugo expresses his own deep conviction in the words: "Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, and the roses as at twenty years. The nearer approach the end, the plainer I hear around me the immortal symphonies of the world, and I invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. With glowing expectation he adds, 'When I go down to the grave I can say like many others, I have finished my day's work. But I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.'"

So we come again to another Easter morning. It will be interpreted to us in glowing services, with augmented music and the fragrance of blossoms that bespeak a new springtime near at hand. We rarely frequent the aisles of churches will be drawn to them on this day and find themselves responding to the message that tells of Christ's resurrection. Shall it not mean to us something more than all this? Shall we not feel the pulsings of a new life stirring within us? Shall we not acknowledge that the Christ who early dawn brings to each one of us renewed hope, high and holy expectations and a freshened zeal and enthusiasm for that fuller and more complete life of which He is the promise and exponent and embodiment?

"Sing, with all the sons of glory, Sing the resurrection song! Death and sorrow, earth's dark story, To the 'former days' belong. Even now the dawn is breaking, Soon the night of time shall cease, And, in God's own likeness waking, Men shall know eternal peace."



Rabbit and Egg Legend Universal

Joyous Easter is here. After Sunday school and church where special Easter Sunday exercises make the day more joyous, thousands and thousands of boys and girls will return home and hunt for Easter rabbits and eggs. Then the egg-rolling contests will begin. But this great sport for the youngsters will not stop with the close of the day. Easter Monday is always a great day for the kiddies, if they have any unbroken eggs left for rolling. And there always seems to be a reserve supply. Easter Monday is a gala day for the youngsters of Washington, for on that day they go to the White House grounds where they roll their vari-colored eggs for the President and first lady and, of course, for their own entertainment.

Easter is now a Christian festival in memory of the crucifixion and resurrection of our Savior, but it had a heathen origin. It is a relic of the pagan festival of spring celebrating the rebirth of life after the dormant period of winter. It was not until 325 A. D. that the Council of Nice proclaimed Easter as a time for celebrating the resurrection of Christ. The council also decreed that it should be a movable feast which cannot be earlier than March 22 or later than April 25, and that it be determined by the old paschal or Jewish lunar month, always falling on the first Sunday after the full moon on or next after March 21. Thus, if the full moon falls on Sunday, then Easter day is the next Sunday.

Easter Legends. All youngsters know about the rabbit and eggs and their connection with Easter. The Easter egg and the legend of the rabbit are universal. But how did these symbols of this joyous festival originate? The origin of egg-rolling which most children enjoy so much is supposed to have begun centuries ago from the practice of farmers rolling eggs over their lands to be sure of abundant yields at harvest time. This was because the egg was the pagan emblem of the germinating life of early spring. The children are told that the rabbits lay the eggs, and for this reason the latter are nearly always hidden away in nests or in flower beds in the yard and garden. The rabbit is another pagan symbol and has always been an emblem of fertility. Modern people have lost knowledge of what these symbols meant, yet they have continued these old pagan customs, perhaps by force of habit, and certainly for the amusement of youngsters at Easter time.

Why Eggs Were Colored. As to the coloring of Easter eggs a religious encyclopedia says: "Because the use of eggs was forbidden during Lent, they were brought to the table on Easter day colored red to symbolize the Easter joy. This custom is found not only in the Latin, but also in the Oriental churches." Christians are supposed to have adopted the egg-rolling custom to symbolize the resurrection, and the eggs were colored red in allusion to the blood of redemption. Yet, other colors were later introduced and now they have no special significance except to make variety.—Pathfinder Magazine.

German Kiddies Believe Easter Hare Lays Eggs

The Easter "hare" originated in Germany, and there the little children in the German village are taken to the woods the day before Easter and each child makes a nest of twigs and then runs away. Then when he comes back next morning, lo! the nests are all beautifully filled. Who else but the hare could have laid the eggs? For the hares do not lay ordinary eggs. Only large painted, candy eggs. At least that is what every child in Germany is taught to believe.



In certain English provinces there is in vogue the queer "lifting" custom. If a crowd of women meet a man they seize him and lift him up three times, and he must pay a forfeit if he would escape. On Easter Tuesday the men retaliate. The woman must beware then. The men will seize her and lift her up and extort a kiss for her freedom.

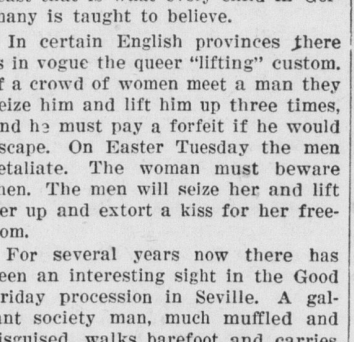
For several years now there has been an interesting sight in the Good Friday procession in Seville. A galleon society man, much muffled and disguised, walks barefoot and carries a heavy cross. Those who do not know him think, of course, that he must be extremely devout to put himself to so much discomfort. But he is not religious a bit. He is only walking to save the family money. The law of inheritance in his family compels him to do it.

Three Days

Noon on a Roman road
By weary prisoners trod,
Bowled to the earth a fainting form,
The Son of God.

Night! and a naked Cross
Lifted against the sky,
On whose stark arms the Sun of God
Lay Down to Die.

Dawn! by an empty Tomb,
He who is strong to save,
The Son of God, hath conquered death
And rent the grave.



There is the hazard that one may be wrong on Easter morning, and yet it seems, so far as recollection serves, that Easter mornings commonly are suited to the joyous significance of the day. The sunshine loves the earth, and fingers on it, and trees put forth their leaves in tender haste, and shrub and tree, after their fashion, are in bloom. One would vow almost that the cherries bloomed for Easter, and that the quince in the garden had put forth in token of the resurrection.

It is excellent, in all truth, that Easter should fall as it does in this region, and over a broad belt of the planet. For the season is—shall we not say?—synchronized with the message, and the mother earth cries out, albeit dearly, that there is no death, but only the seeming thereof. You will look long in months to come for turf that is greener than the sod of Easter Sunday, for flowers that are more innocent of hue and petal. And if it be fair, as we insist the morning ought of right to be, you will look long for such another morning.

Failure of Humanity to Find Real Happiness, Indictment of Christianity

By REV. DR. HENRY DARLINGTON (New York), Episcopal.

IF THOMAS A. EDISON'S birthday statement that he did not know any one who was really happy is a correct quotation, and if Mr. Edison is only partially right, what a judgment on 2,000 years of Christianity! One of the great things that Jesus sought to give us was happiness, joy and peace. And yet how few of us are realizing that God meant us to get the most out of life.

This we are failing to do, I believe, because of four joy-killers that loom all too large in the average person's mind, the product of over-emphasis on material values. First among these joy-killers we may place the Puritanical ideas and distorted sense of sin that too frequently make people feel that to enjoy themselves would in itself be wrong. They think that anything that is pleasing must be bad.

Worry is the second of life's great joy-killers—worry over things not worth considering. Jesus preached against worry. In one of the modern translations we find Him saying, "Don't let these fear-thoughts get the better of you."

Our third joy-killer is the ceaseless urge of this age which seems to be prodding us on and on. Here in America we seem to think that unless a man is working his finger nails off, there is something wrong with him. We seem unable to relax, to sit content on a beach and listen to the music of the waves.

Jealousy, bringing us all sorts of unnecessary temptations, is the fourth joy-killer.

Typical American and Christian Governed by Ideals Not Appetites

By REV. DR. JOHN McDOWELL, Presbyterian.

Character is the only foundation upon which we can build a republic. Conscience, not science, is the only adequate basis for a democracy. To speak of our American ideals with no reference to American religious faith is a thin and shallow interpretation of the nation's soul. A nation can exist without religion, but it cannot live without it.

The present situation in America creates and deepens three compelling convictions.

First—There is no hope for Americans apart from the Kingdom of God. No new political system, no new educational system, no new industrial system, no new social system apart from the Kingdom of God can ever save America.

Second—There is no hope for the Kingdom of God apart from the Christian church. Other institutions will help the church, and for their help we are profoundly grateful, but not one of them will take full and primary responsibility for bringing the Kingdom of God—the kingdom of righteousness, peace and joy—into the life of America. The school will not take it, the college will not take it, the legislature will not take it, congress will not take it, the court will not take it, the public press will not take it. If the Kingdom of God is to come into our American life, the Christian church must take primary and full responsibility for bringing it in.

Third—There is no hope for the Christian church apart from an efficient, consecrated leadership and membership which possesses the following qualities: vision, knowledge, conviction, co-operation, sacrifice and character.

Fault of Modern Education That It Gives No Clue to Significance of Life

By REV. S. M. SHOEMAKER, New York.

Our education today gives us so much knowledge and so little wisdom, so much sophistication and so little maturity, that when we have run the gamut of exciting sensations and exhausted the possibilities of such life as we know, our souls are like rags wrung out, like squeezed lemons.

It is a most baffling and uncertain time. The old anchors and moorings are gone. The assurances which science and the new liberty held out to us have not materialized. The animal existence which gives free rein to the instincts does not invariably lead to liberty, but often to worse enslavement than before. The intellectual life of investigating and learning, is high and fine, but it gives no clue to the significance of life.

It was Jesus' personality throughout the centuries that has compelled men to follow Him, and although His presence is no more visible on the earth His appeal to youth has grown even greater. The mark He has left upon history has been only a white mark. Many crimes have been committed in the name of His religion, but they were faulty human mistakes in application. Jesus himself has only exercised a beneficent and ennobling influence upon men and the world. Such a one, standing in front of the moral and spiritual vanguard of humanity, has a right to call each of us, and expect us to take up like men, and not run and evade like cowards.

Better Than Monetary Assistance Is Aiding Needy to Help Themselves

By REV. C. EVERETT WAGNER, New York.

Those who need help should be taught to help themselves rather than receive momentary assistance by flinging out gifts of money. When sympathy runs wild by performing deeds for those persons who have aroused it, the recipient is harmed more than he is aided. In this way parents are frequently the worst enemies of their children. Individuals hand out money for relief instead of finding a permanent job for the unemployed.

Thousands of people will reach down in their pockets in the distress of thousands that are out of work, but they will not invoke the principle of trying to aid people to assist themselves by agitating for the establishment of state and federal employment bureaus. When they know an aged couple in want they satisfy their own emotions and sleeping consciences by giving temporary assistance instead of helping to create a social order which acknowledges a collective responsibility by passing old age pensions in the various state legislatures.

The last individual which the church can aid is the one who comes to it expecting the institution to do everything for him. That frame of mind is helpless in a constructive method. The first individual which the church should aid is one who really wants a chance to have that opportunity to do so.

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