



Pathos and Joy

The following appeared in the Portland Journal April 8. Can you read the childish prattle and look at the winsome face of the little innocent who hopes to walk without feeling something tugging at your heartstrings?

Norma Bartlett, 2 1/2-year-old patient at the Shrine hospital for crippled children, who recently walked for the first time in her life—I can walk now, too! See! Watch me. Oh, yes, I like it. Put out this little foot, and put out that little foot, oh, don't let my hand go. I'm going to be like all the other big girls soon, and run and run. I like to walk. Now I want to sit down. Yes, I'm tired. I want to get back in my little bed. See new shoes. Pretty shoes. You take my picture. I want my hair brushed. Yes, I like you take my picture. No, I brush, I brush. You take my picture? I smile. Yes. See, new shoes. Picture book. Mama sheep and baby sheep? I like picture book. See old sheep? There. You see him? Ba-ba-ba-ba. There, little boy, wash face, dirty face. See, picture? Old sheep go ba-ba-ba-ba. You see new shoes? I show picture book but I tired. Yes, I lie down in little bed.

The Resurrection

EASTER being a movable feast, the event will be celebrated on April 20, but April 9 has been accepted as the actual date on which the resurrection occurred:

Most glorious Lord of Life, that on this day Didst make Thy triumph over death and sin, And having harrowed hell didst bring away Captivity thence captive, us to win; This joyous day, dear Lord, with joy begin, And grant that we, for whom Thou didst die Being with Thy dear blood cleansed from sin, May live forever in felicity, And that Thy love, we weighing worthily, May likewise love Thee for the same again.



Our Easter Prayer

By G. Laurence Allbutt

AS AN Easter promise we have the Lord's assurance, "I am the resurrection and the life" (John 11:25) and "Be cause I live ye shall live also" (John 14:9). And as an Easter blessing we have His gracious "Peace be unto you" (John 20:19). But do we not need an Easter prayer, also as taught us by the Lord, that we may enter into the meaning and realization of His promise and of the blessing to which the promise looks forward? Here it is, as given to us: "For thine is the kingdom, and the power, and the glory, forever."

For this is in the truest sense a prayer. It is the closing part of the Lord's Prayer. "After this manner pray ye," the Lord said. And at the end occurs the sacred word, "Amen," confirming all that has gone before. It means "be it so." It expresses our fervent desire to acknowledge all that the several petitions of the prayer imply and to enjoy the experience of what His kingdom, power and glory involve.

The Lord's Prayer is a complete record of all that the Lord has done for us. It tells us of "our Father in the heavens," elsewhere described as "the high and lofty one that inhabiteth eternity, whose name is holy" (Isa. 57:15), who yet came to establish His "kingdom" among men and to show how His "will" might be done among them. He spoke of Himself as "the bread of life" to them and the "forgiver" of their sins. He endured "temptations" against the hell to promote His work, but overcame and "delivered" us from the evil that otherwise had threatened. So "He hath taken His great power and hath reigned" (Rev. 11:17).

Whence there is, in brief, the whole story of the Lord's redemption as effected for us in the Lord's Prayer. And it tells, too, of His present work of salvation in us, as we follow Him, that we may know and co-operate with Him alone as our Heavenly Father; that we may reverence His name or character in all the graces of mercy, humility, justice and self-forgetfulness, which are embodied in Him; that a way may be prepared for the entrance of His kingdom into our minds, as the government of His love and wisdom there; that we may fulfill His will in all our earthly vocations and deeds; that His sustaining love as living

bread, may be daily supplied, giving us strength for every state through which we pass; whence, under its influence, omissions of duty or debts—that is, failures to discharge our obligations to the Lord in the way of keeping His commandments—may be removed, so that we sink not in temptations, but may be able to go bravely through them, and be delivered from that root of evil which is self-will and self-pride in us. After which, for the communication of such favors, gratitude flows forth. "For thine is the kingdom, and the power, and the glory, forever. Amen."

Easter teaches us of resurrection. It carries our thought to a world beyond the present. In the Lord's Prayer we take a descent from the Lord to our lowest needs. But then there is a return. When our needs are met, when His work is wrought in us, there is an ascent, a rising to Him, an aspiring to Him forever, by means of all that He hath done.

The prayer that the Lord's kingdom may be realized as His forever, is a prayer that He may find us the willing subjects of His kingdom; that as He overcame for us, and rose again, we may yield ourselves to Him as those in whom He can carry out His full designs, leading to the discharge of our duties in His sight with faithfulness, sincerity and diligence before Him. It is a prayer that this state may be strengthened in us day by day.

The prayer that the Lord's power may be acknowledged forever is a prayer that His love may have control forever in us. The Lord's kingdom is the government of His truth; the Lord's power is the love which actuates that truth. How His power shows itself in the activities of genuine love, ranging from the loftiest aims to the lowliest, even if it be only driving a nail into a plank to make it more secure for another's tread, or giving the hand to another to show a little fellow sympathy! All this is a power which we are receiving from the Lord to endure and to appear with greater intensity in the other life in the innumerable varieties of mutual good will which there abound.

As the sequel, that the Lord's glory may be forever, it indicates our desire for the splendor of His will to be reflected in our churches, where from first to last we are His.

Easter

By Zilella Cooke

In New England Magazine

DREARY, weary was the earth, And sad and sore of winter's pain.

The trees lifted their leafy boughs in prayer, and prayer was all in vain, Stillness of death in field and wood, The stream in bondage pitiless, The sod, bereft of life and joy, Lay sullen in its hopelessness.

There was no pity in the sky, No radiance in the sunset cloud, But gloom and menace everywhere; When, hark!—a bird-note, sweet and clear,

The prophet robin calls in glee To stream and field and woodland drear The miracle, so soon to be!

And lo, the dead old earth awakes, And every root and bough and bale Thrills with a new life's ecstasy, And pulses with a throbbing soul; And shall it be denied to man To rise from gloom of death's dark night?

When nature beckons year by year To Resurrection, Life and Light!

Grant Thompson of Oakville wants the republican nomination for sheriff.



Halsey Church of Christ

Church Announcements

Church of Christ: Lon Chamlee, minister. Bible school, 10, W. H. Robertson, superintendent.

Morning worship, 11. Lord's supper every Lord's day. Christian Endeavor, 7. Evening service, 8.

The church without a bishop, in the country without a king. If you have no church home come and worship with us.

Methodist:

Robert Parker, pastor. Sunday School, 10. Preaching, 11. Intermediate League, 7. Epworth League, 7. Prayer meeting Thursday, 8. Preaching, 8.

The Spirit of Easter



When Easter Comes

By Marjorie McKeown

In Detroit News

THIS year Easter comes on April 20. The earliest it can occur is March 22, and the latest April 25—so the feast this year favors the later date. It is a very rare thing for it to occur as early as March 22. In 1761 and 1818 it was on March 22—but apparently it was such an unwonted affair that people celebrated it on the wrong day in 1818.

In the Easter schedule up to and including 1905 the earliest date on which Easter occurs is March 24, and that happens in 1940. But 1924 will see Eastertide on April 20. In fact, Easter seems to show a partiality for certain dates, and a neglect of others. April 20 seems to be a prime favorite, falling on that date three times in 11 years—once in 1919, again this year, and also in 1939. But, strangely enough, in the next forty years, the Easter of most recurring frequency is on April 1—so it would seem on this occasion the follies of April Fool's day could well be shifted to a week day. Easter Sunday will be celebrated on April 1 in 1984, 1945 and 1993.

But April 1 does not stand alone in this respect and has to share honors with April 17, which claims Easter in 1927, 1938, 1940 and 1990. April 5 is another favorite occasion—the Easter date of 1931, 1942 and 1953—as is April 9, the day upon which the Resurrection is observed in 1939, 1944 and 1950.

The Easter celebration which skips so carelessly over the month of March and April was the subject of a bitter controversy, which raged some 16 centuries ago. The present rule for the determination of Easter is that it must fall on the first Sunday after the fourteenth day of the moon that happens to be reigning at the time of the vernal equinox (the point which the sun passes in crossing the equator from south to north). But the vernal equinox was arbitrarily determined and declared to fall on March 21, whether it would or no. In reality it often fell a little earlier or a little later.

The controversy arose over the fact that in the early days the Christian Easter and the Jewish Passover were usually celebrated on the same day. As the opposition of the Christians to the Jews became more acute the agitation against celebrating

Easter on the same day as the Passover grew. In the Second century the churches of Asia Minor, many of which were racially Jewish, kept Easter on the Passover date, the fourteenth of Nisan, the Jewish month which corresponds to our March or April. But the churches of the West, in recognition of the fact that the Resurrection took place on Sunday, kept their festival on the Sunday following the fourteenth of Nisan. By this they accomplished the double purpose of celebrating the Resurrection on the Sabbath and of separating themselves from the Jews. Tertullian states that in the Occident and in Carthage Easter was an immovable feast, taking place in the month of March. He names March 25 as the day of the death of Christ, and it is presumed that on that date a fast was begun which was broken the following Sunday in the celebration of the Lord's Supper.

When these disputes arose Polycarp, the bishop of Smyrna, in 153 A. D., conferred with Anicetas, the bishop of Rome, upon the question, Polycarp pleading the practice of SS. Phillip and John, the Anicetas referring to SS. Peter and Paul. Neither could convince the other and the matter dropped for the time being.

But at the end of the Second century Victor, the bishop of Rome, decided it was time to compel the Eastern churches to follow in Rome's lead, and wrote a letter demanding that the prelates of Asia celebrate Easter on the same day as the Western church. The East refused and the dispute became bitter, and all those who kept Easter on the fourteenth of Nisan were termed by their opponents Quartodecimans. Another objection to the Eastern way of reckoning the feast was due to the imperfections of the Jewish calendar. The Western Christians considered the vernal equinox the beginning of the natural year, and owing to the miscalculation in the Jewish calendar the Passover was sometimes celebrated before the vernal equinox. This resulted in the paschal feast sometimes being held twice within one year and omitted altogether in the next.

At the beginning of the Fourth century the Emperor Constantine decided that it was time to end the controversy. And at that time at the council of Nice the regulation was made that Easter should fall upon the Lord's day following the full moon of Nisan.

But owing to several causes, among them, perhaps, the use of different astronomical cycles, this regulation did not do away with all controversies concerning the date. Certain it is that the Irish and early Anglo-Saxons, before the council of Whitby, did not observe the same day as the Romans. To settle the matter, Oswy, King of Northumbria, decided to take the matter in hand and held a council at Whitby, A. D. 664. Colman, bishop of Lindisfarne, represented the British

Unusual. "He's a hard worker." "That so?" "Yes. Sometimes he refuses to quit work even to play a round of golf."

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