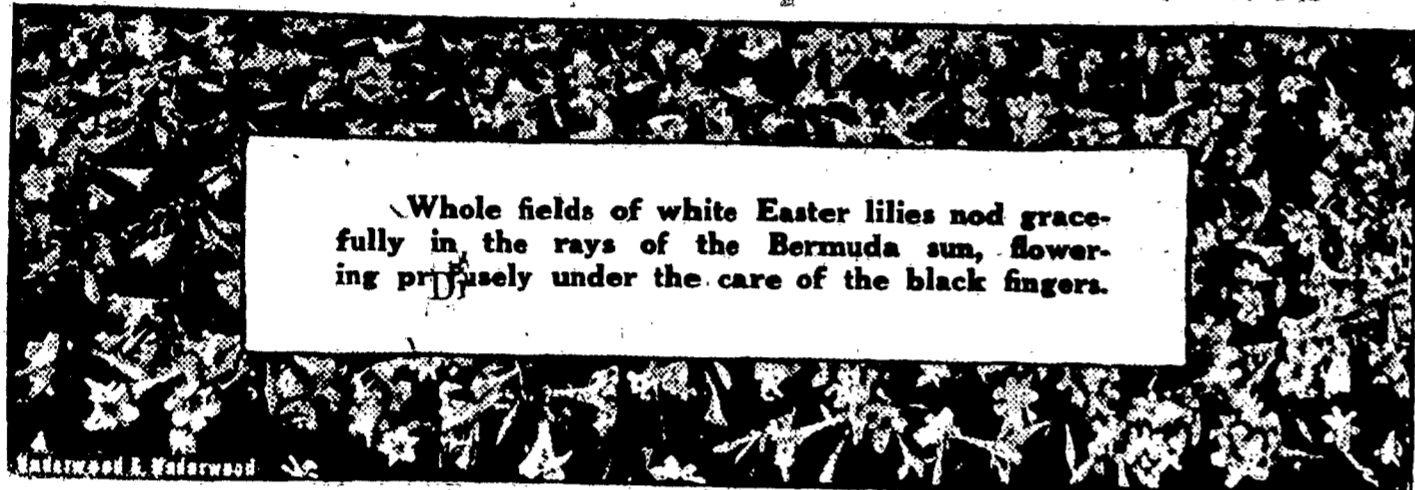


As time rolls on the world still sins,  
But there on Calvary  
Christ died! Christ lives! Redemption  
brings  
A hope eternally.



Whole fields of white Easter lilies nod gracefully in the rays of the Bermuda sun, flowering profusely under the care of the black fingers.

### The Two Greatest Festivals of the Christian World



Easter, like Christmas, is a season of great rejoicing throughout the Christian world, writes George B. Catlin in the Detroit News. The two might be termed the alpha and the omega of Christian festivals, since one celebrates the nativity and the other the resurrection of the Lord Jesus Christ from death and the grave.

As the early Christian records are fragmentary and imperfect it is impossible to determine when the celebration of Easter began. The early Christians of the church in the East were mostly converts from Judaism and these Christians continued the observance of the principal feasts and fasts of their ancestors, the ancient Israelites.

The death and resurrection of Christ occurred at about the time of the Passover, which Jesus and his dis-

ciples had gone to Jerusalem to observe. The Last Supper, held in an "upper room" of a private home in Jerusalem, by some authorities supposed to be in the home of the mother of St. Mark, was the Feast of the Passover.

In the subsequent records the first allusion to Easter is in connection with a dispute between two groups of Christians as to the date of the observance when, in the last decade of the second century of the Christian era, Polycrates, bishop of Ephesus, and Irenaeus, bishop of Lyons, wrote letters to Victor of Rome, differing with him on the subject of the proper date for the feast.

The crucifixion occurred on the sixth day of the week, or Friday. The following day was the Jewish Sabbath and the Resurrection occurred on the first day of the week. The early Christians of Jewish ancestry wished to signify their separation from their former faith, so presently, they ceased to observe the Jewish Sabbath and made their holy day Sunday, the first day of the week.

The Jewish calendar is based on the phases of the moon, having months of 29 and 30 days alternately. The days of the month in the Jewish calendar, therefore, change from year to year during a period of 19 years or the metonic cycle, at the end of which period the phases of the moon recur on the same day. A partial readjustment of the dates is achieved by introducing an extra or intercalary

month in the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years.

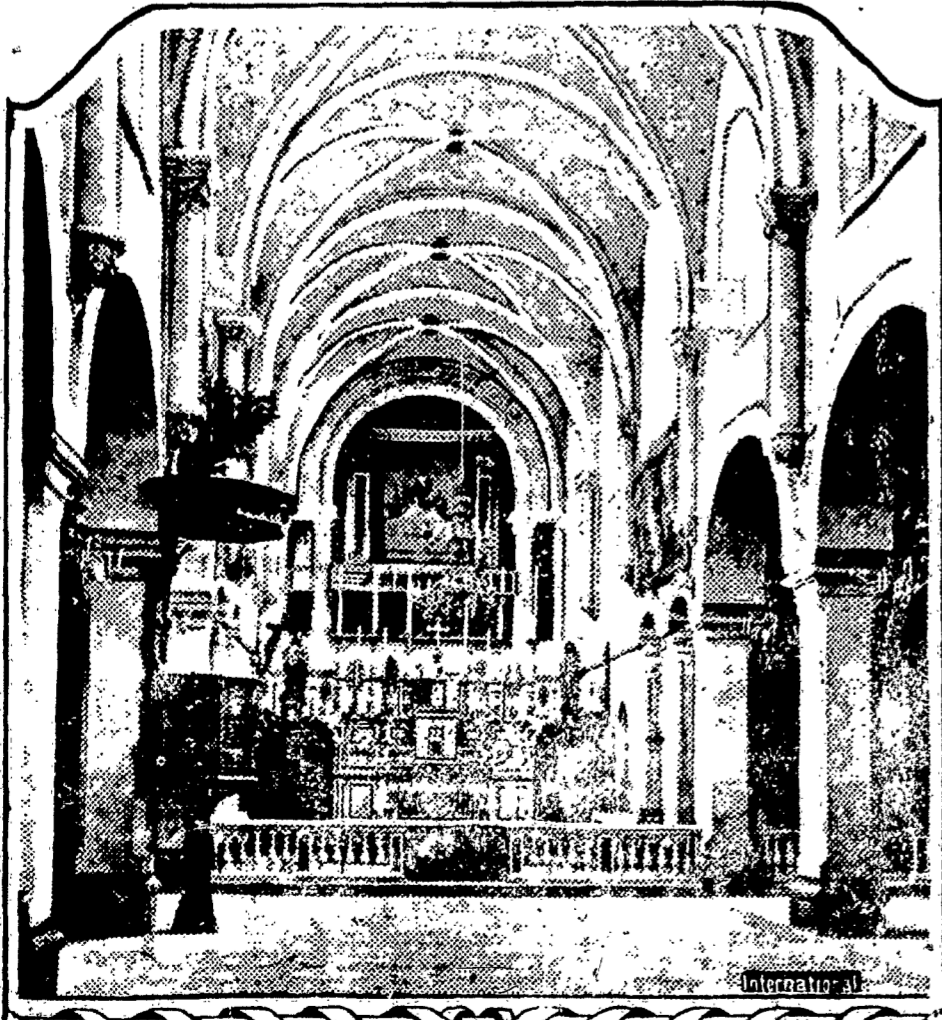
The years having this intercalary month are known as "embolismic" years. The length of the Jewish

year varies from 353 to 385 days and because of this irregularity the Jewish new year may occur anywhere between September 5 and October 5. All other dates, including the Passover, are movable because of this peculiarity of the calendar.

In 325 A. D. the date of the Easter feast, in dispute because of calendar and religious differences, was finally settled, but this did not obviate all difficulties. Because of the imperfections of the Julian calendar days of the month and year began to fall behind. By the year 1582 the calendar was 10 days behind and the vernal equinox, supposed to fall invariably on March 21, fell upon the 11th. This caused difficulty in fixing the correct date of the Easter celebration and because of that the Gregorian reformed calendar was invented and adopted.

This festival was always preceded by a fast of some duration. At first the fast began on Good Friday and continued for 40 hours. A little later it was extended to three days and later still it was extended to a week known as Holy week, during which there was general abstinence from flesh meats. The first mention of the fast, corresponding closely to our present Lenten period, occurs in the fifth canon of the council of Nicea in which it is styled "the quadragesima" or 40 days.

### Holy Place Preserved



The Roman Catholic Church Built Over the Grotto of the Nativity in Bethlehem



**Easter Song**  
BY CLINTON SCOLLARD

Easter!—and the under mold  
Feels a kindling thrill of gold—  
Gold upon the willow tips,  
Gold upon the crocus lips,  
Festive gold of crocus-ore  
And the colt's-foot by the shore!

Easter!—and the bluebird's wing  
Shows an azure shimmering,  
On the robin's breast there glints  
Pronge of the rose's tints,  
While the crackle's primy throat  
Glistens with each warbled note.

Easter!—and the lyric stream  
Wakens from its winter dream,  
Every strain the south wind breathes  
Some fond prophecy bequeathes,  
Every bough, a throbbing lyre,  
Voices some aroused desire.

Easter!—and the wondrous clue  
To the marvel ever new—  
Earth's festal scene wherein we  
See revived mortality,  
As in root and branch and hole—  
Easter—and the questioned soul!

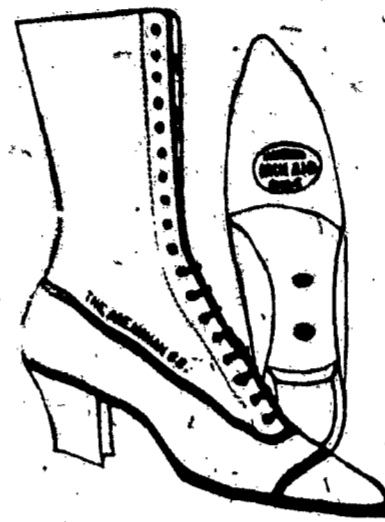


Cold weather contracts ice bills and expands coal bills.

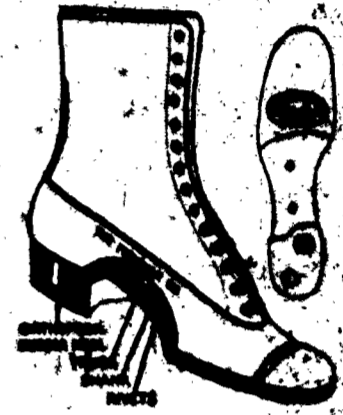
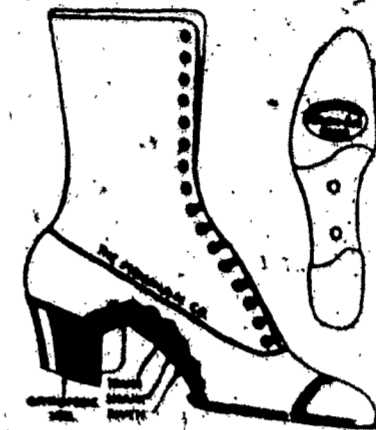
Nothing is more unsatisfactory than vanity in another.

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