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Easter Dawn

By Eliza Tash Sater



"T IS Easter dawn," the lilies say.
"And Christ, our Lord, is risen today.
Let every heart be glad."
But in God's secret, the angels say,
He lies who once was bitter and gay.
My heart with dole is sad.

"What means the Easter dawn to me?"
I asked in gray despondency.
"My life is drenched and dead."
The lilies quivered as in pain.
"The one you love will live again,
And ever live," they said.

"Since Jesus lives, we cannot die,
For us life came on earth to buy
A life eternal. There
Within a mansion safe, they, too,
Now live, the dearest ones we knew,
Secure from pain and care."

"O lilies, teach my heart to sing
This anthem of your risen King.
That I may learn to live."
Their fragrant censers tooked at me
In love, and whispered tenderly
"Yourself more freely give"



Jerusalem, Holy City of the Jews

EW cities in the world have had a history so varied and tragic as Jerusalem, the holy city of the Jews and the sacred city to which at Easter all Christian eyes are turned. So catastrophic have been the changes that have taken place that the modern traveler in Jerusalem can scarcely visualize the city as it existed in the time of Christ. So complete was the destruction of the old city that it has been only with the greatest difficulty that the sites mentioned in the life of Christ have been even approximately identified.

It was probably in the year 29 that the crucifixion occurred, and in 70 the city was completely destroyed by Vespasian and Titus. With the exception of several towers left as monuments to Titus, and a quarter of the city on high ground, Jerusalem was razed to the ground, and for a period of 60 years lay in ruins. It was not until 132 that the Emperor Hadrian built on the old site the new city of Aelia Capitolina as a home for veteran soldiers. Jews were rigorously excluded from Aelia, which became a typical Greek city, reflecting all the phases of Byzantine development. When the emperors became Christians the name of the city was changed back to Jerusalem, and Christian rather than Jewish memories were cherished.

In the Seventh century the Saracens captured Jerusalem, holding it until 1099, when it was wrested from the Moslems by the Crusaders, who held it for a stormy and uncertain 90 years. The Crusaders were driven out by Saladin in 1187, and from that time until the capture of Jerusalem by the British in the great World War the city was under the rule of the Moslems. Saracen caliphs, Egyptian sultans and Ottoman Turks in turn were masters of the Holy City, but it was not until 1840 that the European powers officially recognized Moslem sovereignty in Jerusalem. Through the long centuries of misrule and oppression, Christian and Jew dreamed of the day when the crescent would be driven out of Palestine forever, a day that has only recently dawned.

Taken as a whole, the Jerusalem of today is a typical Saracen city. Its more conspicuous features date from the time of Saracen occupation, and even where Saracen builders used old material they gave the remodeled architecture their own peculiar stamp that makes it Moslem. The Temple area is Saracen; the old city walls are Saracen, although the foundations are Roman. The older churches and a number of substantial structures date from the occupation of the Crusaders. Of ancient Jerusalem there is little to be discovered and much less to be seen. Little remains as it was prior to the coming of the Saracens and the Crusaders. Only a few tombs and the substructure of the Temple are left to tell the story of the Jerusalem of Christ, of David and Solomon.

An Easter Message of Hope



"CHRIST is risen!" is the regular salutation all over eastern Christendom on Easter Sunday morning. It is the re-echo of the wonder cry of the first Christians as the realization at last forced itself upon them that the impossible had happened; Christ is risen. They had found it such a bitter thing to lay their beloved Master dead in the grave. Death always is bitter, usually almost impossible to bear up against.

Of His death the disciples were certain; of their grief there could be no doubt. Every one of us who owns a little plot of holy ground, consecrated to us by what we could see through tears of an open grave of falling clouds of earth going to earth, can sympathize with them. We know what the blackness of that darkness is, from whence there comes no response to our cry.

"Christ is risen!" The message came on the first day of the week, with the risen Savior Himself as its proof. Sorrow fled, the blackness of the grave was changed into brightness of joy unspeakable; "Christ is risen!" The grave had not imprisoned Him! Death had not conquered Him! His own pierced body was there again, endued with thrilling life once more. Ask His mother. She knows her Son. In the ecstasy of love, too full of joy even to wonder, hear her answer—"He is risen, indeed!"

Ay, Christ is risen! And the grave has not hurt Him. Nay, He is the more glorious for it! His body is now superior to time and space, or to any of their laws; just as the Easter lily is superior to the bulb you hid in the ground; or, as the waving corn field is better than the bare grain in the sack. And the loved ones, even the little ones we laid with such sorrow in the grave, they, too, will rise in like manner, all the better; ay, ever so much better for the death which makes the resurrection possible. Just as we, too, taken apart, bit by bit, by the tender alchemy of the grave, as the watchmaker takes apart a watch, shall be put together again, purified, glorified, to go on forever, and forevermore.



Easter Day

By Mary Graham Bennett

(© 1924 Western Newspaper Union.)

HE churches are filled with flowers.
Many people are wearing flowers.

The church bells are ringing, people are hurrying to church in a new, vigorous, glad spirit. The choirs are singing. The congregations sing, too.
"Alleluia, alleluia, alleluia!"
The air still holds some of the winter's chill within it, but there is, too, the warmth of spring to be felt. Everyone feels it. Everyone is smiling, happy, gay.
They are wishing each other "A Happy Easter."
Children have been given gay Easter eggs and they have been given chocolate bunnies with a soft chocolate expression on their little chocolate faces; even their ears are alert in their chocolate fashion.



New clothes are being worn. Or old ones are spruced up.
There is new life, new courage, new joyousness in the air.
"Alleluia, alleluia, alleluia!"

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