



Term Easter is of German Origin.

Our term Easter is of German origin, but the name by which the festival is designated from the beginning is the Paschal, a name derived from the Hebrew; it commemorates the deliverance of the Jews from Egyptian bondage when the destroying angel spared the first-born of the Hebrew because their doors were marked by the blood of the Paschal lamb.

The Easter festival is the greatest in the Christian calendar; it is the climax of the events in the life of our divine Lord—his birth, his labors, his miracles, his betrayal, the bitterness of his agony at Gethsemane, and his cruel death on Calvary all culminated in the victory won on this glorious day.

The church has always celebrated the miraculous deliverance of the Hebrew people from Egyptian bondage as the type and figure of the greater deliverance which was wrought when Christ, our divine Lord, died on the cross, while his blood would save us from all our sins.

The Christian Paschal is celebrated on that night when our Lord was crucified, surrounded by his faithful disciples, the Last Supper which he instituted, and which he gave them under the form of bread and wine his body and blood. There is nothing more sacred in the world than the Eucharist, the sacrament of the body and blood of Christ, which is the source of our life and strength. It is the most precious of all gifts, and it is the most powerful of all means of grace. It is the most beautiful of all mysteries, and it is the most sublime of all truths. It is the most precious of all treasures, and it is the most powerful of all weapons. It is the most beautiful of all flowers, and it is the most sublime of all fruits. It is the most precious of all jewels, and it is the most powerful of all medicines. It is the most beautiful of all sights, and it is the most sublime of all sounds. It is the most precious of all words, and it is the most powerful of all deeds. It is the most beautiful of all things, and it is the most sublime of all beings. It is the most precious of all gifts, and it is the most powerful of all means of grace. It is the most beautiful of all mysteries, and it is the most sublime of all truths. It is the most precious of all treasures, and it is the most powerful of all weapons. It is the most beautiful of all flowers, and it is the most sublime of all fruits. It is the most precious of all jewels, and it is the most powerful of all medicines. It is the most beautiful of all sights, and it is the most sublime of all sounds. It is the most precious of all words, and it is the most powerful of all deeds. It is the most beautiful of all things, and it is the most sublime of all beings.

It is true that he suffered and died that all men might be saved, yet we know, from his own words and the teachings of his apostles, that many may not be saved because they will not make the necessary effort and sacrifice—"Many are called but few chosen." Faith alone in the redeeming sacrifice will not bring salvation; the mere fact that we believe in the divinity of Christ, in the teaching of Christ, in the redemption purchased for us by the death of Christ will not bring us salvation unless we ourselves do our part to make ourselves worthy thereof. It is not enough to have faith; we must also labor. "I have fought the good fight, I have kept the faith," St. Paul says; he did not consider it enough to have the faith only—it must be accompanied by good work.

The church, therefore, celebrates this day with more of joy and gladness and ceremony than any other in commemoration of the institution of that Christian Pasch which means so much to humanity; for millions of her children, under her guidance and direction, through prayer and repentance, and other penitential works are made worthy to participate in this divine banquet. They are restored to the friendship of God and have earned for themselves eternal life, for our Savior has said: "If any man eat of this bread he will live forever, and the bread that I will give is my flesh for the life of the world." (John vi.)

And she celebrates this day with unusual joy and gladness for the further reason: That it is the anniversary of that day on which the Founder by his own inherent power raised himself from the dead, thus giving the strongest possible proof of his divinity, and leaving to us, who believe in him and love him, a reason for the faith that is in us.

The Book of God.

Highest of all is the book of God. This book is the story of earth's noblest spirits, in hours when they were filled with a passionate hunger for righteousness, and how they made a record for these great spiritual experiences in their poems, psalms and letters. No other book has such treasures of wisdom and culture. It teaches us the path that leads to prosperity and peace. It is the great book, the book of hope and life, because it is the book of God.—Rev. N. D. Hillis, Congregationalist, Brooklyn, N. Y.

Heathen Nations Celebrate the Day

In the Christian churches of all nations Easter is celebrated as the day on which the Great Teacher, the Jesus Christ, rose from the dead and thereby consummated his divine plan of redeeming the human race. Since Easter is so indissolubly associated with the life of the Founder of the Christian religion, one would naturally assume that it is a purely Occidental festival, having its origin in the west and being confined in observance to Caucasian countries. Yet, strangely enough, in several of the countries of the Orient, in India, in Japan, in China, we find religious festivals bearing a wonderful resemblance to the Christian Easter.

The festival of Easter is much older than the Resurrection of Jesus. Christianity not only converted the magnificent pagan temples, which it could not pull down, into churches, but it also adopted and adapted as many of the rites and ceremonies of heathen antiquity as were too deeply rooted in the habits and affections of the people to be eradicated. From the Greeks and the Romans the early Christians borrowed their emblems of resurrection and immortality—the Peacock and the Phoenix. The Easter egg, too, as a religious symbol is as old as the pyramids of Egypt and the primer of Oriental philosophy, which taught that the world was hatched from an egg about the time of the vernal equinox. We read also that the Romans in early spring ran races in an oval—an egg-shaped arena, when the winner was presented with eggs accompanied with wishes that his noble family may increase and multiply. Christianity colored the egg red to remind the people of the blood shed for their redemption.

That ceremonial Christianity is in a large measure paganism transformed or rejuvenated is admitted by the best scholars in the church as well as out of it—by Cardinal Nicholas Wiseman and Baronius, as well as by Max-Muller and Renan. "The church has borrowed many customs from the religion of the Romans and other pagans," says an ecclesiastical authority, "but it has meliorated them." Another writes that "the pagan festivals laden with superstition were changed into the praiseworthy festivals of the martyrs." Still another defends the practice by saying: "It was permitted the church to transfer to pious uses those ceremonies which the pagans had wickedly applied in a superstitious worship."

Ostera or Eostre, derived from "Ost," meaning East, was a Saxon Goddess who presided over the luminous powers which revived the earth and resuscitated life out of the shadow of darkness and the mold of the grave. She was the divinity whose face shone like the glory of the sunrise and the brightness of the dawn; her ambrosial breath made hill and dale fragrant, and her smile shed beauty over every breaking bud and blossom. The people congregated in the fields to cheer her arrival in the skies, because she came to destroy the genii of winter-darkness, sterility, storm, and death, and to shake from her golden urn blessings upon man and beast alike. "The Sun is risen!" they shouted, as they greeted one another and kissed and danced on the new grass. Our Teutonic ancestors devoted eight days of April, which they called the Ostermonat, to the worship of this beautiful goddess of life and love perennial, whose arrows, tipped with flame, had shot fresh hopes into their hearts. When Christianity converted the pagan Saxons, instead of attempting to abolish this joyous festival, it christened it into an institution of the church, preserving all its poetry and music—the flowers and the eggs, and only substituting Jesus, the "Sun of Righteousness," for Ostera, the Goddess of the East.

Easter, then, is a day in which Christian and heathen memories mingle, and we regard that as its most pleasing feature, because it lifts it from being merely a sectarian symbol into a festival of humanity. It demonstrates that all festivals have a common ancient source—the needs of the human heart, and that all religions, instead of being miraculously given to any chosen people, spring out of the eternal soil of humanity.

Let us rejoice to-day not that the "Sun" has risen or that one man has been raised from the dead, but that all mankind has been steadily rising during these many ages—rising from the deep, dark grave of ignorance and slavery to freedom and power. Let us change the Easter salutation, and instead of greeting one another with "Christ is risen" and "He is risen, indeed," let us say, "Humanity is risen," and let the refrain be, "Hail, risen Humanity."

It is called Tsing Ming, and occurs in the spring of the year. The Chinese do not make much ado about the death of a child or a young person, but when a father or a mother dies, especially if they have grown old, great ceremony attends the burial, from which proceeds one of their great common proverbs, "As much trouble as a funeral."

There is nothing in the lore of eastern religions to conflict with the hope of a life hereafter. Almost every faith of the Orient has for its foundation the theory of a risen Redeemer. And yet who can make answer to these momentous questions?

to nature, alike beneficent mother of both Occident and Orient.

A deep religious sentiment governs the Christian observance of Easter, and in that particular the Chinese ancestral worship is similar to it. The fifth commandment of the Christian decalogue is their first, "Thou shalt honor thy father and mother," and no sin in the eyes of the pious Chinese is so heinous as that of disobedience or disrespect to parents.

This filial piety is the fundamental virtue of their social life, and the respect which a son shows his father does not end with life, but is still shown to his memory long after his death. Nor is the deference merely an individual custom. Time has hallowed it into a great national festival.

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Easter Festival of Great Age.

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How Delarey Crushed Lord Methuen's Force

The defeat and capture of Lord Methuen by the Boer General Delarey has plunged England into gloomy depression. In a battle before daybreak on March 7, a force of 1,200 British soldiers was stamped; forty-one men were killed, seventy-seven wounded, over 200 captured, and Lord Methuen himself made a prisoner, after his leg had been broken. The Boers were uniformed in British uniforms of khaki.

The fight took place just before dawn, between Winburg and Lichtenburg, in the western part of the Orange River Colony. The British force numbered 1,200 men and was on its way to Povirainesfontein, where it was to meet Gen. Grefell with 1,300 mounted infantry.

The attack seems to have been a complete surprise. The horses and mules were stamped, and although

the Loyal North Lancashire Regiment showed conspicuous courage in protecting the wagons, refusing to surrender until resistance was useless.

Delarey's forces were almost all dressed in the British uniform, which made it impossible for the infantry to distinguish between their men and the enemy when the mounted troops were driven in on them.

The Boers numbered 1,500 men, with a fifteen-pounder and a pom-pom. Delarey, Celliers, Kemp Vermaas, Tromp, and other Boer commanders were present.

In order the better to cope with the guerilla tactics of the Boers the British have established a large number of blockhouses and are still adding to the number. These blockhouses are constructed chiefly along the lines of railway and in the districts where the



GEN. LORD METHUEN

GEN. DELAREY

Boer fire their resistance was hopeless. The Boers attacked first from the rear and then simultaneously on both flanks.

The fighting continued until 10 o'clock a. m. by the remnants of the British column before it surrendered. Lord Methuen, wounded, being among the prisoners. Three British officers were killed, including Lieutenants G. R. Venning, and T. P. W. Nesham, of the Royal Artillery, who were both struck down while serving their guns with shot. The British lost four guns.

According to the latest reports of the battle, the Boers charged from three sides. Five hundred and fifty men were pursued by the Boers four miles from the scene of the action.

The British column was moving in two parties. One, with the ox wagons, left Two-Bosch at 3 a. m. The other, with the mule wagons, started an hour later. Just before dawn the Boers attacked. Before reinforcements could reach them the rear guard broke.

In the meantime a large number of Boers galloped up on both flanks. These at first were checked by the flank parties, but the panic and stampede of the mules had begun, and all the mule wagons, with a terrible mixture of mounted men, rushed past the ox wagons. All efforts to check them were unavailing.

Major Paris collected forty men and occupied a position a mile in front of the wagons, which were then halted. After a gallant but useless defense the Boers rushed into the ox wagons, and Lord Methuen was wounded in the thigh. Paris, being surrounded, surrendered at 10 a. m.

Later reports say the Boers made a sudden flanking and enveloping attack from the rear. The first disorder was occasioned by the native boys with the led horses galloping through the mule convoy as the latter was endeavoring to comply with Gen. Methuen's directions to close on the ox convoy. This disorder in the mule convoy communicated itself to the mounted troops, and Boers dressed in khaki, riding along the wagons, frustrated all attempts of the officers to rally their men.

Great confusion ensued among this portion of the mounted troops, and they and the mule wagons, galloping three miles beyond the ox wagons, were cut off in sections. The Fourth and Thirty-eighth batteries fought with great gallantry. Three hundred of the Northumberland Fusiliers and

Boers make their headquarters. They stand some 2,000 yards apart and are constructed of corrugated iron, the outside generally being faced with stone and the whole surrounded with barbed wire. Each blockhouse is garrisoned with ten men and is connected by telephone with the nearest military camp. The blockhouses are furnished each with two searchlights and these illumine the surroundings at night, thus guarding against surprises and revealing any Boer movement that may be on foot.

There are 4,000 such blockhouses



Scene of Recent Battle.

now in operation in South Africa and 1,000 more are projected.

Hot Dinner for the Horses.

The special correspondent of the Cologne Gazette, who was sent to China during the boxer troubles, and the occupation by the allied troops, has made a trip through Korea, which country he describes in the Gazette in a very interesting manner.

He hired a caravan of eighteen horses at Seoul and went into the interior to the German gold mine at Jang Kogae. He says that of all the eastern countries through which he traveled Korea was the only one where the horses got a "hot dinner."

It consists of a kind of bean soup, greased with tallow and mixed with potatoes and various herbs. The whole is cooked for about three hours, and is served to the horses very hot.

New Kind of Tobacco.

In Haiti a new species of tobacco has been produced by a cross-fertilization, which grows from five to seven feet in height, bearing a leaf twenty-five inches long by fifteen in width. Three or even four cuttings can be made from one plant between November and March.

THE BLOCKHOUSE SYSTEM IN SOUTH AFRICA.



These small forts are erected 2,000 yards apart and are furnished with searchlights, by which the movements of the Boers are more easily observed. Our illustration shows one of the lights playing on a force of burghers who were attempting to cross the railroad. Upon the discovery of such a force the British open fire and if need be notify by telephone the nearest British camp.

THE EASTER EGG.

The latest Easter novelty is a hen that lays candy eggs. The little fowl is standing over a nest of green moss, and when a spring in her breast is touched, behold! an egg drops into the nest as if she was indeed alive. This is the most ingenious and interesting contrivance yet produced for the Easter season. The chicken is a little box whose head lifts off. In it are placed eggs about the size of those of a pigeon, made of any sweet material the buyer desires. She has the great advantage over a real hen that she will lay as many eggs and in as quick succession as may be desired.

OF NOVEL DESIGN.

Perhaps the most curious Easter egg ever made was one ordered by a South African millionaire for his bride. It was made in London, and was nine feet long and eighteen feet in circumference at the widest part. The shell of this wonderful egg was made of chocolate, most elaborately adorned. It was intended as a wedding present, and held the whole of an expensive trousseau for the girl he was to marry. It also had in it an enormous quantity of superfine confectionery. It is said that the most costly Easter egg ever made in the country was ordered by a railway magnate for his little son. It was a miniature carriage, most exquisitely appointed, in the shape of an egg. The exterior was of the finest white enamel, and the interior of white, quilted satin. This dainty little vehicle was drawn by two tiny ponies in gold harness. A boy would be hard indeed to please if such a beautiful present did not fill his heart with gladness. But the boys of the present day are luxurious.

TO BE HAND PAINTED.

Anybody who can use a brush at all can make lovely and at the same time novel eggs by taking a little trouble. The prettiest idea, and one which can be carried out easily, is to take a goose egg and paint a little spray of violets on it. These blossoms are symbolic of the spring, and so especially appropriate. Next make a little bunch of paper violets, ending as described before, in a bon-bon. These, of course, are to fill the opening which has been made to blow out the egg. Fill the rest of the egg with candied violet leaves. This makes a beautiful little egg as the heart could wish, and especially dear to the recipient as representing the work and thought of the giver. A pretty variation of this notion can be made by drawing roses instead of violets, using a paper rose for the stopper and filling the egg with candied rose leaves. Endless designs are shown in the confectionery shops of the cities, but they can be painted at home just as well, and will be more valued.