

Article
written for the
Independent
March 26th 1890

No 207

Subject
"The Lord is risen"

207

James M. Smith
Chapman
written for the
J. M. Smith

No 24

The Lord is my
Deliverer

"The Lord is risen."

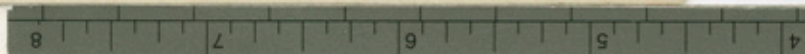
Mar 25/90.

For "The Independent"

The book is given.

10/24/80

For the [unclear]



of Beauty, Hope & Gladness, and make
her name emblazon the Beauty of
a Risen Lord. ^{It is} the hope that he
introduced into the world and the
joy that his living again ^{brought to} ^{ever} brings to
every other brother soul.

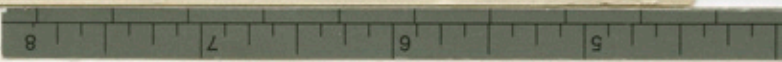
One cannot like the other name
so well ^{his} ^{seemingly enough to}
give if ^{he} can trace it thro. several
languages. ^{for} pagus, - ^{st.} pasqua - ^{st.} pas
-qua - ^{Latin} pascha & ^{these words} ~~pascha~~. ^{the}
merely translate the Hebrew Passover. The

Blood sprinkled on the door-posts covered
the houses & saved the first-born.

from blood sprinkled - shed points us
to the Salvation. But how does it
connect with the Resurrection?

(5 1/2) Mrs. E The festival of Easter is
growing upon the world. Gent
Suntles together almost without

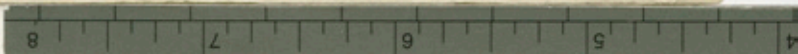
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5 1/2 #

Perhaps to some minds which cannot
forget the things that are behind. The
Resurrection always ~~reminds~~ suggests
the shedding of blood & the death. An
old priest had in his chapel a large
number of striking pictures all around
on the walls representing our Lord on
the cross coming to, on the cross, being
taken down from the cross &
wrapped for the tomb. Being asked
why he did not have some ^{things} more ^{hopeful, more}
joyous - ~~the~~ men up-lifting, like pictures
of the Resurrection & the Ascension he said -
"The Church is too poor!" Let us
~~be~~ of rejoice that the Church is
getting richer.

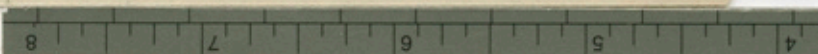
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or rather that body concentrates his action for our benefit

knowing ~~that~~ ^{how} it comes about
are using this day to garner up &
give forth new joy, new gladness,
new hope. "Christ is risen", a man,
an elder brother, is risen from the
dead. As he is now, so shall ^{be} ~~see~~ ^{he is in it.} ~~see~~ [#]
we. He has his spiritual body. He
has prepared places for his children -
and will come to them & bring them
due by ^{rather} ~~us~~ to himself. ^{as such a gift,} What a
gift to men & women & children -
a Risen Redeemer! Let them
then give emblematic gifts one
to another. And let ^{Be a lot for} ~~us~~ ^{carry his}
none shall be left out. Glad tidings of hope & joy to dark corners
& sick beds. We, protesting Christians,
are now most happy that the Roman, Greek

[Faint, illegible handwriting on aged paper with three punch holes at the top. The text appears to be a letter or document, but the characters are too faded to transcribe accurately.]



and Anglican brethren ~~are~~ have
not been allowed to monopolize
either of these Church festivals
Christmas or Easter.

What a strange thing under the
sun was that old controversy between
the Christians of Hebrew ^{origin} descent & those
of ~~Hebrew~~ ^{Heathen} descent about ~~the~~
concerning the time when the
Easter-day should come. The
Hebrews held tenaciously to the day of the
month according to the Passover reckoning;
while the ~~Hebrew~~ Gentile-descended
Christians as strenuously insisted that
the festival must come on a Sunday.
Hardy men did their worst, and
in common and neglect the negotiation
parts of the law. ^{and} They do that still.

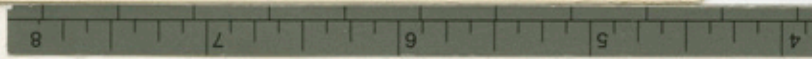
page no 8.

They will divide on a question
of whether ^{men & women} ~~men & women~~ ^{or darkness} ~~men & women~~
are still in poverty, sickness, & poverty
need their help, ^{yes,} while thousands
are in wealth & need the ~~comfort~~ ^{comfort}

They could give them. But at last
about Easter at least

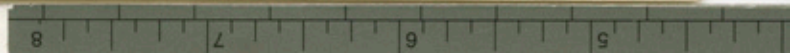
Common Sense has prevailed - and
all Christians have ^{at last} ~~at last~~
agreed to celebrate this Blessed
Festival on a Day of Our
Lord. The Greek & the Russian
have attained a different Sunday.

By following a Calendar of the
Old style - They ^{have} ~~have~~ ^{however} ~~however~~ a day - all
night. We Westerns ^{also} ~~also~~ have a day,
all night. It is to the Lord we
all look while we remain our selves



They seem, we have the festivals
of Easter & Christmas. They preach
^{Where all the clergy & all the church}
a cheerful gospel - and millions
are listening to that gospel.

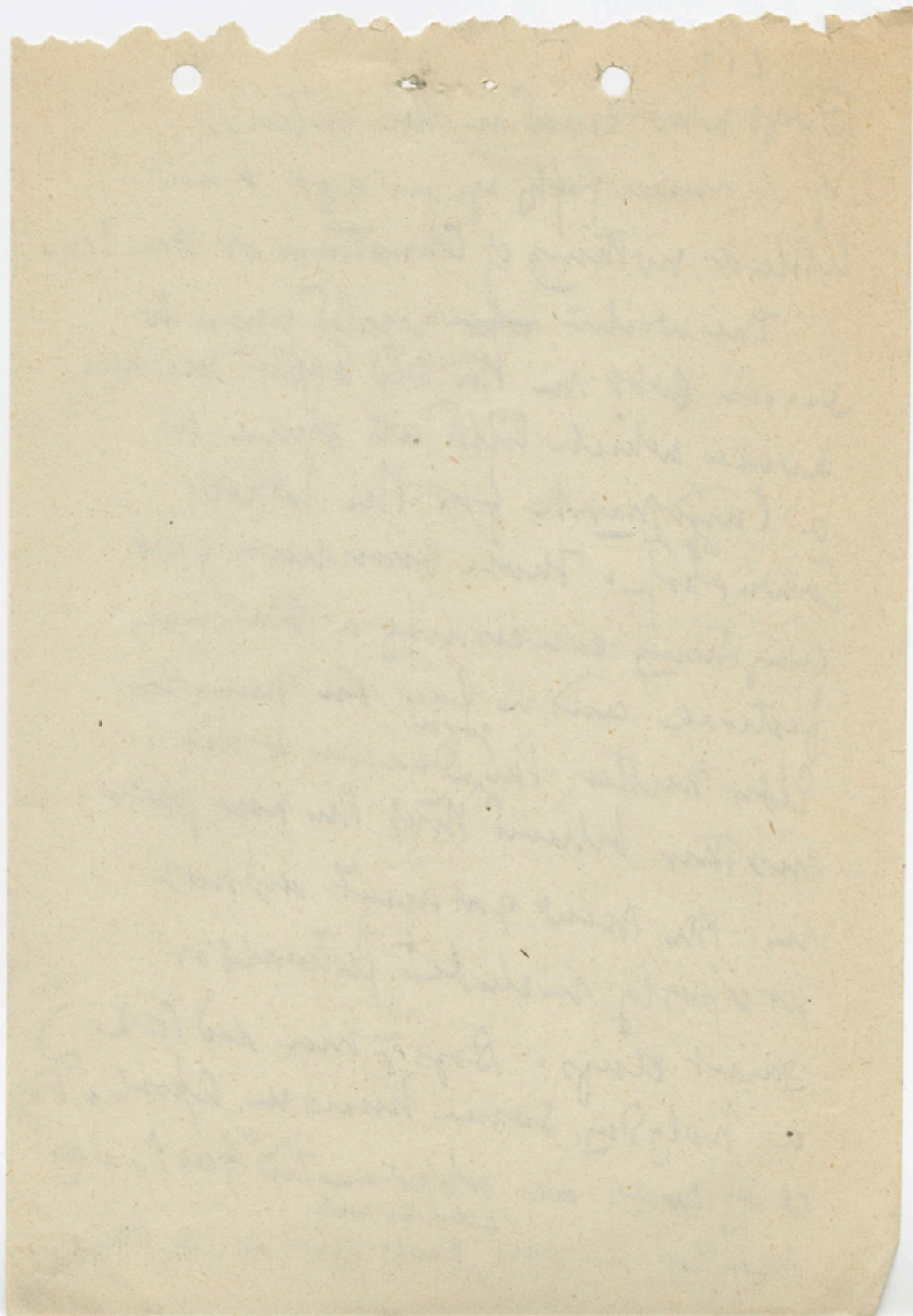
Yes, sin abounds ^{indeed} - but grace
doth much more abound;
for an all sufficient Saviour
has risen from the dead, and
sits there, up there on a throne
of mercy, forgiveness, loving-
kindness and great solemn
gladness. Let us all lift up
our eyes & behold Him.



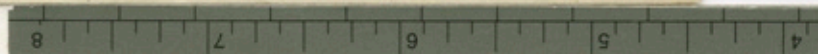
(11)

Boys who lived in the interior
of Maine fifty years ago knew
little or nothing of Christmas or Easter.

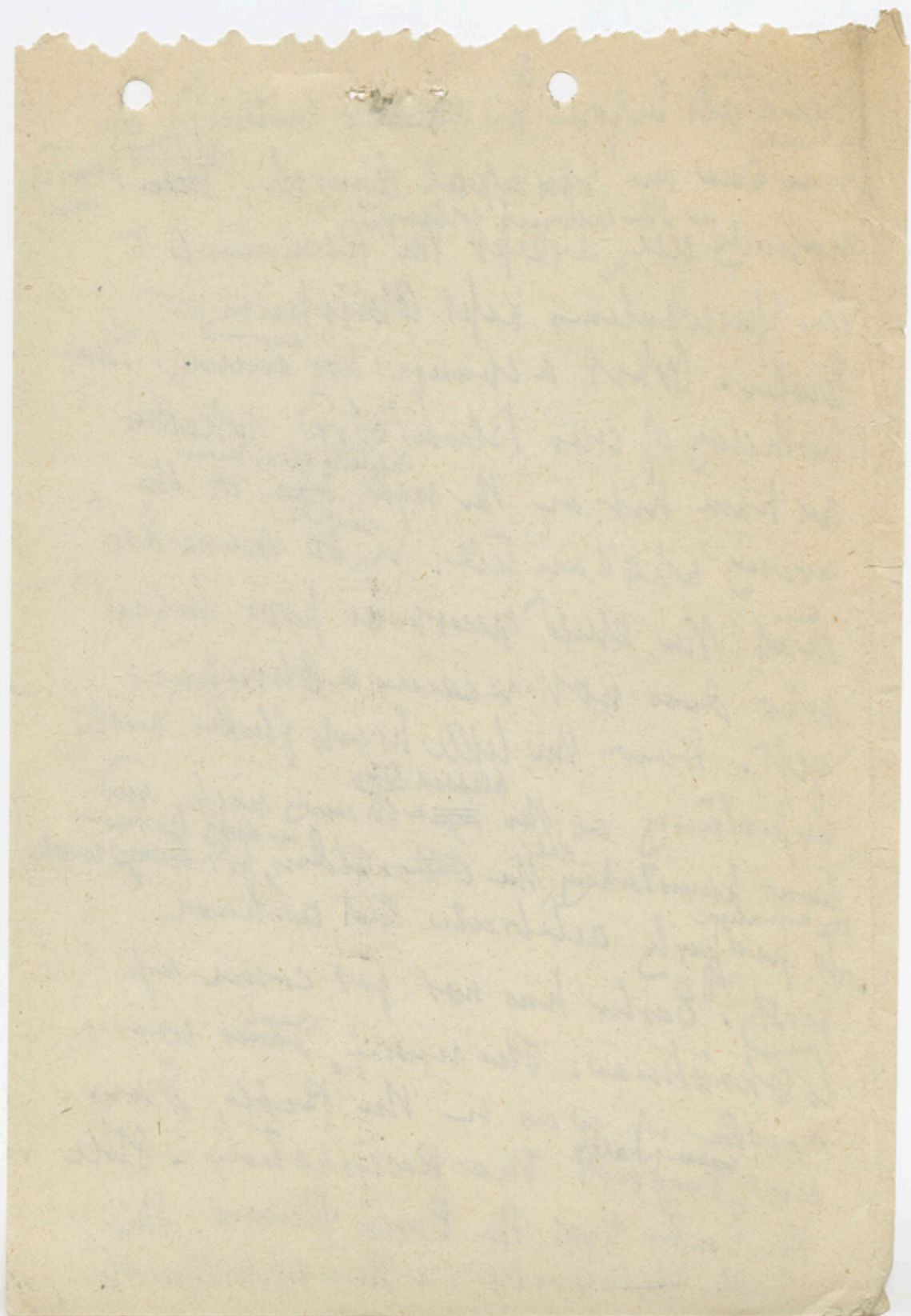
The writer ~~was~~ recited verses to
Deacon Cobb in the old Baptist meeting
house which lifted its spine as
a landmark for the whole
Township. These verses were said
anything concerning a Christmas
festival, and in fact the Minister,
Elder Miller, the ^{good} Deacon & his
mother believed that the new pieces
in the new garments did not
properly include festivals or
saint days. Boys & men did take
a holy day some times in April. That
day was an appointed "fast-day"
marked in our ^{annals and} memories as a phenomenal



The youths (2)
day. They met somewhere in
the neighborhood to ^{perhaps at night} ~~shout~~ ~~perhaps~~
~~celebrate~~ ~~for~~ ~~prizes~~, or to play
at round ball. The smaller youths
looked on, or ~~stage~~ engaged in "three
~~or~~ old catch" or "bam-tick". So
even "fast-day": that is, ^{the} a day
appointed by the Governor of the
State as a "day for fasting and
prayer" became, especially in
country places, a gala occasion
akin to a "Brigade Muster" or an
"Independence day". After this
delightful fast, what we abstained
from eating ^{one} cannot well remember.
But growing boys, ~~everybody~~ who
must do the double duty of eating to live
& eating to grow, never mind hungry. —
after this delightful fast there was no
easter festival. The writer was thirteen



in fact, I
was ~~old~~ before he ~~was~~ ^{born} or entered or
even saw an Episcopal Church. ^{At that point of time,} ~~There~~
nobody ^{in the neighborhood} ~~else~~ except the Romanists &
the Episcopalians kept Christmas or
Easter. What a change has ^{around} come! The
birthday of our Blessed Lord, whether
we have hit on the right ^{night} ~~or~~ ^{nightly four hours} or the
wrong who can tell, is ^{now} so marked
that the child must be poor indeed
who does not receive a Christmas-
gift. How the little hearts flutter with
expectancy as the ^{blessed day} ~~the~~ draws nigh and
how painstaking ^{are} the ~~other~~ ^{in every house} ~~elders~~ ^{for days} ~~weeks~~
^{in agreement} to properly celebrate that annual
feast. Easter has not yet come up
to Christmas. The name, ~~that~~ we
reish in it was in the Bible, does
not ^{really} suggest The Resurrection - still
the Easter eggs, the Easter flowers, the
Easter ~~gifts~~ ^{gift} cards & other appropriate



gifts becoming so common & so
 multitudinous in the cities &
 villages are giving ^{accumulated} meaning to
 the old Saxon word "Easter" and
 connecting it with "The Risen Saviour".
 "Easter" comes like so many ~~good~~ other
 precious English words straight from
 Teutonic Myths. - Easter is the Goddess
 of Spring, ~~in whose honor & signification~~
 the fourth month, April, was some how
 set apart. Imagine the Teutonic
 faith in their old wild times, before
 the barbarians over-ran the Roman
 Empire. They had ^{at times} ~~remained~~ ^{as we are told} ~~the~~
 but they had chaste, ^{at times} ~~at times~~ ^{beautiful young}
 beautiful young men. The Goddess
 of Spring in her devoted month brought
 the gladdest occasions. ^{That was a renewal of life.} That was the time
 of brighter hopes, of budding promise.
 It was meet to take this Being, the epitome

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