

clared to His Disciples that all power was given Him in Heaven and in earth. But it was not until His final exaltation when "God having raised Him from the dead, set Him at His own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come," that "all things having been put under His feet," He was "given to be Head over all things to the Church;" and "there was given to Him dominion, and glory, and a kingdom," an "everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed."

LENT AND EASTER IN ENGLAND.

THE increased observance of Lent and Easter in the cities and large towns in England is known to all. A few notices of what has been done in the provinces may not be unacceptable to our readers.

In the new Diocese of Touro, the accounts are most encouraging. In Truro itself the total number of Easter communions was 150 in excess of last year. In one parish, where Canon Mason had held a Mission, the number had risen from 58 to 125.—The number of communicants at St. Augustine's, Kilburn, was 896, and the offertories during the day £285.—In Battersea, at the parish Church of St. Mary's, the communicants numbered 880; at St. Mark's, 880; St. Luke's, 184; St. Matthew's, 127; altogether 971, of whom 560 received early. Last year the number was 825. There are now 200 awaiting confirmation. The Easter decorations of altar and sanctuary were superb.—At Beckenham the Easter services began on Easter Eve at 8 p.m. with "Ye choirs of New Jerusalem," as a processional. The altar was beautifully decorated. On Easter Day there were three celebrations of the Holy Communion at 6.30, 8 and 12. The daily services in Lent were well attended.—At St. James', Hatcham, from Easter 1879 to Maundy Thursday 1880, there were 2,688 communions made, and from Feb. 14 to Dec. 28, there were 200 baptisms.—At All Saint's, Oxton, Birkenhead, on Good Friday the Three Hours' Service was held for the first time in the neighborhood. The Lenten services were well attended, and in addition to the daily Matins and Evensong at 10 and 5, there was a sacred choral Evensong on Wednesdays with instruction, and on Fridays with special sermon at 7.30 p.m.; and on Saturdays at 4.15 p.m., a class specially to prepare communicants for their Easter Communion.—At Chester Cathedral during the Lenten season, besides the daily Matins and Evensong, many special services have been held which have been well attended. In addition to the early and mid-day celebrations of the Holy Eucharist on Sundays there have been weekly celebrations every Thursday at 8 a.m.; and on Fridays at the same hour after the Litany in the Lady chapel, devotional readings by the Precentor on the Seven Words from the Cross. On the evenings of the same day at 7.30, Litany sermon by special preachers, and *Miserere* (Redhead's setting). At this latter service many have been unable to find seats. On Easter Day there was an increase of 100 communicants. At the evening service in the nave there were near 3,000 people present.—At St. Bartholomew's, Dover, the Three Hours' Service was largely attended. The first festal Evensong was at 7.30 on Easter Eve, when the altar was specially decorated, the whole church being ornamented. There were three celebrations at 7, 8, and 11, the number of communicants being 388, and the offertory £25,

nearly. At Evensong the church was crowded, hundreds preferring to stand rather than leave before the service was over.—At Great Easton, Dunmow, there were three celebrations at 7, 8, and 11, with a total of 59 communicants. The altar was beautifully decorated, and at the evening service a considerable number could not find seats. The population of the parish is 780. The Three Hours' Service on Good Friday was well attended.—At Great Yarmouth the number of communicants at all the churches was 1445. Last year it was 1072.—At Hickleton, the population is 142. The communicants on Easter Day at 8.30 and 11, were 28.—At St. Thomas', Huddersfield through Lent services have been frequent. On Sunday mornings a course of sermons was preached on our Lord's Passion and Atonement; on Sunday evenings on the Temptation. On Tuesday afternoons instructions were given on the hindrances to spiritual life; and on Wednesday evenings a series of addresses on "Why am I a Churchman?" On Good Friday there were four services; the special feature being the afternoon service, consisting of hymns, addresses on the seven last words from the Cross, with intervals of silent prayer, the church being filled with a devout congregation. On Easter Day there were three celebrations of the Holy Eucharist, at 7, 8, and 10.30, the last being choral, with processional and recessional hymns. There were 215 communicants, more than 100 of these communicating for the first time. The church was tastefully decorated. The offertory was given to the clergyman and was over £70.—At St. Leonard's, Hythe, a choral celebration took place on Easter Day, the first for the past three hundred years, and for which the parishioners were highly grateful to the Vicar.—At South Lowestoft, Kirkley, there is a Celebration at 8 a.m., throughout the year. On Easter Day it was choral, and the church was well filled at the 11 and 6.30 services which are always choral.—At Little Bardfield the population is 400. The services of Holy Week were well attended, especially on Good Friday, when the Three Hours' Service was conducted with great solemnity. There were 57 communicants at 7.45, and 8 at 11. The church was beautifully decorated.—At Stroud on Good Friday the Three Hours' Service was held for the first time.—At Llanbadoc, Mon, the communicants on Easter Day were 84, being 10 more than last year.

CHURCH THOUGHTS BY A LAYMAN.

No. 21.

CHURCH MEMBERSHIP, OR GOSPEL VS. LAW.

AMID all the literature created the last few years in Canada, so prolifically in the Diocese of Toronto, in furtherance of party objects by those who have excited, maintained and are still bent upon strife, appeals to the Gospel of Christ are conspicuously few. They profess a reverence for Sacred Writ in hyperbolic terms, their leader has used language which piety applies alone to the Saviour, for he spoke of the Bible as the "central object of our faith," which thrusts Christ from His throne, yet they treat the Word of life as a dead letter, its precepts as obsolete and the Master's commands as of none effect compared to the traditions of their party. A striking illustration of this preference of mere human law to the Gospel of God is seen in the opening of the discussion relating to the proposed Canon restricting the right to vote for Synod Representatives to those who obediently, as an act of duty, and lovingly, as an act of fellowship, meet their Lord and His and their fellow-members at Holy Communion. The

Secretary of the Synod of that Diocese has thrust prematurely his raw views before the public with manifest indecency, as an unscrupulous, passion-swayed partisan, elaborately ignoring or disingenuously misreading the laws of the Church relating to Church membership, making a vulgar appeal to the illiterate and a seductive argument to flatter the ungodly. This shameless, yet shameful, spectacle has been exhibited without even a pretence that the glory of God in the furtherance of the Gospel is inspiring such zeal, and naturally—nay, necessarily, indeed—not one word of allusion has there been to the Head of the Church, or the pages of Scripture to show whom He considers to be members of His body, or by what signs the Apostles recognized their fellow-believers. It is manifest that a man may be Hon. Secretary, even, of the Bible Society, yet care no more for the Bible than a Romanist, if the Bible and his party are, as in this case, utterly at variance.

To all who do not put party before CHRIST, it is a heart-rooted conviction that supreme over all laws, be they made by whomsoever they may, by powers temporal or authorities ecclesiastical, reign and rule the teachings, the commands of JESUS CHRIST. Let Synods or Councils formulate, if they dare be so impious, laws which set those of the Lord at naught, the Churchman is a traitor to his Church and his Saviour who obeys man rather than God. To us it is revolting to be challenged to recognize for a moment any rule or custom or canon which is not in perfect harmony with the Gospel. To tell me that any law is inviolable simply because it protects me in some right or privilege which the law of Christ does not confer, is to insult my faith if I am a Christian, and if I am not it is a slander on my understanding, and a denial to me of any common sense or mannerly decency.

The cry raised for party electioneering objects about "the rights of the laity," in this connection is an attempt to set mob law and the mere violence of numbers against Divine law.

The King and Lawgiver of the Church declares, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." Men prate of "spiritual life," and so on, but Christ, Who alone knows, says that he who goes not to Holy Communion is not a member of His Body, the Church, for there is "no life" in him; he is a dead limb sharing no membership with the living body.

Are the dead then to govern the living? Is Church legislation to be controlled or influenced by men whom the Head of the Church pronounces destitute of life? Is it one of "the rights of the laity" to set Christ at defiance in His own Kingdom? If in the body corporeal dead flesh remains it breeds death, mortification creeps to the vitals and quickly corruption follows. So in the body spiritual, if dead members, Churchmen in name, Churchmen whose only tie to the Church is a subscription or a pew, are not severed from the living, corruption ensues and the vital functions of the Church's life are in peril from the poison which effects dissolution. That poison is seen at work in party strife and party cries, by it the whole life of the Church is paralysed and debased, while the world like a vulture hovers around to swoop on its destined prey.

When men speak of the "rights of the laity," they should remember that in all spheres rights are correlative with duties. Neglect of duty destroys related right. Whoever fulfils a citizen's duties enjoys civic rights, but he who neglects the obligations forfeits the privileges of citizenship. We

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