

The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, MARCH, 1894.

No. 3

The Calendar.

MARCH.

4. Fourth Sunday in Lent.
11. Fifth Sunday in Lent.
18. Sixth Sunday in Lent.
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Thursday before Easter.
23. Good Friday.
24. Easter Even.
25. Easter Day.
Annunciation of B. V. M.
26. Monday in Easter week.
27. Tuesday in Easter week.

The Time for Keeping Easter.

We have been asked to state why the date of Easter varies so much. We can only reply very briefly. Originally Easter was designed to take the same high place in the Christian Church that the Passover did in the Jewish Church—indeed, one was a type of the other. Christ rose on the day after the Passover began. But the Passover was a fixed period. It commenced on the 14th day of the month Nisan and lasted seven days.

Very early in the Christian Church a controversy arose as to the proper time of keeping Easter. In various countries the time varied. The Asiatic Church kept it at the same time as the Passover was kept, no matter what day of the week that might be. The Western Church always kept it

on the Lord's Day, because it was in memory of Christ's Resurrection. In the great Council of Nicaea held during the reign of Constantine, A.D. 325, the subject was fully discussed, and it was finally decreed that Easter should be observed at the time now specified in our Book of Common Prayer. Accordingly, Easter always falls on the first Sunday after the Paschal full moon.

By this arrangement Easter may occur as early as March 22nd, or as late as April 25th. It is, therefore, a moveable feast.—*Church Work.*

The Power of Prayer.

The following anecdote was related by the Bishop of Truro at a recent meeting: He would give, he said, just one instance of the power of prayer. On Saturday night, in his parish in London—on the following Thursday they were to set apart a church for the glory of God in a poor district of the parish—they held a prayer-meeting. Both laity and clergy felt it would be a crying disgrace, in a rich parish like theirs, that the church should be consecrated whilst still in debt. They were a mere handful of people, twenty at the most, gathered at that prayer-meeting, and they wanted £3,000 to complete the church. Their ordinary collection was about £80 or £90, or at the most £200 for some special purpose. He read that pas-