

Lily." Is it the well-known *Lilium Candidum*, or the rarer *Japonicum Longiflorum*, or the earlier flowering *Lilium Precox*, or why not rather everybody's pet, the lemon-scented *Convallaria*, or lily of the valley, which has become the emblem of humility as well as purity?

We answer one and all. Easter being a moveable feast, and celebrated in many climes, the same flower may not invariably be in bloom to greet its advent, and lilies of every species, so that they be immaculately white and fragrant, may lay claim to the enviable distinction of being Easter lilies, if they open their petals at this auspicious date. More and more, every year, the art of the florist comes to our aid by so expediting the period of bloom for these coveted lilies, that no hindrance any longer opposes itself to the wish of those who would fain decorate home, church or sick chamber, at that glad season, with this fairest, loveliest, purest of all sweet flowers.—*Selected.*

### "SPIRITUALITIES" AND "TEMPORALITIES."

The approaching Easter elections of wardens and vestrymen naturally direct attention to the purpose of the Church in this matter. It is perhaps best to return to first principles in this connection. Much of the confusion and distress which mark a weak Church life arise from the fact that mere expediency and not first principles rule. The Church, acting under the inspired record in the Bible, has distinctly adopted certain first principles relating to its "spiritualities" and its "temporalities." She distinctly asserts that it is the business of the clergy to devote themselves to the former, and of the laity to see to the latter.

When these first principles are disallowed or transgressed nothing but evil arises in the long run. In a parish or in the Church at large where the laity attempt to manage the spiritualities, or where the clergy control the temporalities, dangerous difficulties, and what is worse, spiritual paralysis are sure to follow. True, the two are by no means antagonistic. But they can not be made effective unless each keeps to its proper sphere. It is also true that the one sometimes necessarily merges into the other, where the laity, for instance, are directly concerned in the religious condition of affairs, and where the clergy are directly interested in securing certain instrumentalities of a purely temporal character, which however are necessarily preliminary to their spiritual work. Still, as the guiding rule toward any truly effective parish life, the rights of each and the duties of each as well as their harmonious relationship must not only be clearly recognized, but actually realized. The parish clergyman is not at the head of a business concern. He is God's minister for ministering in spiritual things to eternal souls committed to his care and cure by God's Church. His chief, his great concern, is to be a faithful steward of God's mysteries. By this and by this alone he should be judged and not by the number of dollars and cents in the parish treasury. In fact his value to the laity directly depends upon his faithfulness to and his efficiency in the more purely spiritual matters. The very objects for which they become members of a parish are alone reached in the influence of their

rector upon their nobler selves. If he is so spiritually efficient that under his teaching they are led to take truer views of God and their own lives, *e. g.*, to become purer, more loving, more humane toward their fellow-men, more patient and hopeful in their own griefs and sorrows, more trustful and believing toward God, then no amount of money can measure his value to them. They are securing something from him which they can purchase in no market. He is simply invaluable to them and to their children. But they had better throw their pew rents and gifts into the sea than belong to a parish whose rector's chiefest aim and interest are the returnable rates in rented pews of what he does. The very instinct of self-preservation should make them willing to relieve the clergy from mere monetary anxieties. In this way alone can they secure efficient service. The Church, through her vestry system, has also provided for an efficient and prosperous management of its temporalities. Only she insists that it is the business of the laity to effect this end. Just as it is the bounden duty of the clergy, as much as in them lies, to foster and develop the spiritual efficiency of their cures, so it is the bounden duty of the laity to foster and develop the temporalities of their parishes and of the Church at large, as much as in them lies. The clergy have no right to be content with doing just enough in their spheres. The laity have no right to be content with simply making both ends meet in their spheres. There are plain duties and obligations on both sides. These two great first principles stand under all circumstances. Where followed out the Church's work is effectively done both for the salvation of human souls and for the spreading Christ's kingdom. Where they are neglected or confused the Church and the people suffer.—*Churchman.*

### EASTER IN A FINANCIAL ASPECT.

Easter-tide comes back full of bright memories. It is the glory of the Christian year, the star of our Faith, the herald of hope in life, of peace in death. Our churches are filled with flowers, our pulpits sound a note of joy and consolation. It is a new spring in the spiritual life as it is greeted by the vernal airs and expectations of Nature herself.

Easter-tide has however a more practical aspect. It closes the ecclesiastical fiscal year, and with it recur in many instances the ending of old, the beginning of new incumbencies. In every parish it comes with the reckoning up of results, the verdict of a minister's, of a parish's success or failure. In some places, consequently, and in some years, it is a season not altogether of peace. There are churches, indeed, to which it brings back little more than a field day for the review of old offences and vexations in the fever of which parish malcontents find their opportunity. We cannot let it go by without a word of warning and advice.

In the first place, let parishioners beware of judging their minister's power and efficiency by the condition of the church finances. We are aware that our people are being trained to appreciate and to respond to faithful ministrations. On the other hand, the clergyman is not a "drummer," but a preacher of and witness for

the truth. To preach the truth is not always either acceptable or pecuniarily profitable. In some parishes a canvasser or salesman would do more to replenish the coffers of a corporation than a preacher of religion and righteousness.

Again, with Easter-tide, comes a call for liberal gifts and offerings. At such a time the first practical effort of the people should be directed toward supplying adequately a support for their pastor. We have no hesitation in saying that the best offering a congregation can make, and the first they ought to make, is one for this purpose. It may fitly take the form of an obligation assumed even at the cost of some self-sacrifice, to increase, wherever inadequate, the stipend of their presbyter. Raise the clergyman's now too slender salary. The encouragement and help thus rendered to one so unworthily remunerated, on the one side, and the consciousness of a new burden taken up in the most sacred and important of causes, on the other, will be of mutual advantage. It cannot fail to make Easter a holier and happier time, to knit closer the ties of priest and people, and thus to strengthen the very weakest parish in its life of spiritual and material prosperity.—*The Churchman.*

### EASTER.

BY MRS. E. M. ROGERS.

Oh, come and share our Easter feast.

That sacred feast is spread for all,  
Who, from the power of sin releas'd.

Upon the Name of Jesus call,  
On every altar in the land

That holy feast is duly spread,  
And priests await with reverent hand  
To break for all the Sacred Bread.

There is a benediction in  
The very air of Easter Morn;  
By Christ redeem'd from death and sin,  
The world to glorious hope is born,  
The world's great Hope is born to-day,  
O'er all the earth 'tis gone abroad,  
Then to God's temples come away,  
'Tis here we meet our Risen Lord.

Come all with glad rejoicing hearts,  
And eyes that burn with holy fire,  
And voices tun'd to take their parts  
Amid the glad exultant choir.  
Let all who love the Saviour's Name,  
Share in the joys of Eastertide:  
To-day, your brotherhood proclaim,  
Our Mother Church's gates are wide.

"Let all be one," our Saviour said,  
"As God the Father with the Son,"  
Thus for His Church below'd He pray'd,  
"Let all in love and faith be one."  
Oh, brothers of one common Lord,  
Let narrow sects be cast aside,  
Join in and swell with sweet accord,  
The joyful strains of Eastertide.

Kneel round one common altar, thence  
The saving streams of mercy flow,  
And thus shall come, in holiest sense,  
The Kingdom of the Lord below.  
All branches of the one true Vine,  
All members of the one true Church,  
May heavenly light upon you shine,  
As you for heavenly wisdom search.

Then shall from earth redeem'd ascend  
A joyful and exultant sound,  
Meet with th' angelic songs to blend  
That circle God's high throne around.  
Then shall the earth her Easter keep,  
To Christ, her Saviour, her Ador'd,  
Then shall the Church in fullness reap  
The blessing of her Risen Lord.