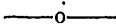


prove by their constancy that they do not receive the means of grace in vain. On every Lord's day we have a faithful band of worshippers at the early communion; while the late celebrations are more fully and punctually attended, and a greater reverence is manifested by all who frequent the table of the Lord.



THE MONTH IN PROSPECT, APRIL.

We read that the Romans called this month Aprilis, from aperio, because it was the season when things opened. The Saxons called it Ostre month, probably from the same word from which Easter is supposed to have been derived. The Dutch and Germans call it Gras month. Its first day has wide observance as All Fools Day, and our young friends are on the watch for its approach. In England and in her colonies one who is tricked is called an April fool,—in France an April Fish,—in Scotland a Gowk. The Hindoos practise similar tricks on the 31st of March, when they have what is called the Huli Festival.

With mingled feelings we look forward through the Lenten haze to the glorious light of the Easter morn. Like the first Apostles, Christians now are engaged in contemplating those sorrows of their Master which preceded, and had their termination in, His last agony. "If we suffer we shall rise with Him;" and obeying the voice of the Bride, whose duty it is to direct her children in the way that leads to everlasting life, we "follow on to know the Lord" in His agony and bloody sweat—in His passion, and on His cross. May we so know Him, that when Easter comes, and we look for Him, He may reveal Himself to us, not as He did to the

heathen soldiers, affrighting them: but graciously, as He did to Mary and others, assuring us of His unalterable love, and of His continued authority as our Lord and Master.

We have nearly two weeks of Lent in April this year, and may we have grace to use them profitably. The last great week of this soul strengthening season we call the Holy Week. In it we draw very near as it were to our Lord, beholding His great sufferings, and deploring our many sins which caused them or increased their intensity. The night of agony is one on which all revelling should be hushed, and we should be watching and praying. The contemplation of our Lord offering himself a Sacrifice for our sins, thereby winning acceptance and reconciliation for us, is or ought to be sufficient to make Good Friday a period of humble and devout prayer. If it be true (and who can doubt it?) that Redemption was then wrought for us, who is He that is taught of God by the Apostolic Church, that will be found seeking diversions at home or abroad on that day.

Easter comes however, and the contemplative mind is passed along from sad scenes to those which cause rejoicing, and strengthen Faith and Hope. An imaginative people, moved by gladsome feeling, might easily be persuaded that they see the sun dance on the Easter morning, knowing that he hid himself when the Son of God was being put to death for human guilt. If this innocent superstition leads to increase of Faith in simple minds, we will not rebuke it. Bl-s't Morn! say we, however, when we hear the Salutation from our Venerable Rector, "The Lord is Risen;" may he be long spared to us that we may have increase of joyful hope through his utterances. We will adorn our Holy Chancel,—and many