

Parish and Home.

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Calendar for April.

LESSONS.

- 7 **6th Sunday in Lent.** *Morning*—Exod. 9 :
Matt. 26. *Evening*—Exod. 10 or 11 ; Luke
19, v. 28 or 20, v. 9 to v. 21.
- 8 **Monday before Easter.** *Morning*—Lam.
1 to v. 15 ; John 14 to v. 15. *Lam.* 2, v. 13 ;
John 14, v. 15.
- 9 **Tuesday before Easter.** *Morning*—Lam
3 to v. 34 ; John 15 to v. 14. *Evening*—
Lam. 3, v. 34 ; John 14, v. 15.
- 10 **Wednesday before Easter.** *Morning*—
Lam. 4 to v. 21 ; John 16 to v. 16. *Daniel*
9, v. 20 ; John 16, v. 16.
- 11 **Thursday before Easter.** *Morning*—
Hos. 13 to v. 15 ; John 17. *Evening*—Hos.
14 ; John 13 to v. 36.
- 12 **Good Friday.** Proper Pss. *Morning*—29,
49, 54. *Evening*—69, 88. *Morning*—Gen.
22 to v. 20 ; John 18. *Evening*—Isaiah 52,
v. 13 and 53 ; 1 Peter 2.
- 13 **Easter Even. Vig.** *Morning*—Zech. 9 :
Luke 23, v. 50. *Evening*—Hos. 5, v. 8 to 6, v.
4 ; Rom. 6 to v. 14.
- 14 **Easter Day.** Proper Pss. *Morning*—2, 57,
111. *Evening*—113, 114, 118. *Ath. Creed.*
Morning—Exod. 12 to v. 20. *Rev.* 1, v. 10
to v. 19. *Evening*—Exod. 12, v. 29 or 14 ;
John 20, v. 11 to v. 19 or Rev. 5.
- 15 **Monday in Easter week.** *Morning*—
Exod. 15 to v. 22 ; Luke 24. *Evening*—
Cant. 2, v. 10. *Matt.* 28 to v. 10.
- 16 **Tuesday in Easter Week.** *Morning*—
2 Kings 13, v. 14 to v. 22 ; John 21 to v. 15.
Evening—Ezek. 37 to v. 15 ; John 21, v. 15.
- 21 **1st Sunday after Easter.** *Morning*—Num-
bers 16 to v. 36 ; 1 Cor. 15 to v. 29. *Evening*—
Num. 16, v. 36 or 17 to v. 12 ; John 20,
v. 24 to v. 30.
- 25 **St. Mark's E. and M.** *Morning*—Isaiah
62, v. 6 ; Luke 18, v. 31 to v. 11. *Evening*—
Ezek. 1 to v. 15 ; Phil. 2.
- 28 **2nd Sunday after Easter.** *Morning*—
Num. 20 to v. 14 ; Luke 20 to v. 27. *Evening*—
Num. 20, v. 14 to 21, v. 10 ; or 21 ; Col.
1 to v. 21.

EASTER CAROL.

BREAK, O glad morning, break thou in splendor !
Night with thy sceptre and darkness, be gone !
'Tis morning, glad morning, that early should render
The homage now due to the conquering One !
Go tell his disciples the Master has risen,
He has burst from the tomb with its thrall and
its chain ;
He has freed him from death, he has broke from
its prison ;
He's risen, he's living, and ever shall reign !

They in their sorrow the news scarce believing
Haste to the sepulchre empty and lone,
And there a sweet vision of angels receiving,
They knew that the night of their weeping was
done.
Oh, great was the power, the strength, oh, how
mighty,
That broke from the grave and conquered it,
sting,
That opened death's gate so massive and weighty.
Oh, praise ye his power as our Saviour and King !

Down from high heaven an angel came flying,
And from the dark sepulchre rolled the great
stone,
And he who so lately hung bleeding and dying
Arose in his might as the conquering One.
Oh, spread the glad tidings, go tell every nation ;
Oh, spread the glad tidings, go spread them
abroad,
Our Jesus has risen in robes of salvation ;
Yes, Jesus has risen, our Saviour and God.
—Anna D. Walker.

GOOD FRIDAY AND EASTER.—There
is a tendency always at work in the heart
of man to make religion and morality
synonymous. Though the churches preach
the pure Gospel of Jesus Christ and the
utter worthlessness of human merit, the
feeling in the hearts of thousands who hear
it is that the only thing that counts in the
long run is an honest, straightforward life.
Revealed religion would seem to be more
or less of a luxury—merely a help and an
incentive. At the bedside of the dying
how common a thing it is to hear the re-
mark, "I ought not to be afraid. My
life has been, in the main, honest. I have
tried to do my duty and to injure no man."
And yet these people have heard, year
after year, the story of human guilt and
Jesus' love, and the penalty paid for sin,
and the new righteousness that is by faith
in Jesus Christ.

But, thank God, as Good Friday and
Easter come round every year, the Chris-
tian church proclaims the truth and
heralds it forth to all the world. The
sharpest line of demarcation is drawn be-
tween morality and the religion of Jesus
Christ. A crucified and a risen Lord
mean something far beyond moral living,
however much they may involve it as a
consequence. The voice of the Lord
Jesus, through whose coming alone we
have life and hope, is heard more clearly
than ever, saying, "Without me ye can
do nothing." Good Friday and Easter
are not merely the anniversaries, as it
were, of Christ's death and resurrection.
Were that all, they would be poor, empty
days. But every year they come to us
each with a truth which the church, by
every means in its power, tries to bring
home to the hearts of men. The truth of
Good Friday is that Jesus Christ was cru-

cified for the sins of a world that had in-
curred the wrath of God, and had no
power, and no hope of power, to help
itself, and that our only hope is to cling
to Jesus by faith in His blood. The truth
of Easter is that His resurrection declared
the atonement completed, the debt of sin
paid, and further opened unto us the
gates of everlasting life and the prospect
of future blessedness, not to be enjoyed on
any conditions, however, but only on those
conditions laid down by Jesus Himself in
dying for us.

Good Friday is a solemn day, but not a
day of sadness. We assemble in church,
not to bewail a calamity that transpired
1900 years ago, but to adore God and to
pour out the gratitude of our hearts to
Him whose infinite goodness spared us
and gave us something surer than human
merit to rest upon. Easter is naturally a
day of joy. None could hear those
truths for which it stands without an
overflowing heart. But yet it has its
solemn aspects, too. Christ's resurrection
has really nothing for those who have not
died with Him. Only when we have fol-
lowed Him to the cross and cast all our
sin upon Him can we know what is the
glory of the resurrection.

A GOOD FRIDAY LIGHT ON CHRISTI-
ANITY.—An official prayer of Mohammed-
anism, which is used throughout Turkey,
and repeated daily in the Cairo "Azhar"
University by 10,000 Mohammedan stu-
dents from all lands, runs as follows :

"I seek refuge with Allah from Satan,
the accursed. In the name of Allah the
Compassionate, the Merciful ! O Lord of
all Creatures ! O Allah ! Destroy the
infidels and polytheists, thine enemies, the
enemies of the religion ! O Allah ! make
their children orphans, and defile their
abodes, and cause their feet to slip, and
give them, and their families, and their
households, and their women, and their
children, and their relatives by marriage,
and their brothers and their friends, and
their possessions, and their race, and their
wealth, and their lands, as booty to the
Moslems, O Lord of all Creatures."