

THE PARISH KALENDAR.

APRIL.

1. Tu. Temperance Guild, 8 p.m.
2. W. Evensong and Sermon, 5 p.m.
3. Th. Bible Class, 4.30 p.m. Mothers' Meeting, 7.15 p.m.
4. F. C. W. M. A. 2 p.m. Evensong and Sermon 8 p.m.
Confirmation Classes at 5 and 8 p.m.
6. S. PALM SUNDAY. Holy Communion, 8 a.m. Bible
Class 3.10 p.m. Baptisms 4.15 p.m.
7. M. Mattins, 9 a.m. Evensong and Sermon, 8 p.m.
8. Tu. Mattins, 9 a.m. Evensong and Sermon, 8 p.m.
9. W. Mattins, 9 a.m. Evensong and Sermon, 8 p.m.
10. Th. Mattins, 9 a.m. Evensong and Sermon, 8 p.m.
11. F. GOOD FRIDAY. Mattins, 10.30 a.m. Seven Sayings,
1 to 3 p.m. Evensong, 8 p.m.
12. S. EASTER EVE. Mattins, 9 a.m. Evensong and Ad-
dress, 5 p.m.
- S. EASTER DAY. Holy Communion, 8 a.m. and 11 a.m.
Choral Evensong.
14. M. Easter Monday. Mattins and Holy Communion, 11
a.m. Easter Vestry, 8 p.m.
15. Tu. Easter Tuesday. Mattins and Baptisms 11 a.m. Tem-
perance Guild, 8 p.m.
18. F. C. W. M. A., 2 p.m. Confirmation Classes, 5 and
8 p.m.
20. S. 1ST SUNDAY AFTER EASTER. Holy Communion 8 a.m.
Children's Service, 3.30 p.m.
22. Tu. Band of Hope, 7.30 p.m.
25. F. S. MARK. Mattins and Holy Communion 11 a.m.
C. W. M. A., 2 p.m. Evensong and Sermon 8 p.m.
Confirmation Classes, 5 and 8 p.m.
27. S. 2ND SUNDAY AFTER EASTER. Holy Communion 11
a.m. Bible Class 3.10 p.m.
28. M. Adjourned Vestry, 8 p.m.
29. Tu. Temperance Guild, 8 p.m.

EVENSONG IS SAID DAILY AT 5.30 P.M. (except on Friday).

The Lectures on the Epistles to the Colossians will be resumed on Friday, 25th inst.

HOLY WEEK.

Mattins, daily (except Good Friday), 9 a.m. Evensong, daily, 8 p.m.

Sermons at Evensong by REV. PROF. CLARK.
Subject: "Forms of Evil in the Presence of Christ" Wordliness, Monday; Unfruitfulness, Tuesday; Covetousness (*Alms for the Poor*), Wednesday; Self-Confidence, Thursday; Deliverance from Evil, Good Friday; Fickleness, Easter Eve.

GOOD FRIDAY.

Morning Services (*Offerings for the Jews*), 10.30.
Meditations on the Seven Sayings, 1—3
Evening Service (*Alms for the Poor*), 8 p.m.

EASTER DAY.

Holy Communion, 8 a.m. and 11 a.m.; Full Choral Evensong, 7 p.m.; Final Sermon, on the Lord's Prayer; *Processional Hymn* (*at both services*), 136.

N.B.—The Churchwardens beg to remind the Congregation that liberal offerings are especially required on Palm Sunday and Easter Day, in order to meet liabilities falling due at Easter.

LENT AND EASTER.

Sometimes the question forces itself on thoughtful minds: Are Lent and Easter only Church seasons—the one being a sombre, the other a joyous, season? Are they seasons which merely represent ideas, or are they practical realities in the lives of Church people? It is conceivable that one may "die unto sin," who never kept Lent, and "rise to newness of life," who never kept Easter. It is also conceivable that a Churchman may keep Lent, attend many services; sing penitential hymns, without any "death unto sin," or thought of repentance, and may decorate the Church at Easter, and sing the joyous Easter Hymns, and come to the Easter Communion, and go back to the world, without having gained the victory over a single sin, without a thought of "newness of life."

Lent and Easter are most precious seasons if used aright for spiritual profit. But it is a very solemn question for many a Churchman.—If Lent and Easter are to me *only* Church seasons, what real part or lot have I in Christ Crucified, or in Christ Risen?

THE IMPROVEMENT FUND.

It seems there are some members of the Congregation who, while quite in accord with the wish of the parochial authorities to make the Church building what it ought to be, are yet a little in doubt about giving the project their support, fearing that it is proposed to embark in a scheme which will involve the parish in debt. This, however, is not by any means the intention of the Rector and Churchwardens, who are as decidedly averse to incurring a debt as any other member of the Congregation can be, and, in particular, they are of opinion that the proposed improvements, and especially the alteration of the chancel, are works for which no debt should be incurred, not merely from motives of prudence, but as a point of principle. Where the erection or repair of a Church is a matter of necessity, and means are not available to defray the cost, a debt is unavoidable, but where the design is mainly to give appropriate beauty and honour to the House