

dates given by our Lord to His Apostles, "This do in remembrance of Me," with reference to the Holy Communion, and "a new commandment I give unto you, that ye love one another as I have loved you." We turn our thoughts on that day especially to the love of our Lord in giving us the Sacred Spiritual Feast.

Good Friday is the most solemn day in the whole year, a day to be kept as far as possible beneath the cross in spirit. There will be services, of course, in all the Churches, when possible, and all who can must be present at the services. The rest of the day is to be kept jealously sacred from all worldly pleasures. On this day of all others, when we commemorate the death of our Elder Brother, we try to "commune with our own hearts in our chamber and be still."

Easter Eve should be spent in completing the preparation of our hearts for the Holy Feast of Easter Day.

Easter Day, the Queen of Festivals, is the earliest observed in the Church, and has been kept continuously from the year of our Lord's Resurrection. Our Prayer Book gives very strict injunctions as to Communion on that Day. "Note that every parishioner shall communicate at the least three times in the year, of which Easter to be one."

We rise early as Christ did, in order to welcome Him as He meets us on the other side of the grave, and gives us His risen life to be our life through partaking of His glorious Body and Blood. Peace and joy reigns in the hearts of Christians on this great day of victory, and we salute one another as the Christians did of old, "Alleluia, Christ is risen."

THROUGH DEATH TO LIFE.

Christ upon the cross stands forth as the all comprehensive symbol of Christianity.

The hands are nailed to the wood. The feet are pierced. The side is rent asunder. Every power of the body is restrained; all except the soul within, and that which makes up the thinking, feeling Man. These are free, but it is that they may more keenly be aware of the great restraint of the cross; that they may note the hands which move not, and the feet which are pierced. All is a symbol of what Christianity must effect in every life, for it is only through such death, experienced in the believer's own life, that he can truly live.

Man must be crucified with Christ in order to live with Him. Until his own will is really dead, in every relation of his being, he cannot really live. Hence the importance of regarding the cross of Christ and the Divine Sufferer nailed thereon as a great object lesson for mankind. That which they see, in all its detail, is for them to imitate. The Christian man must take up his cross daily; the Christian man must be crucified with Christ; the Christian man must be consciously partaker of the sufferings of his Lord.

To teach this truth to man is the great purpose of the Cross. That sacred sign is laid upon him, and it tells him that restraint and suffering are the ruling principles of the Christian life.

What is known as individual freedom is no part of true Christianity. "Ye are not your own, ye are bought with a price;" hence man is not at liberty to use body, soul, or spirit, for his own pleasure, or for his own ends. He is to crucify the flesh with the affections and lusts, and hold all under subjection to that higher law which is revealed in Christ. Then does man indeed truly live, for the law of his members is the will of God, and he will of God is his sanctification, and the fruit thereof is holiness, and the end eternal life. The outlook is most glorious. Even in this life our vile bodies are changed

and made like unto His glorious body, by the crucifixion of self and the consequent sanctification which ensues. It is so in every relation of life. The hands and feet may stand for the symbol of all personal energy and human intelligence. Great is the temptation to use their powers for purely selfish ends; to say to the world, I mean to seize your good and to keep it for myself. I mean to pile up riches and enjoy the fruit of my labor, and if I must needs leave all behind me, I will so lock it up in entail and process of law that the mighty force I have accumulated will remain with mine, whom I leave behind, an irresistible power in the world when I am gone. But let the nails of the cross pierce through such hands, and let the conscious mind feel the smart of self-denial, and soon the greedy fingers will relax their grip, and the thoughts will revert to Him who though He was rich indeed, yet for our sakes became poor, and then the life thus crucified will learn liberality, will not dream of monstrous fortunes of untold millions, but will before death, and in that great exit, give alms and oblations, and in some faint degree follow the example of Christ upon His cross, who gave Himself for us that we might live.

The whole idea of the Cross will give a larger aspect to life. It is not for self that love exists, nor all the sweet amenities of home. All is a holy trust from God, and self must find its crucifixion in all the just restraints which heavenly wisdom gives. Heart, mind and soul must learn to serve for higher purpose than that which purblind man would seek.—*The Churchman.*

JEWISH MISSIONS.

The Mission work of Bishop Blyth in Jerusalem and the East has so greatly developed of late years, that a large increase in the annual income of the Jerusalem Mission Fund is absolutely necessary in order to keep pace with the growth of the work. One great drawback to Missionary expansion in the East is the Society System, under which not the Bishop on the spot, but a committee sitting in London, and consisting mainly of laymen, supervises the missions, and controls the grants. To us in Canada such a system would seem intolerable. We at least believe in our Bishops and leave them free. The Bishops are responsible to the Church, which sends them. Societies are responsible only to their subscribers, who support them. Moreover the great missionary charter was given not to close corporations, but to the Apostles and after them to the Bishops of the Church.

Upon the subject, Bishop Blyth in the Second Triennial charge delivered in Christ Church, Jerusalem, last year, under the title of aid:

MISSIONARY WORK NOT UNDER SOCIETIES.

I pass on to notice branches of missionary work which are not in the hand of any Society. There are great advantages, to my mind, in work of this sort. I entertain the view held by the Scotch, Canadian, American, and other Churches, that there are apt to grow up around what is called the 'Society system' of missionary government many impediments and abuses in the way of the free and legitimate expansion of missions. This is distinctly the case in this part of the East, where any infraction of Church order arrests the attention of all other Churches. And very much depends on being able to act locally and promptly, and according to Church customs, without having to refer to England. Reference home, which descends even to minute details, and necessitates the consideration of our movements in the light of what is going on in other missions in distant and dissimilar parts of the world, is more than simply obstructive. We might as well, and as wisely, prescribe a

rule of social life grounded on what we might term the greatest common measure of the social customs of an African, a Chinaman, and an Eskimo. Nay, there is no considering the Holy Land with any other; work in the presence of other Christian Churches is entirely unique. The 'block grant' system [that of the venerable S. P. G.] does, on the other hand, give great freedom in this respect, and it usually develops local effort, and does not postpone missionary enterprise to party considerations. It is with great gratitude that I record 'block grants' which have been made to me, from time to time, by the Board of Missions of the Ecclesiastical Province of Canada. They have more than once enabled me to take up new work which unexpectedly offered, and which but for this aid I must have declined. Of the same nature is the generous aid which I receive year by year from India, and lately from Colombo and from Australia, which is collected there by the kind permission of the Bishops, and placed at my free disposal. I would include also, on much the same footing, the aid I have received from the 'Parochial Missions to the Jews Fund,' which does not fetter the management of missions aided by them. I have also received from the S. P. C. K. a grant of £100 for the last six years, of singular value in developing and directing independent school work.

DIOCESE OF MONTREAL.

The Lord Bishop of Qu'Appelle, is in Montreal and is the guest of the Rev. Edmund Wood, M. A., rector of St. John the Evangelist. He delivered the first of a series of addresses [continued during this week] in the Church of St. John the Evangelist on Monday evening, the 19th., inst. It was an earnest and simple, but touching address from the words "Father forgive them." Services during Holy week, at the several churches of the city are being largely attended. On Tuesday morning at St. Georges', the pews on each side of the centre aisle were well filled, and the number of men present was particularly noticeable. At the Cathedral, there is also a large attendance both morning and evening.

St. Georges'.—Stainer's "Crucifixion" was well rendered in this Church on the evening of the 19th., by St. Georges' choir, under the direction of the able organist Mr. Hlsley. A short address was given by the Dean. The Bishop of the Diocese was present, as well as the Dean and the assistant, the Rev. Mr. James.

St. James'.—The Lord Bishop of the Diocese held Confirmation at this Church last Sunday afternoon, when a number of candidates were presented by the Rector [Rev. Canon Ellegood, M. A.] for the laying on of hands. We believe this is the first confirmation held by his Lordship since his very severe illness. The Rev. Mr. Smith, son of the Rev. F. A. Smith, heretofore of New Liverpool, in the Diocese of Quebec, has been appointed to the position of Curate in charge of the Mission Church of the Advent in this parish, and will enter upon his duties shortly after Easter. He is very highly spoken of, both from an educational point of view, and as a preacher. He took the highest honors in his Collegiate course, and has for several years past been engaged in a leading educational Institution of the Church in the States. He is a graduate of Bishop's College Lennoxville.

It is much safer to obey than govern. Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinion, but be willing to bear the judgment of others.