

ward to it from their earliest intelligence. In this they see the safeguard of our ancient system against the *ignis fatuus* lights held up by antinomianism to those bewildered among many councillors. So deeply are they impressed with the value of this system of careful instruction of the young in dogmatic truth, followed by lay-ordination or the confirmation of the lay-priesthood (an order but little recognized in modern times), that whilst yet ministers of the modern denominations they have been known to send their children for Baptism, instruction and Confirmation and sube-Holy Communion in the Anglo-Catholic Church. (Vide "A Presbyterian clergyman looking for the Church," by Rev. Flavel Mines, late of San Francisco, California.)

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#### EASTER.

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On the 29th of this month, Easter, the queen of festivals in the christian years, will be celebrated. As rest with Christ implies previous admission to membership in His Body, to be followed by diligent labor in God's service, so true Easter joy implies that knowledge of sin in ourselves, with consequent repentance, self-denial and sanctification by the Holy Spirit which is so greatly promoted and assisted by a well-kept Lent. For this reason, the services, even including the music and hymnody ordered by the Church for the

Lenten season, is of a penitential character. By it we enter for forty days with our suffering Saviour "into the cloud," and by very contrast emerge with heartfelt joy as on Easter Day, we joyfully sing with the whole Church, waiting in Paradise and militant here in earth, the song of the redeemed,—“Christ is risen indeed, and become the first-fruits of them that slept !”

Were this contrast between Lent and Easter, by which the one prepares for the other, more generally felt, we should find our choirs, especially the younger and more volatile members, less inclined to the secular music of chant and hymn which too often, whilst it tickles the ears of the groundlings, makes the judicious and thoughtful utterly dissatisfied.

Whilst the solemn services of a well-kept Lent are great helps towards a death unto sin, the joyful praises and songs of Easter should be, as it were, a leaven which by the help of the Holy Spirit should continue—as the spirit of the remainder of the Christian year—this new life unto righteousness.

To the soul rightly attuned by true Catholic teaching, everything around, and especially the circumstances (in the true sense of the word), in and around the house of God, contains a heart-stirring symbolism. As we enter the Lych-gate, and through God's acre approach the Church door, the great lesson of death and the resurrection are forcibly impressed