

Parish and Home

Vol. X.

APRIL, 1900.

No. 5

CALENDAR FOR APRIL.

- 1.—5th Sunday in Lent. *Morning*—Exod. iii.; Luke v., 17. *Evening*—Exod. v.; or vi. to 14.; 2 Cor. v.
8.—6th Sunday in Lent. *Morning*—Exod. ix.; Mat. xxvi. *Evening*—Exod. x. or xi.; Luke xix., 28, or xx., 9 to 21.
15.—Easter Day. *Morning*—Exod. xii., to 29; Rev. i., 10 to 19. *Evening*—Exod. xii., 29 or 14; John xx., 11 to 19, or Rev. v.
22.—1st Sunday after Easter. *Morning*—Num. xvi., to 36; 1 Cor., xv., to 29; *Evening*—Num. xvi., 36, or xvii., to 12; John xx., 24 to 30.
29.—2nd Sunday after Easter. *Morning*—Num. xx., to 14; Luke xx., 27—xxi., 5. *Evening*—Num. xx., 14—xxi., 10, or xxi. 10; Col. i., 21—ii., 8.

THE RESURRECTION.

When Winter vanished silently
Before the touch of Spring,
In garden bed I placed a bulb,
A brown and withered thing.
No hint of sweetness it exhaled,
No grace of form it wore,
As in the earth I set it deep,
And strewed it thickly o'er.

In Summer, on the selfsame spot,
A rising plant was seen;
Ere long a pearly bud appeared
Amid its leaves of green;
And soon a lovely lily stood
In fair and perfect bloom;
With robe of snow, and heart of gold,
And breath of sweet perfume.

And so it is ordained for me;
Ere long this body plain
Must hide, within the quiet grave,
Its weakness and its pain.
But when at last my Lord shall come,
His kingdom to declare,
In Perfect beauty I shall rise
To Meet Him in the air.
—B. B., in *Gleaners' Magazine*.

EDITORIAL NOTES.

The deep interest that is taken in the war in South Africa, in which our brave troops are engaged and doing such good service, has naturally turned the gifts of many of our people towards "The National Patriotic Fund," the Red Cross Society, and other such excellent works.

While we rejoiced that these funds have been so generously supported, and are thankful to see them growing larger, yet we should be careful not to take our gifts away from other needy objects, and so hinder other branches of God's work.

Let us by all means dip deep into

our pockets, make as large offerings as possible, for it is indeed "more blessed to give than to receive," but let us not rob one good work to help another. Let us see to it that our mission work and other Church and charitable funds are not hampered and straitened, but in these years of plenty let us push forward every good work.

"Now is Christ risen from the dead and become the first fruits of them that slept." How joyfully we keep the glad season of Eastertide, for our Christ is not a dead Saviour, but a risen, living, powerful one, as He says Himself in the Revelation: "I am He that liveth and was dead and behold I am alive for evermore, Amen."

Let us then rise with Him to newness of life—newer, higher, holier lives.

Let us walk with Him—Enoch walked with God, and St. Paul said "To me to live is Christ," so still the disciples of the Lord may hold real, deep and sweet communion with the risen Saviour and journey along together with Him.

"Unseen yet ever near," until at last either this mortal shall put on immortality or the King return in His glory and we see Him face to face.

The Archbishops of Canterbury and York, and the Bishops of England, have issued "A Call to United Prayer."

If we could close the century with a mighty wave of united supplication to Almighty God, that our beloved Church might be cleansed of her formality, selfishness and sin, and go forward with renewed zeal to win peoples and races to Christ, it would be better even than raising a large Century Fund.

Brethren, pray!

At this season, as we gather with the disciples at the crucifixion of our beloved Saviour, as we contemplate the wonderful sacrifice made

on cross crowned Calvary, as we think of the mocking and scourging, the thorns and spear, the anguish and suffering, as we listen to His last words and know that His redemptive work is finished, two great truths might well burn themselves deep into our hearts.

(1.) "The Son of God who loved me and gave himself for me."—Making it a personal matter, through faith becoming partaker of His merits, knowing that He suffered this for each repentant and believing child.

(2.) "He died for all," (2 Cor., v, 15). And surely if He died for all, all should be told about it, and should have at least the opportunity of embracing or rejecting His infinite love.

Yet how many millions of our fellow-men have never heard of His death and sacrifice.

Well may the apostle say farther, "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

Happy the man that has grasped the fact that Christ died for him, and who is living not unto himself, but unto his God and Master, Christ, making known to others the all-embracing truth that "He died for all," that they should live, live, live unto Him.

Religious instruction is at all times a felt need. All parents realize or should realize its necessity for themselves and also for their children. But there are times when circumstances seem to give peculiar importance to peculiar phases or doctrines of Divine truth. And to my mind we live in an age which calls for the advocates of evangelical Christianity to be on the alert; to be, if necessary, aggressive. In the words of St. Paul, "To prove all things, and hold fast that which is good"—that which is true.

So far from growing lax in watchfulness or throwing aside the arms of our defence, the signs of our times