

# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, Winnipeg, Man.

Address Correspondence and Communications to  
the Editor, P.O. Box 504. Exchanges to P.O.  
Box 1968. For Business announcements  
See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully  
requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR APRIL.

- APRIL 3rd—6th Sunday in Lent.—(Notice of Days in Holy Week).
- " 4th—MONDAY before Easter.
  - " 5th—TUESDAY before Easter.
  - " 6th—WEDNESDAY before Easter.
  - " 7th—THURSDAY before Easter.
  - " 8th—GOOD FRIDAY. (Pr. Pss.: M. 22, 40, 54. Evg. 67, 88.)
  - " 9th—EASTER EVEN.
  - " 10th—EASTER DAY. (Pr. Pss.: M. 2, 57, 111; E. 113, 114, 118. Pr. Anth. ins. of *Venite*. Ath. Cr.: Pr. Pref. in Com. Ser., till 17th April instant.
  - " 11th—MONDAY in Easter Week.
  - " 12th—TUESDAY in Easter week.
  - " 17th—1st Sunday after Easter.
  - " 24th—2nd Sunday after Easter.
  - " 25th—St. Mark, Evangelist and Martyr.

AND the THIRD DAY HE ROSE AGAIN according to the Scriptures.

Fear not, I am the FIRST and the LAST: "I am He that LIVETH and was dead: and behold! I am alive for Evermore; and have the keys, of hell and of death.

ALLELUIA! ALLELUIA! ALLELUIA!

### EASTER HYMN.

Come, ye faithful, raise the strain  
Of triumphant gladness;  
God hath brought His Israel  
Into joy from sadness;  
Loosed from Pharaoh's bitter yoke  
Jacob's sons and daughters;  
Led them with unmoistened foot  
Through the Red Sea waters.

'Tis the spring of souls to-day;  
CHRIST hath burst His prison,  
And from three days' sleep in death  
As a sun hath risen;  
All the winter of our sins,  
Long and dark, is flying  
From His Light, to Whom we give  
Laud and praise undying.

Now the Queen of season's bright  
With the Day of splendour,  
With the royal Feast of feasts,  
Comes its joy to render;  
Comes to glad Jerusalem,  
Who with true affection  
Welcomes in unwearied strains  
Jesu's Resurrection.

Alleluia now we cry  
To our King Immortal,

Who triumphant burst the  
Of the tomb's dark portal;  
Alleluia, with the SON  
God the FATHER praising;  
Alleluia yet again  
To the SPIRIT raising. Amen.

### FOR EASTER-TIDE.

O God, who for our redemption didst give  
Thine only-begotten Son to die upon the cross,  
and by His glorious Resurrection hast delivered  
us from the power of death; grant that we may  
die daily unto sin, and may evermore live with  
Him in the joy of His Resurrection; through  
the same Jesus Christ our Lord. Amen.

### EASTER-TIDE.

Easter Day, as the day of that Resurrection of the Lord, from which the first preaching of the Gospel started, was naturally the first great centre of the natural Festal year; being, indeed, the crown of the Lord's Day festivals, which from the beginning became the Holy-days of the Christian week, and thus eclipsed and gradually superseded the Sabbaths of the old Covenant. But there was in the early Church a long conflict (the *Quarto-decimon* Controversy) between the sense of this natural connection with the Lord's Day and the desire to celebrate it yearly on the day—the third day after the 14th Nisan—which represented its historical connection with the Jewish Passover. The Western Church, especially the Church of Rome, insisted on the one; many Eastern Churches (from the days of St. Polycarp) on the other. Finally, by a decree of the Nicene Council, A.D. 325, the former principle prevailed; and Easter Day was fixed as the Sunday nearest to the calculated anniversary of the actual Resurrection. Being determined by the Paschal Moon, it is (in relation to the solar year) the centre of the Moveable, as Christmas of the Immoveable, Feasts.

The name Easter is derived by Bede (whose authority is great) from *Eastre*, a Saxon goddess, whose festival was the great Spring Festival. Other derivations have been suggested, probably through disinclination to find a Pagan etymology for the day; but this is far the most probable. Its old name was *Pascha*, the "Pascha of the Resurrection," both in the East and the West; and endless titles of honor and reverence were heaped upon it. For, indeed, it is the great day of distinctive religious joy in the sense of the conquest of sin and death; while Christmas, being the Festival of Childhood, allies itself with the natural joys of humanity. The Pasch-egg, the symbol of life out of what seemed dead; the salutation, "Christ is risen," of Eastern custom; the early practice of freeing slaves and ransoming captives—all show how from time immemorial Easter has been the great Festival of Christian hope and love. The celebration of it as the great Day of Baptism, and the great Day of Holy Communion, especially of restored penitents, is the graver and more thoughtful expression of the same truth.

THE ANTHEMS.—In 1549, following the Sarum Use, the second and third of these Anthems were sung "before Mattins," and followed by a beautiful Collect, expanded from the Latin, commemorating both the Passion and Resurrection, and praying that we might "die from sin" and "live with Him in the joy of Resurrection." In 1552 the Anthems were directed to be used instead of the *Venite*, and the first Anthem prefixed in 1662. The Anthems, as they now stand, dwell, first, on the sacrifice of the true Passover for us, and call us to keep the Feast of our Redemption in purity and truth, thus linking together the commemoration of Good Friday and the Easter Communion; next,

on the spiritual Resurrection of the present, through unity with the Risen Lord; and, lastly, on the Resurrection of the future, of which his Resurrection is the earnest and the ground.

### EASTER DAY.

The Collect (from the old Sarum Missal) first recites the conquest of death and opening of the life in Heaven by the Resurrection, and then prays that, by God's preventing and assisting grace, we may lay hold of its precious gift.

The Epistle is the opening of the practical teaching of the Colossian Epistle. It takes for granted our Resurrection with Christ, first, as giving us "the hidden life" of the Spirit—this hidden life being "hid in God," and this "hiding in God" coming from unity "with Christ"—as next, as promising us the appearance with Him in glory at the Great Day. Its exhortation is two-fold—to mortify our evil lusts, so as to be dead with Christ; and to have the desire, and to catch the tone, of the things above, where He sits in glory. In teaching and exhortation it thus unites the Resurrection of the present and of the future.

The Gospel is the record from St. John, not of the actual Resurrection, or of any appearance of the Risen Lord, but of the first discovery of it by St. Mary Magdalene, by St. Peter and St. John, of the faith in its reality by St. John, and of the return of the disciple after the discovery to their own homes. It may be taken as a type of the signs, the faith, and the practical results in life, of the Resurrection.

In 1549 there was provision for a Second Communion, the Collect being that of the First Sunday after Easter; the Epistle 1 Cor. v, 6-8; and the Gospel, Mark xvi, 1-8.

THE PROPER LESSONS.—The First Lessons (Exod. xii, 1-29, 29-51, xiv) continue the series of the Sundays in Lent, recording the institution and celebration of the Passover, the death of the first-born, the deliverance of the people, and the final achievement of that deliverance at the Red Sea. The Second Lessons are (Rev. i, 10-19) the vision in the glory of Him who "was dead and is alive for evermore," and has "the keys of Hell and Death;" the record (John xx, 11-19) of the appearance of the Risen Lord to Mary Magdalene; and the Vision (Rev. v) of the Lamb before the Throne of Heaven, opening the sealed book of mystery, and adored by the four living creatures, and the four and twenty elders (see the Epistle for Trinity Sunday), as the "Lamb that was slain," worthy to receive all glory and blessing.—[From Bishop Barry's P.B.]

### "THROUGH THE GRAVE AND GATE OF DEATH TO A JOYFUL RESURRECTION."

To those, who by accepting the Cross of Jesus in the fullest meaning, "pass through the grave and gate of death"—death to themselves, their own wills, their own lives—Easter means, in the true sense of the word, a joyful resurrection. Renouncing, dying to, their own life forever, the glorious, divine life of the risen Jesus has been made over to them. "The old man," with his doings has been put off forever, and the "new man," the Spirit of their risen Lord, has taken up His abode in them. A complete exchange has been made. Their spirit has been exchanged for the Divine Spirit; their will for His will; their life for His life. Their very birthplace is changed. They are born again into a higher clime. They are no longer regarded as citizens of earth; their citizenship is in Heaven. They are fellow-citizens with the saints, and of the household of God;

Their object of pursuit also is changed. They have no longer to do with themselves,