

The Church Guardian.

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SPECIAL NOTICE.

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CALENDAR FOR APRIL.

APRIL 4th—4th Sunday in Lent.
 " 11th—5th Sunday in Lent.
 " 18th—6th Sunday in Lent.
 " 19th—Monday before Easter.
 " 20th—Tuesday before Easter.
 " 21st—Wednesday before Easter.
 " 22nd—Thursday before Easter.
 " 23rd—GOOD FRIDAY.
 " 24th—Easter Eve.
 " 25th—EASTER DAY.
 St. Mark, Ev. & M.
 " 26th—Monday in Easter week.
 " 27th—Tuesday in Easter week.

GOOD FRIDAY.

THE CROSS OF CHRIST—HOW DO I REGARD IT?

We cannot better improve this solemn season, when our Church sets before us in a special manner "Jesus Christ and Him crucified," than by considering—each one for himself—the all-important question, "What does the Cross of Christ mean to me?" For according to the relation in which we stand to that Cross, so do we stand in the sight of God.

Before we can rightly answer this question, we must first ask, "How does God look upon or regard that Cross?" This is a subject that is all too little considered, and the result is that our estimate of the value of the death of Christ, and of its meaning, is often very far from what it ought to be, very far from His estimate. The value of Christ's death as an atonement for sin is now-a-days often disregarded entirely, the highest idea of the Cross of Calvary seeming to be "Christ came to show us how to die;" or, "Christ came to show us by His death the love of the Father." And so He did, but was this all? Is this all that God means by this Cross? If so, well and good; but if not, how all-important to find out His true meaning with regard to it, since our salvation must come from Him.

If we will honestly look into God's Word, that is, with our eyes opened to see whatever He has to show us, we will find written as plain as day, that God sent His Son into the world "that the world through Him might saved," not merely "learn how to die," "learn the love of the Father." We read further that "without shedding of blood there is no remission," and that it is the BLOOD OF JESUS CHRIST that cleanseth from all sin; His "blood that maketh atonement for the soul." These things are written in letters of light from be-

ginning to end of His Word, and if you are willing to take His view of the subject in place of your own, you have only to take your Bible, and look out by means of a concordance the words "atonement," "blood," "Lamb," and you will see for yourself God's meaning in the Cross of Christ, the infinite value set upon it by Him. His estimate of the importance of the shedding of blood for the remission of sins is shown by the fact that the word "blood" occurs hundreds of times in this connection, directly or indirectly, in His Word. A striking way of impressing this upon the mind was lately suggested to us by a friend. It was this: to procure a new, cheap Bible, and mark in red ink the word whenever it occurs. He said that from beginning to end it would be seen running like a scarlet line throughout the entire volume.

Having learned, by the help of the Spirit of God, the Divine estimate of the Cross of Christ, by the help of the same Spirit ask yourself, "Is this the way in which I look at that Cross?" If you cannot honestly answer "yes," do not allow yourself to rest satisfied. To make a mistake here might be serious. You cannot afford it. With God's Word in your hands, and God's Spirit offered as your Guide, you have no excuse for regarding it differently from what He would have you regard it. Do not be afraid to expose yourself to the light, but do so in humble dependence upon Him, pleading the promise that if in anything you are otherwise minded, He will reveal even this unto you.—*The Parish Visitor.*

QUESTIONABLE EXPEDIENTS.

It can, we judge, have hardly escaped the notice of any of our readers, how very largely our weekly budget of news from the different dioceses is occupied with accounts of the concerts, bazaars, sociables and entertainments of various kinds which have been undertaken for the support of the Church work in all its branches, from the ministry downwards. Were a judgment to be passed upon our Church from the record so supplied, we are afraid that most people would conclude that she was an organization for catering to people's pleasures and enjoyments, rather than ministering to their spiritual wants. This feature of the Church's life has of late so increased that it is, we think, time to draw special attention to it, and at least express the hope that all *questionable expedients may be abandoned*. In doing so, we do not wish to be understood to mean that all concerts, readings, &c., got up under the direction of the clergy are a waste of time, or in themselves undesirable. We are ready to believe that such gatherings are to a great extent most desirable, in order to provide innocent recreation for the people, and afford the clergy opportunity—and a valuable one it is—for holding social intercourse with their people and gaining a more intimate acquaintance with them. What we deprecate is, that resort should be had to concerts, &c., as a *system*—for we fear they have almost reached that stage—not for providing wholesome recreation, nor for the moral and intellectual improvement of the people, but for raising money for the maintenance of the Church and her ministrations. What we advocate is, of course, the old Scriptural principle of giving to God at least a tenth of what we earn, and the ecclesiastical mode of collecting it through the weekly offertory. Where this mode is adopted, and perseveringly and prayerfully and wisely carried out, we believe it never has, or will fail. As things are working now, it seems as if the weekly offer-

tory was not regarded as the most powerful lever for raising funds for the Church, but that recourse must be had to the means above referred to. The weekly offertory may be a slower process for raising large amounts, but we are convinced that it is the truer, and therefore better, method. At any rate, let the laity come forward more than in many parishes they now do, and undertake the work of the entertainments, &c., when they are held, that the clergy may give their undivided attention to "prayer and the ministry of the Word."

EASTER.

[From the Parish Visitor.]

Bring flowers! Bring flowers!
 Our risen Lord to greet with treasures rare,
 Pour out these breaths of love
 That He for us hath made.
 Show to the world that we are all His care,
 E'en the fair lily, growing in lowliest shade.
 Bring flowers! Bring flowers!

Bring flowers! Bring flowers!
 Death cannot claim our Lord.
 Our own loved Lord; sleep till His sweet voice
 calls.
 How blest the Easter when at His dear words
 Our souls arise,
 To meet our risen Lord.
 Bring flowers! Bring flowers!

Bring flowers! Bring flowers!
 All pure and stainless, as they grew
 To grace this Easter Day for love of Thee,
 So may our souls grow pure, and white as they,
 Till Christ our Lord shall raise us all
 Clothed with the robes of Immortality.
 Bring flowers! Bring flowers!

Bring flowers! Bring flowers!
 This day of all the days;
 For to our hearts, with joy of love untold,
 Our Lord arose to bless our souls with life,
 And blessings rich, and true,
 And graces manifold.
 Bring flowers! Bring flowers!

Bring flowers! Bring flowers!
 To deck the Holy Place
 Where Love and Faith are met with stores of
 blessing.
 Why should the shrine be bare
 That flows with bounty rare
 To every heart confessing?
 Bring flowers! Bring flowers!

Bring flowers! Bring flowers!
 Dear Saviour all this day
 So full of Easter joy, and hope, and gladness,
 Flowers must and will bloom all about our way,
 Flowers of Immortality and Peace,
 And Brightness.
 Bring flowers! Bring flowers!

—A. B. B.

EASTER THOUGHTS.

Alleluia! Alleluia! Alleluia!
 Mary turned herself back, and saw Jesus
 standing, and knew not that it was Jesus.—
 Jesus saith unto her, Mary. She turned her-
 self, and said unto Him, Rabboni!—St. John
 xx. 14-16.

* * * * *
 There are no marks of the crown of thorns
 upon His Brow, yet he looks more than ever
 a King! The placid sunrise is beautiful, but
 there is not half so much quiet beauty about
 it as reigns over that ineffably sweet Face. O
 look into His Eyes; what a depth of love,