

those heavenly virtues, and by which others may become partakers in them. Having renounced the works of darkness—that is, the world, the flesh and the devil—and devoted themselves, soul, body and spirit, to the service of God, their lives must necessarily be different from what they would naturally have been. Old things pass away, and all things become new. They live for a different object, act from different motives, and are led by a different spirit. The love of Christ, the honor and glory of God, the good of the Church, the salvation of souls, and the good of society, are the leading thoughts and motives of their lives and the inspiration of their acts.

And this is what is meant by newness of life. It is that divine life which flows from a living union with Christ, showing itself in their daily walk and conversation. Not in Puritanism, not in Phariseism, nor in any kind of affection, but in a brave, true, manly, loving, catholic spirit—in a spirit that forgets self, and lays aside all anger and wrath, and malice, and hatred, and prejudice, and narrowness, and endeavors always to act upon the same broad platform, and from the same noble and godlike motives that prompted our Divine Saviour while He was in the flesh, and which He proclaimed in the Apostolic commission, "Go ye into all the world and preach the Gospel to every creature," and that was so strikingly illustrated in the vision of St. Peter, "What God hath cleansed, that call not thou common."

There is nothing so much needed in the Church, and among Christians of every denomination, as a realization of this fact. The Church, and the cause of Christ has suffered greatly, and still suffers, from ignorance, narrowness, and prejudice—from selfishness and self-indulgence. It is time that Christians should make good their professions by realizing, and showing that they do realize that "as many as were baptized into Jesus Christ were baptised into His death," and that they were "buried with Him by baptism into His death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Let all who desire salvation for themselves, and for others, and who long for Christian unity, take heed to these things, and remember that the Church of God is a brotherhood—one with Christ, not only "one in hope and doctrine," but "one in charity."

"There are," said the late Dr. Chalmers, the eminent Scottish Divine, "many who look with an evil eye to the endowments of the English Church, but to that Church the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancy and errors when behold, as we have often done, an armed champion come forth in full equipment from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of her endowments when we think how well under her venerable auspices the battles of orthodoxy have been fought—that in this warfare they are her sons and scholars who are foremost in the field, ready at all times to face the threatening mischief and by the might of their ponderous condition to overbear it."

We admire long pastorates when it is agreeable to both parties, but we know ministers who boast they have been thirty years in one place, though all the world knows they have been there twenty-nine years too long.

A lady in United States writes:—"I am much pleased with the GUARDIAN and think it improves much."

EDITORIAL NOTES.

We notice with regret a difference of opinion existing in regard to the form in which the Centennial of the Colonial Episcopate shall be permanently marked; several schemes other than that which has been "approved" having been suggested. We are bound to say that the decision arrived at to mark it by the erection of a Cathedral at Halifax seems eminently fitting, and is one which ought to be heartily endorsed and carried out. Several years ago we visited Halifax and attended service in the *pro* Cathedral, and though the service itself was enjoyable, we could not escape the feeling that the building itself was entirely unfit for what might be called the Mother Church of this whole Dominion. The Diocese of Nova Scotia should have a Cathedral more grand, imposing and perfectly appointed than any other diocese, not alone in honour of the loyal and saintly Inglis, but as "Eusebius" has well pointed out in a letter which appeared in this paper on the 23rd Feb., "as an expression and memorial of the deep and true thankfulness to God, of Churchmen throughout the whole Dominion for the inestimable blessings conferred upon them through the introduction and perpetuation in this land of the old Church with its historic and true Episcopate. The time is short, and to make the effort successful, personal and individual preferences—right enough until decision has been made—should be abandoned and energetic, well devised, action follow.

The remarks of that ever uncertain Churchman, Dr. Phillips Brooks, of Boston, in a sermon lately preached by him touching Apostolic succession seems to have produced one good effect at least, viz.: the publication by Cupples, Upham & Co., of Boston, of a series of "Tracts for the Times new and old,"—by whom written we know not—in which the position and claims of the Church are distinctly and definitely restated. So far four have been issued. No. 1: "Reasons for not accepting the Doctrine of the Apostolic Succession." No. 2: "Reasons for accepting the Doctrine of Apostolic Succession." No. 3: "Adhere to the Apostolic Succession the safest course." No. 4: "Records of the Church; the Seven Epistles of St. Ignatius." A wide circulation of such information as these Tracts contain is the best antidote against the unfaithfulness of individual members of the Priesthood.

THE Bishop of Algoma has been appealing for several years past for the formation of a Widows' and Orphans' Fund for the Clergy of that diocese. We notice that the Ladies of the Diocese of Huron have taken the matter in hand, and propose to make it a Jubilee act working through the Women's Auxiliary Missionary Association. Certainly the object and intention are good, and we presume that notwithstanding other appeals in connection with the Jubilee this will rank amongst those of the first importance, and meet with a hearty response. We feel, however, that no demand should be made upon "the Clergyman's wife" to head the list. With the fact staring our people in the face that many a hardworking clergyman in these older dioceses is, after years of hard and self-denying work—receiving a stipend pro-

bably less than that paid to some of his brethren in Algoma, and certainly far from adequate for his own needs, a request for the contribution of even \$1 towards this very laudable object seems unfair. Let the contribution come from the women of the Church, other than the wives of the Clergy. We have little doubt many of the latter will contribute without call—none are so liberal as a rule as the clergy and their wives—but all the same no request should be made.

LENT with its duties, privileges and responsibilities is once again with us. To the individual it brings, or ought to bring, deep searchings of heart, true self denial and an earnest striving after a more perfect knowledge of the position of the soul towards God. But should there not also be a searching, as it were, of the corporate *parochial* heart, to ascertain how the parish and its members as a whole stand towards God in reference to its duties, privileges and responsibilities? and if the "searching" result unsatisfactorily, in order to amendment for the future. Is the Church's work in all its departments done and well done? Are the services well maintained? Is the parish priest well paid; and, better still perhaps, has he the loving active sympathy of each and every member? Are the little ones of the flock looked after—not by the clergy alone, but also by the laity? and gathered into the Sunday-school and Confirmation classes—and how stands the Communion class? Wo, laymen, are too apt to throw the blame upon the clergy for any deficiency in parochial work, or want of success therein, Lent offers an opportunity to "look at home."

DIOCESE OF FREDERICTON.

ST. JOHN.—*Parish of St. Paul's, Portland.*—The last of the popular series of dime readings was held in the school room on February 15th. Owing to the very inclement weather a smaller assembly than usual was present to enjoy the really excellent programme. The programme closed with some magnificent tableaux, representing "Britannia and her colonies," in six brilliant scenes. These were accompanied by the singing of the patriotic song "Rule Britannia" by Mr. Rodgers and a full chorus. While for a loyal finale the Jubilee National Anthem was rendered with great spirit.

At the call of Mr. Churchwarden Drury three hearty cheers were given for Her Majesty, and when these had subsided, three more were lustily given for the Rev. A. Reid and the ladies of the concert committee.

For the benefit of St. Mary's Sunday-school the committee gladly promised to give an entertainment on the Thursday following in the mission school room.

LENTEN SERVICES.—The following services have been announced by the Rector, Canon De Veber:—The Litany will be said every weekday during Lent at 7.45 a.m. Evening Prayer with a devotional reading every day, except Fridays, at 5 p.m. On Fridays the service will be at 7.30 p.m.

The Sunday services will be held at the usual hours.

CHOIR ENTERTAINMENT.—The chorister boys spent a very pleasant evening at the Rectory on Monday, the 21st inst. Games, singing, charades, laughter and a good supper sent all away very happy.