

TO OUR SUBSCRIBERS.

We extremely regret that owing to divers causes which, it is needless here to detail, the publication of THE GUARDIAN has been suspended much longer than intended. We found it necessary, owing to dissatisfaction with the arrangement by which the printing, etc. was done at a distance from our editorial and business office in Montreal, to discontinue publication with the number of 28th December, intending to resume within a few weeks thereafter. This, though delayed, we do this week: publishing as formerly in Montreal. We hope by this means to be able to give greater satisfaction to our subscribers and trust that we shall receive their continued support and approval. Credit will be given for three months suspension upon all existing subscriptions continued; and we will assume that subscribers do continue unless advised to the contrary. Should it be that any of them have through the suspension subscribed for any other paper and desire to discontinue we would be obliged by prompt notice and by remittance of any subscription due to 1st January, '93.

We trust that our efforts to improve THE GUARDIAN may meet with the support of churchmen generally. It will in future be printed upon much better paper than formerly and with new type throughout. We also intend, if duly supported, to give from time to time illustrations—portraits, churches etc.—thus rendering the paper more attractive. We also hope for contributions to our columns from leading clergy of the Dominion and have already the promise of kind assistance in this respect from the Very Rev. The Dean of Montreal and Rev. Canon Brigstocke, Fredericton.

We return our sincere thanks to our subscribers, alike for absence of complaint on account of the break in the publication of THE GUARDIAN and their patience in awaiting its re-appearance, as for the many expressions given of their hearty approval of its course in the past and of their earnest desire for its continuance.

THE GREAT FORTY DAYS.

There was a great unfolding of old truths to apostles during the interval between our Lord's Resurrection and Ascension. Old things became new in the new understanding of them. Much of the teaching about the Kingdom was prospective, but much also retrospective. The prayer "Thy Kingdom come" by no means witnesses that it has not yet come, for the same divine speaker tells us that it is and has been long "at hand." But the early teachings of the Resurrection are chiefly concerned with the events just past. The most conspicuous elements of it are to be found in the five wounds of Christ. They formed the first subject of contemplation after the Resurrection, and are to be thought of, 1. As proofs of the Resurrection, teaching the actual bodily identity of the Risen One with Him who was slain. 2. As a testimony that the marks of the cross must remain even though the crucified finally conquers. The cross is the great unforgotten thing in the risen life. 3. As telling us of victory no matter to what terrible extent the world may rage against us. It has already done its worst. 4. As reopened by Thomas through doubt. Doubt wounds both the doubter and Christ.

It follows of necessity that the risen life is intended to be a victorious, peaceful, progressive yet unforgetful life, and that like Christ the Christian man must be marked.

Every Lent must leave its marks, and they must be "the marks of the Lord Jesus." We cannot pass through the Passion of Christ and remain what we were before its contemplation. If there is no progress there is decay.

The words with which our Lord couples the exposition of His most glorious wounds are to be deeply meditated. They are "Peace be unto you," and Faith ("Be not faithless," etc). The latter as cause, the former as effect, with Victory implied as a middle term. They offer a most urgent invitation to all despondent souls to enquire for truth even at the risk of seeming to destroy it, even to probing with finger and hand the wounds of Christ.

If the Church is really Christ's Body it is probable that she will show wounds wrought upon her by false friends, yet that these will prove not to belong to her true character, not to be incurable, but rather to be a testimony that she is Christ's. The more the blemishes of Holy Church are considered together with her marvelous life, the more they indicate the presence in her of the Undying One.

We want to urge in the light of these remarks that our people should not be in a hurry to forget Lent or let its stern realities slip, but rather to seek that illumination and comfort which will bring all things to our remembrance.

We have quoted "the marks of the Lord Jesus" from St. Paul's Epistle to the Galatians, who were unable, through Judaizing tendencies and bondage to the idea of circumcision, to understand all that the Resurrection implied of deliverance and newness of life. The true meaning of these "marks" is "brands" used to show ownership. St. Paul meant that he was the slave of Christ, and needed no circumcision in the flesh to show it. He was of course circumcised himself, but was urgent for the freedom of the Gentiles from such an outward observance. When we serve sin we bear its brands, grievous, shameful ones, but when we serve Christ, His marks are glorious even though they seem to be inflicted on us by His enemies. Those who bear the likeness of Christ in head and hands and feet and side, may well be spared from the imposition of any other tests of Christianity.—*Selected.*

CAN any man who has a conscience, call a Chinaman a stranger, when he knows that one of the most familiar Chinese proverbs is, "If you have not wounded your conscience, a knock at the dead of night will not startle you?"

Can any man call a Chinaman a stranger when he recalls that stories like these emanate from the Chinese: "Lee was a very dutiful son. His mother was dreadfully afraid of thunder. When his mother died, her son buried her in the wood; and ever afterwards, when the summer thunder rolled, he would run to her tomb and kneeling there, say with tears, 'Lee is near, don't you be afraid mother, the Chinaman having the notion that at death, the soul divides itself into three parts; one going into the other world before the Judge, the second part in the family tablet, and the third soul making its home in the grave with the body.'

Manifestly, my dear friends, we have to bring ourselves to look humanity in the face just as it really is. Human, all of them, are Japanese and Chinamen, and we ought not to count anything that is human foreign to us. A spark of divinity is in them all, and our common Divine Father-Head, whom we all glory in and honor, is recognized by all.—*Bishop Hare.*

News from the Home Field.

Diocese of Nova Scotia.

LIVERPOOL.

A fine new pipe organ made by S. H. Warren & Son, of Toronto—the organ for which the ladies of Trinity Church have been working for three or four years, has been placed in the church here.

The organ is a two manual. The compass of manuals CC to A., 58 notes; the compass of pedals CCC to D., 27 notes. The great organ consists of 5 stops, viz., open diapason, dulciana, melodia, stopped diapason, principal. The swell organ consists of 5 stops, viz., geigen principal, viol de gamba, stopped diapason (treble), stopped diapason (bass), harmonic flute. It has also as mechanical registers, swell to great, great to pedal, swell to pedal, bellows signal; also tremolo pedal to swell organ and a swell pedal.

Too much credit and praise cannot be given to the lady workers of Trinity Church, whose untiring efforts succeeded in raising in so short a time the large sum needed to purchase so fine an instrument.

AVON RURAL DEANERY.

The 61st session of Avon Rural-Deanery Chapter took place at Windsor on the Festival of the Conversion of St. Paul. The following clergy were present at the various services of the session: The Rev. Rural Dean Oxford, Rector of Cornwallis; the Rev. Canon Maynard, D.D., retired Rector of Windsor; Rev. Canon Brock, D.D., Rector of Horton; the Rev. Dr. Willets, President of King's College; Rev. Prof. Brown, of King's College; the Rev. Dr. Bowman, of King's College; Ven. Archdeacon Jones, Rector of Windsor; the Rev. E. P. Crawford, Rector of St. Luke's, Halifax; the Revs. H. Stamer and J. C. Harvey, retired; the Rev. K. C. Hind, M.A., Rector of Newport; Rev. J. Spencer, Rector of Rawdon; Rev. E. F. Wollard, Rector of New Ross, and Rev. J. M. C. Wade, M.A., Vicar of Aylesford.

The services were all held in Christ Church school house, the Church being unfit for services, because of the confusion caused by the putting in of a new organ.

There were three services, viz.: Matins, at 9 a.m.; Litany and Holy Communion, 11 a.m.; Evensong, at 7.30 p.m. The Dean was celebrant at the 11 a.m. service, assisted by Canon Maynard, who also gave a very forcible and earnest address on the "Holy Office." Evensong was fully choral and very well rendered. The Rev. E. P. Crawford, of Halifax, was the preacher. His sermon was an earnest appeal for humble, faithful work for God.

CAPE BRETON.

The 5th meeting of "Sydney Rural Deanery" was held in St. George's Parish, Sydney, on the Festival of Conversion of St. Paul. There were present: Rev. Rural Dean Bumbrick, Ven. Dr. Smith and Rev. W. J. Lockyer.

Morning prayer was said by the rector at St. Mark's Church, Cox Heath, after which the Holy Communion was celebrated by the Rural Dean, and the sermon—owing to the absence of Rev. T. F. Draper—preached by Rev. W. J. Lockyer, on one of the lessons of the epistle for the week, viz.: "Christian Retaliation"—from the Text "Be not overcome of evil, but overcome evil with good." The Chapter was convened at the Rectory at 3 o'clock, and the usual