

room in which the unused fire-place stands. In this way a much greater quantity of this highly deleterious gas will enfuse the breathing air of the house than could arise in a long time from the breathing of those present. Carbonic acid gas, with all its danger to life, has neither taste nor smell, and will be first detected by its benumbing effect on the head and nerves. The point has been sadly lost sight of, but is seen to be very important indeed. The remedy, where the flue construction is as bad as it is commonly found, is to have a perfectly fitting "register" or stop for the flue above the grate (this is not easy to obtain I am afraid, but can be approximated); also to have the interstices of the pipe holes where they enter the chimney carefully filled in with plaster. When the grate is out of use the "register" should be plastered up for the entire summer, and the pipe-hole covers luted with plaster. The present is the right time to attend to these operations, which will require a careful plasterer or mason. The matter should certainly not be deferred to the "spring cleaning." From this time forth it will be important to get all the fresh air we can into the house, and the principal stove should be extinguished as early as possible. Some day the architects may be expected to take up the question of interior construction.

Yours,

SANITAS.

A Religious National Policy.

To the Editor of the Church Guardian.

SIR,—There are one or two serious defects in our Church business arrangements which require some little discussion. When any of the good Parishes of a Canadian Diocese fall vacant, it is very seldom that a man who has worked hard all his life in the diocese will get them. There is a tendency to give the place to a complete stranger, and one wholly unaccustomed to the particular locality and diocese. This is, to some extent, unfair to the men in the diocese; and as the remedy rests with the congregation, the people would do well, other things being equal, to have Canada for the Canadians, and the parishes for those who work in the diocese.

The peculiarity has often struck me as being a strange one. Much more attention and advertising are paid to an outsider than to one who has worn himself out in the work of the particular place. An old servant will not receive half the attention that will be paid to some protegee; and yet, common fairness demands that if there be any perquisites, the old servant ought to have them. I think that our practical Christianity wants "revising" in this particular.

The present tendency of such operations is to force the workers of the diocese to be unsettled and unstable in their work, and to be perpetually "on the look out" for work in other quarters. Surely the parishes ought to love to honour the men of the diocese, and delight in having their own kindred around them.

For necessity's sake, we are compelled to go, sometimes, to another country for our Bishops, but why we should go there for our rectors, is beyond my comprehension, and is also a stigma on our own men, colleges, and Church. And now, alas, the climax is reached, and it is becoming the fashion to send to England for the curates and new deacons. Have we no men at all in Canada? Or are our Universities and Divinity schools failures? The question needs a brisk discussion.

Yours, etc.,

WATCHMAN.

PRAYER with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth to face, so the heart of man to man."

FAMILY DEPARTMENT.

Look on Him.

O TURN those blessed points, all bathed
In Christ's dear blood, on me;
Mine were the sins that wrought His death,
Mine be the penalty.

Pierce through my feet, my hands, my heart,
So may some drop distil
Of Blood divine, into my soul,
And all its evils heal.

Thee Jesu, pierced with nails and spear,
Let every knee adore;
With Thee, O Father, and with Thee
O Spirit, evermore.

Good Friday.

WHY should Christ have had to die for man's Redemption. Oh! it is a great mystery. That the Spotless Lamb of God should have had to assume all the vileness of the world's sin, and bear the guilt and punishment which mankind has so justly incurred! Who can dwell upon it without being lost in amazement! Amazement of the great love of Jesus Christ for man, and amazement that man refuses to be influenced by so marvellous a manifestation of that love. Willingly, we must remember, He gave Himself up to the fury of the Jewish hatred. "I have power to lay down my life; and have power to take it again." "Put up thy sword into its sheath, the cup which My Father hath given Me shall I not drink it?" With a full consciousness of all that He was to bear, He "gave His back to the smiters," and his "cheeks to them that plucked off the hair," and His "face to shame and spitting." "He endured the agony and Bloody Sweat, the Cross and Passion." "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow which is done unto Me, wherewith the Lord hath afflicted Me."

"They shall look upon Me Whom they have pierced."—*Zechariah xii. 10.*

Which surely is continually, all our life long, to be done by us, and at all times some time to be spared to it, but most requisite at this time, when every Scripture that is read soundeth nothing, but this unto us, and in the Holy Sacrament "His death is showed forth till He come," and the mystery of His piercing so many ways so effectually represented before us.

Now as it was sin that gave Him these wounds, so it was love to us that made Him receive them; so that He was pierced with love no less than with grief, which sight ought to pierce us with love too, no less than with sorrow. With one, or with both, for both have power to pierce; but specially love, which except it had entered first and pierced Him, no nail or spear could ever have entered.—*Bishop Andrews.*

Easter.

RISEN with Thee, my Saviour!
Risen with Thee to life!
To peace and sweet assurance,
From doubt, and care, and strife.

Risen with Thee, my Master!
Risen with Thee to Light!
To pure and holy gladness
From sin and sorrow's night.

Nailed to Thy cross and buried
In Thy dark tomb the past;
Now Thy dear steps to follow,
Which lead to Heaven at last.

O Easter dawn! I hail thee
With trembling joy and fear!
So vast the mercy shown me,
The Risen Lord so near.

Easter Joy.

ON Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it." This festival has doubtless been observed from the Apostolic age, though the time of its celebration varied very considerably in the different parts of the Church. The original name of the festival was *Pascha*, which was applied, however, not merely to Easter Day, but to the previous week and the following days also, the whole commemoration including fifteen days. This period was divided into the *Pasch* of the Crucifixion and the *Pasch* of the Resurrection. The French still call the festival *Paques*.

In the Eastern Church Christians salute each other on Easter Day with the words "Jesus Christ is risen from the dead," to which the answer is made, "He is risen indeed." The anthems prescribed for Easter Day, to be used instead of the *Venite*, are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two remind us how we should keep the feast; the next three, that Christ can die no more, and that we died unto sin in Baptism; the last two, that Christ's Resurrection was the pledge of ours.

To us the joy of Easter is the assurance that our Redeemer liveth. The broken seal of the Jewish priests has set a seal which cannot be broken to the reality of our Atonement. Yes, more than this; we know Jesus at the empty tomb—not a dead Christ, but a living one; not merely our Atonement, but our Eternal Priest; not merely pouring out blood for pardon, but communicating a deathless life;—and so we will not give place even to Mary Magdalene in sacrifice of love to-day—the joy of those who "were dead and are alive again, were lost and are found." Thus we, too, may feel with David, "Joy cometh in the morning!" "This is the day which the Lord hath made; we will rejoice and be glad in it." No shadow must come in between our souls and the gladness of the love of God upon this day of the Resurrection. Sometimes we must weep for sin, but not to-day when we see that meeting of the risen Lord with Mary Magdalene. We cannot always shake off a fear of death, but we face the King of Terrors to-day with the rapturous song, "Jesus lives! No longer now can thy terrors, Death, appall us!" Sometimes our hearts will sigh for the precious ones gone on before us, but at Easter, as we stand beside their very graves, peace flows into the wounded spirit, and we rejoice with a joy like that of harvest—an anticipation of the joy which shall throb throughout creation at the harvest of the Resurrection.

Typical Significance of the Passover.

THE release from bondage, and the redemption from death of the Israelites, commemorated by the Passover, were symbols also of greater salvation from the slavery of sin, and from exposure to eternal death wrought out by the sacrifice of Christ in behalf of his followers.

1. The lamb without blemish typified Jesus, whom John calls the Lamb of God, whom Peter describes as a Lamb without blemish and without spot, of whom Pilate said: I find no fault in Him, and who is called the Holy, harmless and undefiled. The innocence, purity, meekness and gentleness of our Lord's character are all beautifully prefigured in the young and most perfect specimen that could be selected from the entire flock.

2. The lamb slain is a type of Christ laying down his life for sinners. Christ is our Passover (1 Cor. v., 7). Without the shedding of blood is no remission of sin. Isaiah prophesied that Jesus should be brought as a lamb to the slaughter, that he should be an offering for sin, and that he should be bruised for our iniquities. And Paul says there is no condemnation to them who are in him (Rom. viii., 1).