

Family Department.

L. E. N. T.

(Written for the Church Guardian.)

Once more the Church, her children call
With solemn voice, and low,
To mourn their many grievous sins,
In penitence and woe.

And now must we our sins bewail,
With oft a heart-felt prayer
That Christ, the holy Prince of Peace,
Will bend a pitying ear;

When many deep and secret sins,
The heart with anguish rive,
That He will bear the sorrowing soul,
And hearing, will forgive.

Christ hear me now, as on my knees
To Thee for aid I come,
Teach me, O Lord, to please Thee here
And reach my heavenly home.

Oh! let this fast of forty days
To us be surely blessed,
To many a weary sin sick soul,
May it bring calm and rest.

The fight is hard, the warfare long,
Men's hearts to Thee are cold,
The world is full of lukewarmness,
Thine enemies are bold.

Thou knowest, Lord, how hard it is
(For naught is hid from Thee)
To fight against temptation, and
A faithful soldier be.

But, O dear Lord, I humbly pray,
Remember not the past,
Oh help me on my earthly course,
And take me home at last.

VERONA.

I could sit, and sit and weep
Over my heart's sorrow;
But on Thine Arm Thou bidst me sleep,
And wait Thy morrow.

If most forgiven could most love,
Sweet were my sadness;
I should be a winged dove,
And drink wells of gladness.

GOD OUR SAVIOUR.

"There hath no temptation taken you but such as is common to man."

The Apostle here states a truth which we are all prone to overlook. We think when we have felt Satan's attacks, or when we have allowed ourselves to be overcome by a temptation, that surely never was man so tempted as are we. That if only we were this or that one other than ourself, or of this or that trade, or business, or profession, how differently should we act, and how easy then would it be to do the thing that is right. But the Apostle makes very plain that this view of our individual life is altogether a delusion. He declares that every man and woman is subject to temptations of the same degree, if not of the same kind, and that Satan is cunning enough to attack every one in his or her vulnerable, their weakest point, so that, as far as Satan is concerned, no man is better off than his neighbour.

But after having so assured us respecting this oft-forgotten, or oft-unrecognized truth, the Apostle consoles those to whom he is writing, and us with them by adding these most comfortable words: "but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it."

No man or woman can of his or her own unaided strength overcome the temptations of the evil one. It is well for the young to accept this as a tremendous fact. Alas! it is too well known to those who have come to maturer age, for they have over and over again been made painfully aware, when trusting in the arm of flesh, how powerless it is to prevail against Satan's attacks. And yet, notwithstanding the common experience, how very many still continue to seek for no other aid, to trust to no higher power. How many even in the face of these and other no less distinct expressions of Scripture, wonder why they have been so signally disappointed, so miserably defeated in the encounter.

God, dear reader, is ever ready to help those who feel their weakness, those who would be the victors in the fight. His gracious protection is vouchsafed to those who call upon Him. His almighty arm is outstretched to deliver and save. It is not that God is not near, or that He is not willing to befriend and succour His tempted ones that so many are overcome, but it is altogether our own fault. We rely upon our own strength. We will not look to Him. We ask not of Him

the way of escape. Dear reader, Christ, our Saviour, shows us the way in which we should walk, and He goes before us to make it plain and safe. The Lenten time calls us to prayer, self-examination, self-denial and watchfulness, it points us to Christ in His Temptation and Agony, and it bids us at His Cross learn wherein lies our strength, and whereby to conquer the great Enemy of souls.

EMBER WEEKS.

These weeks, so called because the Wednesdays, Fridays, and Saturdays are Ember days at the four seasons, viz.: after the 1st Sunday in Lent, the Feast of Pentecost, the 14th September, and the 13th December. The original intention of the Ember days was, probably, to consecrate, with fasting and prayer, the four seasons of the year,—Spring, Summer, Autumn and Winter. They were fixed as days for the ordination of ministers by the Council of Placentia in the year 1095, and were probably selected as being occasions of peculiar solemnity, and fairly distributed over the year. The imploring of God's blessing, by fasting and prayer, upon those about to be ordained, is in conformity with the practice of the Apostolic Church. Thus we find it said of the "prophets and teachers" who ordained Saul and Barnabas at Antioch, "And when they had fasted and prayed, and laid their hands upon them, they sent them away." Acts xiii. 2. The reasons why the ordinations are fixed to set times are thus stated by Wheatly:—"That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon it. 2. That both Bishops and candidates, knowing the time, may prepare themselves for this great work. 3. That no vacancy may remain long unsupplied. 4. That the people, knowing the time, may, if they please to be present, either to approve the choice made by the Bishop or to object against those whom they know to be unworthy." EVAN DANIEL.

Wednesday, Friday and Saturday of this week are Ember days, and on Sunday next there will be ordinations held. Remember Bishops and candidates in your prayers. (See prayer in Prayer Book.) There is great occasion both for hearty and devout prayer that God would "send forth labourers into His vineyard;" that He would put it into the hearts of fathers and sons—the one to give up for, and the other to be willing to enter upon, so arduous and responsible, and yet so glorious, a work, and also that the Spirit of God may abound in the hearts and lives of those who shall be called to any office and administration in His Church.

SOME of our Presbyterian friends are coming to see that Lent has some very important uses, especially in view of the way in which the churches in the city are becoming demoralized in consequence of the rush and hurry of the season, to be followed by the summer vacation. The Rev. H. J. Van Dyke, for instance, writing to the New York Evangelist, is, for one, thankful for the temporary barrier which the return of this season sets up against the tide of worldliness, for the opportunity it presents to bring our churches for a time under the steady influence of the Gospel, and to press home the claims of Christ's kingdom upon the careless and impenitent. The editor agrees also that the season of Lent, as observed by the Episcopal Church, is a breakwater against the tide of worldliness that is coming in like a flood. Accordingly, Dr. Van Dyke is going to revive the old-fashioned protracted meetings, at which some of the most noted ministers in Brooklyn will take part in the services. This is all very well as far as it goes, but to what extent will protracted meetings in two or three churches stay "the tide of worldliness" who can help remarking how many observances of the Church find imitation while it grievously fails to take their place? N. Y. Churchman.

SACRA PRIVATA.

Ejaculations before receiving the Holy Communion.

Give me, O God, a love for thy Scriptures, and a true understanding of them. O Jesus; upon my understanding; cause me to love Thy Word, and to order my faith and life according to it.

May I, O Jesus, love Thy Word; make Thy Gospel my delights, and continue

in the practice of Thy Law unto my life's end.

"The Holy Spirit shall guide you into all truth." John xvi. 13.

O, Holy Spirit, make me to understand, embrace, and love the truths of the Gospel.

Give, O God, Thy blessing unto Thy Word, that it may become effectual to my conversion and salvation, and to the salvation of all that read or hear it. Give me grace to read Thy Holy Word with reverence and respect becoming the gracious manifestation of Thy Will to men: submitting my understanding and will to Thine.

Let Thy gracious promises, O God, contained in Thy Word, quicken my obedience. Let Thy dreadful threatenings and judgements upon sinners fright me from sin, and oblige me to a speedy repentance, for Jesus Christ's sake.

Cause me, O God, to believe Thy Word, to obey Thy Commands, and to fear Thy Judgments, and to hope in and depend upon Thy gracious promises contained in Thy Holy Word, for Jesus Christ's sake.

Grant, O Lord, that in reading Thy Holy Word I may never prefer my private sentiments before those of the Church in the purely ancient times of Christianity. Give me a full persuasion of those great truths which thou hast revealed in Thy Holy Word.

A Confession of God's Glory.

When I seriously consider, Great God, my dependence upon Thy Providence, and that the favors and mercies I have received are infinitely more in number than the acknowledgments I have made, I am justly ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of Thy blessings from descending upon me. Forgive, O Merciful Father, my past negligences, and give me grace for the time to come to observe and to value Thy kindness as becomes one who has received so much more than he deserves. Preserve in my soul, O God, such a constant and clear sense of my obligations to Thee that upon the receipt of every favour I may immediately turn my eyes to Him from Whom cometh my salvation; that Thy manifold blessings may fix such lasting impressions upon my soul that I may always praise Thee here on earth, until it shall please Thee, of Thy unbounded mercy, to call me nearer the place of Thy heavenly habitation, to praise my Lord and Deliverer to all eternity. Amen.

KILPIN'S PENITENT SON.

Rev. Samuel Kilpin gives the following account of his son: On one occasion, when he had offended me, I deemed it right to manifest displeasure, and when he asked a question about the business of the day, I was short and reserved in my answers to him. An hour or so elapsed; the time was nearly arrived when he was to repeat his lesson. He came into my study and said, "Papa, I cannot learn my lessons unless you are reconciled. I am very sorry I have offended you. I hope you will forgive me. I think I shall never offend again." I replied, "All I want is to make you sensible of your fault. When you acknowledge it you know all is easily reconciled with me." "Then, papa," said he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on both sides. "Now," exclaimed the boy, "I will learn Greek with anybody," and was hastening to his study. "Stop! stop!" I called after him; "have you not a Heavenly Father? If what you have done has been evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to Him first. I know that except He was reconciled, I could do nothing;" and with tears fast rolling from his cheeks, he added, "I hope—I hope He has forgiven me; and now I am happy." I never had again occasion to look at him with a shade of disapprobation.

LITTLE MARGERY.

Margery is the name of a little girl, an only child. She is not a spoiled child, but carefully indulged. She is always unhappy if not in time for grace. Sometimes her parents would wait a few moments for her, and seeing that she took advantage of this, her mother told her if she did not come when the bell rang they would not wait for her. One day this promise was carried out, and when she

appeared she was told to say her own grace. She looked very sullen with downcast eyes, and remained evidently in deep meditation for a few moments, and then said her grace. She then looked into her mother's face with a cheerful smile, and said, "I have had a fight with the devil." No doubt she had, poor child—and conquered.

THE TRUE WAY.

THE scarcity of revivals throughout the country is in part explained by a contemporary journal, on the ground that the accessions to the churches is largely through the Sunday-schools. "These come, not through especial revival excitements, but from the healthier ordinary methods of divine grace." The exact truth seems to be that revivals, considered as a working system by which to multiply conversions and recruit the churches are more and more distrusted. It is as if nature should suddenly start up to do through the regular processes of the seasons. There must be thousands and thousands of people who dread these periodic excitements, as they are certainly thousands more who remember them with feelings of revulsion. Now, the Church has always insisted on these healthier, ordinary methods of divine grace because they stand to reason. She welcomes these revivings or quickenings of the Spirit which come of right conditions and unusual earnestness, just as in spring-time or harvest we welcome days of unusual warmth in which to bring things forward; but why should the Church mistake these healthy quickenings of the Spirit for the feverishness of perturbed spirits and excited nerves? It may seem ungracious to criticise any method through which people become Christians, but the Church, at least, prefers a method which stands to reason and nature, and which builds people up in Christian character by those orderly processes which are attended with no revulsion and dread, save the dread of sin and its disastrous consequences.—N. Y. Churchman.

HE'S BEEN A SOLDIER BY HIS WALK.

These words attracted my attention as, awaiting the arrival of my own train, I watched a third class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier by his walk," was in reference to an erect, firm-treading man who had alighted from the train, and had evidently been an object of interest to his fellow-passengers.

"Ay, and he's been a soldier by the way he carries his pack," said another.

"Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed. "Did you hear the remarks of your fellow-travellers, my friend?"

He smiled as I repeated them, and said,

"Just as it should be, sir—just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He again gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier by his walk?'"

"I have a burden in the form of a daily cross, to carry. Do I bear it as to leave no doubt where I learnt to carry it? Do I bear it soldierlike?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark of me true, 'He must also be a soldier by the way he behaves to all—taking affront at nothing, but supposing the best of our actions?'"

"FOLLOW COPY."

PRINTERS have a rule that every compositor must follow the copy in printing any book or paper.

A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed.

In progress of the work the lad turned aside and asked the foreman if he should "follow copy," that is, set up just as it was written.

"Certainly," said the foreman, "why not?"

"Because this copy is not like the Bible, and professes to be the language of that book."

"How do you know it is not like the Bible?"

"Sir, I learnt some of these verses at a Sunday-School ten years ago, and I know two of them are not like the Bible."

"Well, then, do not follow 'copy,' but set them up as they are in the Bible."

The lad got the Bible, and made it "copy"—his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or in daily life, but what is like that great moving and divinely-written copy.—School.

A TRUE and steadfast faith must be hold upon nothing else but Christ: in the affections and terrors of conscience it has nothing else to lean upon but the Redeemer, which is Christ Jesus.

Too many study to the full their own advantages, while their weakness and defects they skip over, as children skip the hard words in their lessons; and that are troublesome to read.

THE EDITORS' BOX.

[Questions to be addressed to THE CHURCH GUARDIAN, Box 120, Montross, N.J.]

5. What is the meaning of the words "Holy Grail" in these lines of Tennyson?

"A gentle sound, an awful light,
Three angels bear the Holy Grail,
With folded feet, in stoles of white
On sleeping wings they sail."

STUDENT.

A. The Holy Grail is the "Sang Real," or true blood of Christ, which the old traditions state was contained in the vessel used at the Last Supper. This, according to the "Mists of Arthur" was a precious relic, and hidden from mortal eyes, because of the sins of the land. It suddenly appeared before King Arthur and his Knights. The Knights set off to seek it. The qualifications were self-denial, patience, endurance, faith, courage and constancy. Sir Galahad was the only Knight who saw it again. At his death the vessel vanished for ever. It seems to have been the symbol of the yearning common to all ages after something higher than they possessed.

6. Can you tell me anything about St. David?

ELLEN.

A. We are able to inform "Ellen" that St. David, or as it is sometimes written, St. Dewi, is the patron Saint of Wales. He was the son of Xantus, of the British royal family. He founded twelve monasteries in Wales, and was made Bishop, or some say, Archbishop, of Caerleon-on-Usk. For safety from the Saxons, he transferred the See to Menevia, ever since called St. David's. He died in the year 612, on March 1st, still celebrated by the Welsh. Ten Churches in England are named in his honour. The See of Caerleon, or St. David's, was founded in the 2nd century. The present Bishop, the Rt. Rev. Dr. Jones, is the 119th in Historical Succession from the first occupant.

BOOK NOTICES, &c.

THE ILLUSTRATED SCIENTIFIC NEWS.—One of the handsomest of publications is the Illustrated Scientific News, published by Munn & Co., New York. Every number contains thirty-two pages, full of engravings of novelties in science and the usual arts. Ornamental wood work, pictures, vases and objects of modern and ancient art are finely shown. The March number contains, among various other subjects illustrated, a full description of the manufacture of paper hangings, with engravings; how the deceptive curve is produced in casting the ball by a baseball pitcher, his attitude, how he holds and handles the ball, all fully illustrated. The number before us also contains engravings of Capt. Eads' proposed ship railway across the Isthmus, and a novel hydraulic railway locomotive. In addition to all this it contains many valuable recipes for artisans and housekeepers. This publication will be found instructive and entertaining to all classes, but will be best appreciated by the most intelligent. Published by Munn & Co., 37 Park Row, New York, at \$1.50 a year, and sold by all news dealers.