

Church. It is no wish to be confronted again with the disguised Frankenstein of a man made creed from which they have just escaped. It is in the Church that the Unitarian learns exactly what the Pastoral declares, and what has been confirmed by the experience of hundreds of ex-Unitarians, now earnest and loyal Churchmen, namely, that "there is no Christ save the Christ of the Catholic Church."

THE LENTEN FAST.

The announcement of Lent comes with different degrees of meaning to the ears which hear it. To a large portion of the Christian world, it is a sacred and greatly venerated portion of the Christian year. To society, sated with the whirl of fashionable gayety, it gives a wholesome pause, allowing time for girlhood's paling cheeks to renew their roses, and for weary matrons to take breath before the renewal of receptions, parties, kettle drums, and routs of one sort or another.

It is a good sign, betokening an approach of that fraternal spirit, which should always and everywhere be chorded to

Blest be the tie that binds
Our hearts in Christian love—

that Lent is more and more coming to be regarded with cordiality, and recognized as having a sphere and office of its own in the religious economy by believers of all denominations. The most iconoclastic Presbyterian, the most enthusiastic Methodist, can join hands with Romanist and Episcopalian in this acknowledgement, viz.: that it is well to have occasional seasons of profound humiliation before God on account of sin; that fasting and prayer are the outward expressions of inward humiliation, and that only in times of quiet and meditation can the soul-life grow and thrive. . . . The union of the mystic element with the active, the giving up deliberately and cheerfully a set portion of our time to communion with God, has its uses, if we would have the symmetrical, rounded and harmonious spiritual life. In all ages the Church has considered fasting, either partial or entire, during some stated portions of time, as a distant and efficacious means of grace. Many individuals, whose piety has been of the highest type, have practiced it, finding in the mortification of the appetite a step towards God. At certain intervals, when the sudden pressure of calamity, the terrific weight of disaster, the wild on-sweep of pestilence, the defeat of splendid armies, or some agonizing apprehension of evil has made a nation panic-stricken, it has obeyed the instinct of the race, under all skies and flags, and in every stage of historic progress, and proclaimed through its governors or kings a national fast.—*The Christian at Work.*

RULES FOR LENT.

Some persons in their religious life thrive on rules, others do the best free and unhampered, without any rules. For those who want rules, those of St. Benedict will cover the needs of most persons and circumstances. There is one rule however that everyone should establish, viz: Read the Bible. If not a habit, Lent is a good time to begin to make it a habit. This is the sorest need of the present generation, the habitual reading and the careful study of God's Holy Word. To say nothing of the shoals and floods of newspapers and common books that are making a dreary intellectual and moral desert; even among those minded to a devout cultivation of personal religion, the Bible is drowned out with the multitude of so called religious works. An experienced pastor when asked by one of his flock to recommend some books for Lenten reading, replied, "first, the

Bible, second, the Bible, third, the Bible." Why go to the streams, diluted, and often tainted with human errors and imperfections, when we can drink at the fountain?—*Church News, St. Louis.*

DEAR FEAST OF LENT.

Dear Feast of Lent! O bring me rest;
Draw me from worldly things aside,
And let my heart receive as guest
The Lord who for me lived and died.

Let me know more my sin and loss:
The sin how deep, the loss how great,
Then lead me to my Saviour's Cross,
And all His agonies relate,

Until my heart no more can bear;
Until the sweetness and the pain
Of penitence are mine; till there
His love shall grow where sin did reign.

Let me with care His pathway trace
Through earth's temptation, toil and strife,
That I may run and win the race,
Whose prize is deathless sinless life.

So let me learn, so let me grow,
Till faith and love in me are blent,
Then of God's means of grace I'll know
That thou art one—Dear Feast of Lent.

—*Thomas Spencer.*

AS TO REVIVALS.

It is a question even among those denominations that make use of them whether revivals as now conducted are of positive value in extending the gospel of Christ among men. The sentiment in regard to them in some quarters may be expressed by the remark of a person when told that a revival was going on at a certain place, "then you may expect a carnival to follow very soon." Even the parochial missions in the Church carried on without artificial excitement do not meet with universal favor. But all Church people without exception believe most thoroughly in revivals, though it depends on what you mean by the word. That annual revival which has been the custom of the Church for centuries, which has the fixed approval of experience, which is a stable institution, which is philosophical, which is the outgrowth of personal needs in religion, and which springs spontaneously out of the footsteps of Christ, is the LENTEN revival. And having this regular revival season in the Church, we do not see the need of artificial machinery at irregular periods for waking people up about their future welfare. The fact is, there is an error at the basis of the entire theory of the modern revival. It goes upon the supposition that God is asleep or forgetful or absent, and only makes Himself known and His power felt when we get ourselves into a fever of excitement. But the Holy Spirit is present at all times in all places, alike in power, alike in love, ready to lead men to the light, and to baptise them with fire. And just in proportion as men come into His presence will they obtain the light of truth, the fire of cleansing, and a sense of security for the soul. The business of a revival then is to show men that the kingdom of God is here, and that we must put ourselves in the right frame of mind to be citizens of that kingdom. And that business must continue through three hundred and sixty-five days in the year. It is true that there are times of apathy among men in regard to holy things, the spiritual; then the thoughtful and earnest must rise to fresh prayer and work. We believe this quickening coming every year in Lent flowing harmoniously in the ongoing of the Church—and not a detached, outre thing—will

accomplish the best results in securing the finest quality of spiritual growth, and in bringing souls into the kingdom of our Lord.—*Church News, St. Louis.*

LENTEN MEMENTOES.

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.
2. That the testimony of Christians whose testimony is worth having is that there is much profit in a well-kept Lent.
3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.
4. That the purpose of fasting is not to prostrate God by making ourselves miserable, but to gain control over our appetites and desires.
5. That whenever money is saved to us by our Lenten self denial in food or pleasure, the discipline of self-denial is not complete until we have devoted that money to the Lord.
6. That all our self-examinations should be unbiased, our object being not to find what can be approved, but what must be corrected.
7. That our Lent will profit us just in the proportion in which it brings us near to Christ and makes us more like Him.—*Selected.*

"OUR QUEEN."

[We take the following from the *New York Churchman*.—*EDR CHURCH GUARDIAN*]

Queen Victoria has some excellent old-fashioned notions, showing her staunch character and depth of conviction, though they are not allowed to intrude in her intercourse with her people in a way to give unnecessary pain. Her strength of character and loyalty to principle, however, are well known, and her influence on the manner and morals of her long reign has been great, and eminently wholesome and elevating. While in America certain things are condoned by society, especially to wealth and influence, it is otherwise in England so far as the Queen's example is concerned, and in the one realm in which her precedent is law, that of social observances, she has always thrown that influence in favor of the best and higher interests of the social organization. For example, as head of the national Church establishment it is easy to see how the modern tendency toward liberalism might have been greatly accelerated by a less conscientious and religious sovereign. In the matter of divorce, for instance, no woman who has ever been divorced from her husband can be received at the royal receptions at Buckingham Palace, nor can any one who has changed his or her religion, if the Queen knows it. This latter trait may not be altogether commendable or consonant with justice in all cases, but as the head of the Established Church there is a consistency in it that excuses it. And the Queen's example in this respect is at least wholesome, as inculcating the fact that one's religion is not a thing to be put on or off as one's coat. It was a weighty responsibility that devolved upon Princess Alexandra Victoria on the morning of June 2, 1887, when the death of William IV. made a mere girl Queen of Great Britain and Ireland, but that responsibility has been worthily and nobly borne, and when her long reign is ended there can be no more fitting epitaph for the Queen, whose name will recall one of the brightest eras in English history, than the lines of her laureate poet:

"She wrought her people lasting good;
Her Court was pure; her life serene,
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife and Queen."