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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.  
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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"Therefore, now saith the LORD, turn ye even to ME with all your heart, and with fasting and with weeping and with mourning: And rend your hearts and not your garments, and turn unto the LORD your GOD."

## THE CALL OF LENT.

BY MARY THOMAS CARSTENSEN.

To prayer! to prayer!  
From temple wall,  
O'er hill and dale,  
Loud rings the call  
To prayer!

To prayer! to prayer!  
The trumpet note  
Now sounds afresh,  
Afar to float,  
To prayer!

To prayer! to prayer!  
Lord, in Thy woe  
In wilderness  
Thou kneelest low  
In prayer.

To prayer! to prayer!  
Oh! let me be  
With Thee, dear Lord,  
On bended knee  
In prayer!

To prayer! to prayer!  
Hearken the call  
To fast and pray,  
And humbly fall  
In prayer.

To prayer! to prayer!  
To Him Who dies  
That thus with Him,  
We too may rise  
To Prayer!

To prayer! to prayer!  
Before the Cross  
On Which he saved  
Our souls from loss.  
To prayer!

Brooklyn, Ash Wednesday, 1890.

## "OUR CRYING SIN."

BY MARCELLA V. HARDENBERG.

It comes the solemn Lenten time  
When from the world apart,  
We Christians should review our life  
And try our inmost heart.

Before Jehovah's searching sight  
All guilty we must be,  
But yet I think our crying sin  
Is lack of charity.

Proud Pharisees, we thank the Lord,  
Are not as others seem;  
Our glass can magnify the "mote,"  
But quite o'erlook the "beam."

Is our own garb so undefiled,  
Our heart so white within,  
That we may draw our robes aside  
And spurn the child of sin?

Can we stand up with spotless hands,  
Pass sentence on another,  
Unpitiful lift the murderous stone  
And slay an erring brother?

If Christ such mercy showed to us  
As we to others show,  
How swift would be our punishment,  
How sure would be our woe!

Now in the holy LENTEN time  
Teach us our guilt to see;  
Oh! send, most needed of all gifts,  
The grace of charity.

—Brooklyn, 1879.

## A LENTEN PASTORAL.

[The following Pastoral addressed several years ago by the Rt. Rev. F. D. Huntington, D.D., to the clergy and people of the Diocese of Central New York, contains so much of admirable and helpful instruction and suggestion that we give it in full to our readers on this first day of Lent, 1894.—Ed.]

MY DEAR FRIENDS: To many of you the return of our appointed yearly season of special devotion will be welcome. These will gladly find in it a help in breaking away from a too absorbing pursuit of the less noble pleasures and less lasting possessions of the present life; a support to their better resolutions; a defence against the eager tyranny of business and society; a graciously provided means of ascent to a higher plane of thought and action; and they will thankfully avail themselves of its multiplied ministrations. Others will enter upon it, no doubt, with that frivolous indifference which is the habitual attitude of their minds toward the great realities of both this world and the next. Perhaps some will be impatient at its sober interruption of indulgences which are not the less forbidden because they are fascinating, or the less destructive because they are popular. None of you will think it strange if I use the privilege of my office—and I hope none of you will regard it as a mere piece of official prerogative—to put you in mind of a few duties which all of us alike too easily forget. You know that I do it with love in my heart for you all.

Remember that, so far as Lent is disesteemed, what brings it into discredit is not its purpose, which is the increase of love to God and man, or its original credentials, which are Scriptural, or its true spirit, which is that of unselfishness and modesty, or its services, which are reverent, orderly, and after a divine pattern. What exposes it to the only contempt it has any cause to fear is insincerity or inconsistency in us who profess to keep it, or acknowledge that we ought to keep it. There may be those who, from a jealous prejudice, an uneasy conscience, or a hidden hatred of the law of our Lord, sneer at our forty days of watching and prayer and fasting, just as they would, if they dared, sneer

at His. That will not hurt us in the least. Shallow piety, religious affectation, bad temper, uncharitable tongues, a term of outward solemnity set in between long stretches of worldliness, meanness, greediness and vanity—those will hurt us, and they ought to hurt us. They will disgrace us at any time of the year, in church or out. They only do greater damage here than elsewhere because they are in direct contradiction against the declared object of the observance. Keep it heartily, thoroughly, and while God blesses it men will honor it.

The whole doctrinal and ecclesiastical system of the Church tends to practical and visible results. It is not an end to itself. It ends in the production of character. That is the end of Lent. Character is not produced without a sharp sense of the distinction between right and wrong, obedience and disobedience to the Supreme Law, holiness and sin. The primary idea of a Lenten fast is to sharpen this distinction. Through his repentance and voluntary self-privation it not only brings out vividly to man the fact of his own badness, but it sets him, as by a moral wrench, onto the side of the Almighty, and gives him a firm vantage-ground in the struggle. What he gives up thrusts upon him a painful but wholesome conviction that he has received more than he deserves, and so puts him upon amending his ways by renewing his heart. Dissatisfaction, shame, gratitude, aspiration, hope, work together. Under a humiliating yoke he passes into the conscious freedom of one of the sons of God.

Our Church does not weigh out your food, or sort the colors of your dress. She calls you to "a reasonable service." What is that? St. Paul says it is to present your bodies as well as your souls "a living sacrifice, holy and acceptable unto God," for you are consecrated in baptism and made members in Christ. You eat more than you need, or drink what you ought not. Try forty days of strict temperance, and see how it shows you a better way. If you turn what you take from your own appetite, in eating or apparel, into more liberal offerings for charities and missions, you will be doubly blessed.

You make an idolatry of your business. God bids you be diligent and not slothful in it; but He forbids you to be unscrupulous, deceitful, excessive, selfish in it. Draw a little off from it, and look at it in the light of His everlasting will.

Society is not a sin; but it is full of temptations to sin. Leave it a while, and prove yourself whether your lips do not need to be purged of its lies, slanders, and poisons. You are entangled in some dangerous alliance. Here is a sharp and heavy wedge coming down at Ash Wednesday to cut it asunder, and leave your manhood or womanhood upright and clean.

Doubts bewilder or depress you. Draw nigh, till the day of the mighty fact and glorious feast of the Resurrection, to the source of all truth and peace, and see if disbelief does not yield to assurance, and if the distressing problems of suffering and inequality are not cleared up by light from beyond the world.

If you expect any solid fruit from this observance, you will have to make some method as to your self-denials, your religious reading,