# Jamily Beganinent.

THE LENTEN CALL.

(Written for the Church Guardian.)

"Could yo not watch with Me one little hour ?" Across the sombre ages, once again-We hear Thy tones of mingled grief and pain Most Holy Saviour, Lord of life and power.

"Could ve not watch with Me one little hour?" A world's black, mystic gullt was laid on Thee Thine eyes were blind with depths of agony, The Bloody Sweat dropt down on blade an

"Could ye not watch!" How silent stood the

trees! Silent the clouds that slept above the hill, Only the leap of Kedron's hidden rill, -Sang through the gloom, and hushed the sleeping

"Could ye not watch with Me." They slepdear Lord,

breeze.

Slept - though gray dawn stole down the moun tain's side,

Slept while behind the faithless traitor guide Came out with swords and staves the rabble horde.

"Could ye not watch with Me !" "But yesterday Ye eried, 'Hosanna' with the fickle throng --As to the city's gates we swept along,

And children danced about the palm-strew WAY.

"Could ye not watch with me?" They hear Thee speak, Their lips were wet with primal Eucharist, And one had laid his head on Jenus' breast .-

Yet sank they down in slumber base and weak. "Could ye not watch with Me?" Like cilver

chimes, Falling afar in tender plaint and low, We hear Thy warning words of long ago, Thy Lenten call, down in these latter times.

"Could ye not watch with Mo?" For eyes as staved

In deeper depths of soulless sleep to day Than those to gettul, weary ones that lay At rest beneath the olive's dusky shade.

". dil us not watch?" Though balmy breeze

. We also the contract of the same  $\mathcal{S}_{q}$  is the contract of the same  $\mathcal{S}_{q}$  .

And the second s

Mary Brown of Same

CONTRACTOR SPECIAL

"As men that watch, and tarry for their Lord;"

With looks responsive to His lightest word, With contrite hearts that wake "to watch am

Tould yo not watch?' Help us, O Saviou blest,

With souls sincere the Lenten fast to keep! To mourn our wrongs with sorrow pure and de p;

To work Thy work with love and holy zest !

One little hour." And then the joy and song The Rood bere t! the empty, riven Tomb! The snowy shrine, the fragrant lify-bloom, The Risen Lord! the shattered might of wrong

King's College, Windsor

## LENT.

We have entered again upon the season of Lent. Let us not regard it as a hard task-master who comes to curtail our harmless pleasures and rob us of our innocent amusements. Let us not rebel at the restraints which the Church, as a faithful mother, at this time pats upon Let us welcome Lent as a season full of ian life. Which of us does not need was its consummation. The holy season can remain much longer neglected. world, a place calm, secluded, where we Ir is said that with the exception of the and the part which required least self-may dwell upon the thoughts of the great Sultan of Turkey, every, reigning royal denial. Not only have we the poor

ing this life, which dogresses so much of der thoughts, one side and desires. It is a time in which we are bidden to search into our own hearts and lay bare our hidden sins to ourselves and to our Gon, for thus and thus only can we hope to obtain the Umce which will make this Lenten season indeed a blessed spring time to

LENT is chiefly what a person makes of As an enforced, perfunctory observance it can do but little good. It may bring with it all manner of abstinence and devotion, which, however, is so irksome and unnatural that one is as cage: to have done with it as loth to begin it What good would it do to listen to music in this way, or to go through the round of social pleasures! But Lent, if the heart is in it, will be in every way healthful. If the good in it is desired and greatly sought for: if one would gather from it a livelier faith and deeper consecration-live less in carnal pleasures and nore in the godly motions of the Spirit -how truly will one find such blessed fruits in prayer and fasting. Anything that cen oppose a barrier to that eager spirit which makes no account of grace and piety, and which, instead of adding to faith virtue, would make little of eith er may well be coveted. How truly so in this restless age, when of nothing clse are men so impatient as of self-restraint, and when a thousand influences oppose the gracious impulses of religion .- Church-

### THE EDITORS' BOX.

Questions to be addressed to Church GUARDIAN, Box 120, Moncton, N.B.]

3. "Why is the Benedicite used in Lent instead of the Te Deum? "INQUIRER."

A .- In Edward VI. first Prayer Book 1519), the rubric ordered it to be so. The present book leaves it to the discretion of the minister. It is used in Lent because it is suitable in the spring when the Sunday Lessons have been on the creaattion of the world. It is very appropriate on Septuagesima Sunday after reading When we commemorate our Lord's Resurrection at Easter, we then return to the fuller offering of praise in tho Te Deum.

4. "Please tell me the difference between 'Gregorian' and 'Angelican' chants.
" Lucy J."

A .- Gregorian chants are so called because they were compiled and arranged by Gregory the Great, Bishop of Rome, about A.D., 600. Four of the tones were probably introduced by St Ambrose, Bishop of Milan, about 384, A.D. Gregory increased these tones from four to eight. "The melody rests essentially upon one tone, the first as the second half of the verse concludes, with a cadence of from two to five tones." Τo these was added a ninth, called Tonus Pregrinus, or the foreign tone, originally intended only for Ps. 113, and transferred in later ages to the Benedictus and Magnificat. Anglican chants are so called because written for the use of the English Church. Double chants are es humanity. sentially Anglican. They were invented about the time of Charles II., A.D. 1660.

5. "Who wrote Rock of Ages ?" "Anna." A .-- Rev. A. M. Toplady, Vicar of Broad Henbury, Devonshire; b. 1740; d.

# THE LAND OF GILEAD.

From a review of Mr. Lawrence Oli humility, when we are conscious, as so the heart with the chastest language. us. Truly they should not be grievous phant's Land of Gilcad it appears that many of us must be, that pride and selten us but rather a source of thankfulness. the proposed site of the colony which lishness have so choked up our lives, that Let us welcome Lont as the grave but Sir Moses Montefiore and other philan- no room is left for the growth of these kindly messenger from the Great King, thropists propose for European Jows is first of Christian virtues. Ah! could we the Giver of all good who bids us for a about twenty miles from Jerusalem. It but REMEMBER that, in the sight of the little space put aside the lesser for the is bounded on one side by the river greater, and fix our hearts and thoughts Tabbok, and on the other by the Arnon. greatness, no social distinctions can add It is proposed to make railways from help and support to those who are in any bah. Those who can carry the map in and the lowly the most exalted! If we Jerusalem, Haifa, Damascus and Akameasure endeavouring to lead the Christ- their eyes will see how important these realized this, should we not be less apt lines will be in opening up communi- to value people in proportion to their all the help obtainable to keep our wand-cation with the universe. The author ering feet and wilful thoughts within the says: "Under any circumstances it is way hallowed by the footsteps of our impossible that the region which com Master! In Lout of all seasons of the arises within its limits the luxuriant beyond the charmed circle of our "sot," Church's year we are brought nearest to pasture lands of Jaulan, the magnificant or from whom we cannot expect any that perfect life of self-denial, humility, icrest-clad mountains of Gilead the worldly advantage? There is a vast field charity and purity-we sie brought step rich arable plains of Moab and the fer- for Charity in this motley world of ours, vid sub-tropical valley of the Jordan, beyond the narrower meaning of the

hereafter, and, by the help of God, pre family in Europe has some of the blood pare ourselves for a life so far transcend- of Mary Stuart in their veins.

THE LAW OF KINDNESS

It is strange that in this highly civilized age, which prides itself upon its so more or less like our own Shall we cial perfections, it should be necessary to not, indeed, try to follow Him, (though remind Christians so frequently of that at so remote a distance at best), as He fundamental principle underlying all true politeness—the law of kindness. Must we not fear that where this law is not in operation there is a great deal of hollowness, a great deal of sellishness, much of the sounding brass and tinkling cymbal 1

Someone has said, Show me the tru-Christian and I will show you the true gentleman or woman, and in the highest eense of the word this is absolutely true. What is our abstract idea of a gentleman? is it not one who is regardful of the feelings of others; who, in his relations to his fellow men, is careful to commit no action which would injure them or wound them; one who is swift to take the part of the oppressed; one, in short, who does to others as he would they should do unto him? Now, if we were to apply this test to the men and women who constitute polite society, should we not very often be greatly struck by the discrepancy between the standard of good breeding (so to speak) set up by the world and by the law of Goo 1 We find, indeed, in polite society a large amount of social amenity, of kind reciprocal attention; the language of society is a pleasant one; - affectionate smile and cordial greetings are the current coin freely dispensed on all hands, and the unsophisticated looker on might some times be tempted to exclaim with the heathen of old "see how these Christians love another," but there are words of our Master, which suddenly come out in bold relief in the midst of our social intercourse. "What do ye more than others -do not even the Publicans the same? It must be something more than the pleasant reciprocities of Society which will commend us to Gob, for it not unfrequently happens that while we lavish our attentions on those who return them, we shun and ignore the brother or sister, whom Christ has bid us cherish Those who can make no return, who cannot improve our social standing, or add to our social pleasures, we pass by on the other side; they scarcely exist for us, they are altogether out of our world, beyoud the circle of our thoughts and in terests. It is one of the saddest features of our time that Religion is made to adapt itself in appearance, for it can be in appearance only, to so-called your remark throws a new light on this society; a certain amount of easy, pleasaut religion lits into, forms a part of fashionable life, and in no way interferes with the rest, but when some of Christ's most direct commands are of faith and obedience will suffice. If we would be Christians more than in name, we DARE not disregard what He, the Lord of Love, has enjoined upon us, we dare not pass by our fellow-men and women in a position of life other than "Our Little Ones." It is beautifully our own, as though they had no claim illustrated, and full of charming reading upon us, as though we were bound for the children. No family where there to each other by no tie of a common are little folks should be without this

Christ's religion is emphatically one of love. The law of the Christian's life must be that of kindness. Is it not a. mockery to profess to adore as our God only the rich harvest of the Reformajected, the lowly Nazarene, the homoless Great GoD and Father of all, no earthly one tittle to the value of a human soul, but that with Him the last shall be first, realized this, should we not be less apt to value people in proportion to their worldly means or social rank? Should we not more often have a kindly thought or word or smile for those who may be beyond the charmed circle of our "soi." word-beyond the alms giving, which is often by far the most easily practised, always with us, but the whole world is round about us, full of men and women

with the same human wants and wishes and feelings as ourselves, with the same need of love, with trials and temptations walked among men, sharing their sorrows, and bestowing without stint upon them His human sympathy, as well as His Divine compassion.

### SACRA PRIVATA.

And lead us not into tempiation. "Let him that thinketh he standeth (firm), take lieed lest he fall."-1 Cor-

ς, 12. Let not any confidence in ourselves provoke Thee, O God, to leave us to oursolves,

godly out of temptations."-2 Peter ii., 9. ties, and the power of my enemies; be not wanting to me in the hour of temptation.

"Watch and pray, that ye enter not into temptation." Matt. xxvi, 41.

Make me mindful of my weakness that I may be more watchful and impor tunate for grace. Fortify my soul against the temptations of the world, the flesh and the devil, for Jesus Christ's sake.

But deliver us from èvil. "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh adout socking whom he may devour."—I Peter v., 8.

Grant, O heavenly Father, that this adversary may never find me off my guard, or from under Thy protection. In all my saving trials, give me grace and power to overcome, to Thy glory.

For Thine is the kingdom, the power and the glory, for ever and ever. Amen. To Thee, to Thee alone, and to Thy Son and Holy Spirit, be glory for ever and ever. Amen.

### THE LORD'S POCKET-BOOK.

"Wnose pocket-book is that which ou carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is His also.'

"Well," said the man, thoughtfully, "I hope I do belong to the Lord, but subject. It never impressed me before as it does just now, that I am to carry and use this pocket-book, 'my pocket book, as my Lord directs. I must think this matter out, for I confess honestly 1 systematically disrogarded, we may never have looked at it in the light in well feel doubtful that a profession which you place it."-The Christian Girer.

# BOOK NOTICES, &c.

WE have received the March No. of most attractive little monthly. Russel Publishing Company, 149 Tremont St., Boston.

Our sublime Liturgy contains not and King one who was despised and retion, but it has gleaned the choicest one who had not where to lay His head age. It unites modesty with plainness, is it not mockery to acknowledge Him as solemnity with the gentlest flow of devofruits from the vineyard of Israel in every age. It unites modesty with plainness, our Great Exemplar of meekness and tion, and the impassioned eloquence of

DOCTORS GAVE HIM UP.
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"Well-a-day! If that is so, will go this minute and get some for my poor George. I knew hops are good."

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# Births.

Thomas —On the Hithin C., at 31 Wright Street, Portland, N. B., the wife of Alban Thomas, of a son.

DYKEMAN —On the 12th inst., the wife of James G. Dykeman, Esq. Cambridge, of a sen.

## Baptisms.

WATTERS,—At Westfield, N. B., February 90a, by the Rev. A. Wiggins, Cynthia Jane, daughter of George and Mary Watte s.

NGLEY.-Also, Feb. 20. Howard Abram and Mary Myrtle, children of Leander and Mary E Lingley.

PEARSON.—. A Johnston, January 17th, by Rev. B. Shaw, Ethel Jane, daughter of Isaac M. and Mary E. Pearson.

Copy - At Johnston, Jar. 19th, by Fey. B Shaw, W. W. Muserove, Hiram Westen Charles Edward, and Jennie Maude, children of James W. and Deborah S. Cody.

ECKEY, —At Waterborough, Feb. 15th, by Rev. B. Shaw, Deborah A. Golding, dangeter of George H and Sa oh Ann Fairweitsner.

FAIRWEATHER,—AtChipman, Feb. 15th by Res B. Shaw, Deborah A. Golding, daughter of George A. and Sarah Ann Fairweather.

BECK.—At Chipman, Feb. 15th, by Rev. B. Shaw, Jamet, daughter of William and Eliza Shaw, Janet, d Beck (Adult.)

LECHEY.—At Chipman, Feb. 15th, by Roy, B Shaw, Elias Melville, Lorena fiell, and Hugh, children of James and Janet Lecney.

# Marriages.

CARNEY. McKelvey .- On the 1st inst., at Cambridge, N.B., by the Rev. B. Shaw, William B. Carney, to Isabella McKelvey.

Corners to Isaben a Reverbergh Church, Wil-mot, on February 22d, by Rev George E. Dodwell, M. A., J. W Fothergill, Esq., of St. Pierre, Miq., to Frances Gertrude, daughter of the late Rev. S. Busby, of Ripon. Yorkshire, England.

COSTER- HAZEN.—On the 16th inst., at Trinity Church, by the Rev. Canon Brigstocke, George Carter Coster, to Sophia Frances, eldest daughter of the late Robert Morris Hazen, Captain 60th Royal Rifles.

McLean.—WcLean.—On 15th inst., at St. Bartholomew's Church, New Edinburgh, by the Rev. E. A. W. Hannington, William M. McLean, Esq., of St. John, N. B., to Jessie F.; youngest daughter of the late William A. McLean, Esq., of Fredericton, N. D.

## Deaths.

Hoon.—At Weymouth, on the 21st January.
Mary, wife of Mr. Arthur M. Hood, aged
50 years. The deceased was a native of
Hailsham, Sussex, ragland.

EVANS.—On the 17th February, at 856 Dorchester Street, Montreal, Stewart Estcourt Sugden, youngest twin son of H Sugden Evans. late of Elstree, Herts, Eng., aged 6 years and 9 months. [The Editors tender their sympathy to the bereaved parents on the loss of this interesting child.]

## THE GREATEST BLESSING.

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