

Family Department.

(Written for the Church Guardian.)

"There remaineth, therefore, a rest to the people of God."—Heb. iv. 9.

O God, we thank Thee for the rest At every evening's close, For honest toil prepares us best For calm and sweet repose.

Our souls and bodies duly trained, To rest with Thee at even, Can find the blessing weekly gained— The one day's rest in seven;

We thank Thee, when earth's work is o'er, For Thy calm, blessed sleep, When weary hands shall toil no more, Nor heavy eyelids weep.

The body resting 'neath the sod, The soul in Christ's own school, With angels and the Saints of God, "Where Christ Himself doth rule."

O, holy Father, help our strife, To gain that blessed place, Where free for evermore, in life We shall behold Thy face.

To God the Father, who hath sent, Each one his work below, To God the Son, who toil and want, And pain did undergo,

Digby, Feb. 1881.

TWELVE SUGGESTIVE TOPICS FOR LENTEN ADDRESSES, INSTRUCTIONS, BIBLE CLASSES, AND PRIVATE MEDITATIONS.

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Compiled by the Rev. Theodor E. Dowling.

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Sin.—(Course I.)

- 1. The Nature of Sin.
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4. "The Forgiveness of Sins."
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6. The Grave of sin.

Sin.—(Course II.)

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3. How Punished. Heb. x. 30.
4. How it triumphs. Rom. vi. 23.
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4. Man's Will.

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Adam, or Human Nature. Chap. iii.
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- 1. Disobedience. Jonah i. 3.
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3. Self-sacrifice. Jonah i. 12.
4. Self-abasement. St. Luke xi. 32.
5. Amendment. Jonah iii. 8.
6. Forgiveness. Jonah iv. 11.

God's Pastoral Care for His Children.—Psalm xxiii.

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- Verses 1. Security from Want.
Verses 2. Rest and Refreshment.
Verses 3. Renewal and Edification.
Verses 4. Safety in Death.
Verses 5. Confidence Everywhere.
Verses 6. Everlasting Blessedness.

The Presence of Christ.—Psalm xxiii

By the Bishop of Rochester.

- 1. Christian Assurance. Verse 1.
2. Divine Providence. Verse 2.
3. Chastisement. Verse 3.
4. The Valley of the Shadow of Death.
5. The Table of God. Verse 5.
6. Eternal Life. Verse 6.

The Parable of the Prodigal Son.—(Course I.)

- 1. Craving for Pleasure.
2. Departure.
3. The Far Country.
4. Herding with Swine.
5. Return.
6. Reception.

The Parable of the Prodigal Son.—(Course II.)

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2. The Wages of Sin. "He began to be in want."
3. The Sense of Sin. "When he came to himself."
4. The Turning from Sin. "I will arise and go to my father."
5. The Life of Penitence. "Father, I have sinned."
6. The Home Greeting. "This my son was dead and is alive again."

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- 1. Our Talents—Time. I Cor. vii. 29.
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3. Influence. Phil. ii. 4.
4. Natural Gifts. Job xxxii. 8.
5. Acquired Accomplishments. I Cor. iv. 7.
6. The Garden of the Soul. Gen. ii. 15.

Christian Progress.

Based on the Words:

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

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- 1. Growth as an evidence of Life and Health.
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4. Continued growth through the Holy Eucharist.
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6. The Knowledge of our Lord in His Death.

A fresh Series of Suggested Topics for Holy Week will be published during Lent.

THE EDITOR'S BOX.

In order to afford information to our readers, we propose adopting a plan which we think will prove interesting as well as instructive. We invite questions on religious matters, and especially from those who need explanations of parts of our Services, our customs and our methods.

dress all communications to CHURCH GUARDIAN, box 120, Moncton, N. B. If our answer to any question is not deemed satisfactory, any further information will be accepted.

No. 1. "Would you inform me of the derivation of the word Heredos, which I have been unable to discover? B.L."

A.—Heredos, in an ecclesiastical sense, signifies the ornamented portion of the wall at the back of the Holy Table. It comes from the French words arriere and los, behind the back.

2. "Why is not the General Thanksgiving repeated by the whole congregation, the same as the General Confession? A Reader."

A.—The word "general," in the former, stands opposed to "special." Special thanksgiving, such as those for "rain," "fair weather," etc., follow. The General Confession is a confession in general terms, suited to a body of people. The General Thanksgiving is distinguished from particular mercies, for which special forms are provided.

DEMORALIZED LONDON.

WRITTEN FOR THE CHURCH GUARDIAN BY ONE OF THE SPOT.

For a whole week, a small quantity of snow had been lying on the ground, "waiting for more," as the common saying is. During these seven days, the snow had been excessively severe, the ice in Regent's Park having reached the perpendicular thickness of five and a half inches.

ing like the severity of the previous day. Pavements were spasmodically and partially cleared, but very little was done—every one was probably waiting to see what turn the weather would take. The 20th, however, dawned bright and frosty, and there was every promise of its remaining so.

During a great part of this time the vehicular traffic was at its lowest ebb. The London General Omnibus Company's Busses only ran up to certain hours, and within limited distances. I don't believe they ever attempted even to rough it out on the roads. Some cabs plied about for hire, asking what they listed, spite of Acts of Parliament. These were drawn by two horses, harnessed tandem fashion, the leader being ridden by a not very elegant postillion.

PROGRESS IN S. AFRICA.

A CORRESPONDENT of the English Guardian says:—"As a memorial of Bishop Mackenzie, the Mission in Zululand has been founded, over which the first Bishop, another Archdeacon Mackenzie, has been appointed. He was consecrated in St. George's Cathedral, Capetown, on St. Andrew's Day, making the eighth Bishop in the Province of South Africa.

CONFIRMATION.

The time is coming when we shall again, by God's blessing, have the Bishop with us for Confirmation. How many in this congregation have not yet renewed the vows of their Baptism is sadly apparent every Communion Sunday, in the crowd that turns away from the Table of the Lord.

FATHERS, Jesus calls you for His sake, who suffered for us; for YOUR OWN SAKE; for the sake of your families, who will judge of religion by the way you treat it; for the sake of your boys, who see in you the type of what is manly and true, to consider His call to take upon you His easy yoke.

MOTHERS, the Son of Mary asks you for the sake of your own souls, not to be "careful about many things" to the neglect of His claims; for the sake of your dear little ones growing up about you, who need a mother's religious example and teaching and prayers; for the sake of your sympathetic, leavening influence upon all around you, to consider your religious duty.

MAN OF BUSINESS, you are called by Him "who giveth you power to get wealth," to acknowledge Him to be "not slothful in business, but fervent in spirit, serving the Lord." You are called because of your great example and influence which is all against Him till you place it on His side—

YOUNG MAN, you are especially called. "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh, when thou shalt say I have no pleasure in them."

YOUNG WOMAN, loudly are you called in your freshness, youth and beauty. You have great influence for good upon your brother, lover and friends as you also have great power for harm if you will not be a Christian woman.

And, WHY SHOULD NOT ALL come, fathers and mothers, young and old? Is there any reason? If you think there is, write it down and look at it, and see if you are not ashamed of it.

SACRA PRIVATA.

DEATH.

From sudden death, Good Lord, deliver me, my family and all that have desired my prayers. May we never be surprised in sin; and may Thy mercy supply whatever shall be wanting in our preparation for death.

RESIGNATION.

For myself, with the submission of a penitent sinner under the righteous sentence of death, passed upon all mankind, as the effect of Thy justice and due to my offence, I beg that I may so live that I may with joy resign my life a sacrifice of obedience, in union with that of my Saviour, to Thee, O Father, trusting in Thy mercy and goodness and promises in Jesus Christ, at the hour of death and in the day of judgment. Amen.

Lord, grant that I may lie down to sleep with the same charitable dispositions with which I desire and hope to die. I beseech Thee for all that are my enemies, not for judgment and vengeance, but for mercy, for the remission of their sins and for eternal happiness.

Deliver me from the terrors of the night, and from the pestilence that walketh in darkness.

Let my sleep be free from sin; preserve me, O Lord, from evil dreams and evil demons. Into Thy hands I commend myself, my spirit, soul and body.

PRAYER AFTER SERVICE.—Receive, O Lord, for Thy dear Son's sake, my unworthy part in the glorious Worship of Thy Church. Forgive my coldness, inattention, and imperfect understanding thereof. May Thy presence abide with me, and make me to be a door of Thy word and not a hearer only: through Jesus Christ our Lord.—Amen.