

THE new Deceased Wife's Sister Bill, was to come on for second reading in the English Parliament on April 2. This Bill is a hardy annual among Legislative weeds. Its history commences in 1842, when the House of Commons, on a division, refused leave to Lord Francis Egerton to bring in the Bill. This is the tenth Parliament since 1842, and only in three of these has the House of Commons passed the third reading of the Bill, viz., in those elected in 1847, 1857, and 1868. It has been brought in at least in nineteen sessions, and only passed the House six times, viz., in 1850, 1858, 1859, 1871 and 1873, but was defeated on divisions in 1861, 1862, 1866 and 1875, and withdrawn for various reasons in the other years. The highest majority in its favour was ninety-one, in 1869, since which time opposition to the measure has greatly increased. An analysis of the voting shows that, while in 1869 the majority was above one-fourth, being ninety-nine in 387, last year it fell below one-seventh, being fifty-seven in 421. We trust that this diminution will yet be carried further.

THE Daughters of the King is the name of a growing order for Church work among women, corresponding to the Brotherhood of St. Andrew for men. It should not be mistaken for the society of King's Daughters. The Daughters of the King was first organized in the Church of the Holy Sepulchre, New York, more than four years ago and has extended to many parishes throughout the country. It aims to co-operate with the rector in parish work, and it has met with general approval and encouragement. Its mission is to help girls and young women and bring them into the Church. Each member pledges herself to pray for the work and to extend it as far as possible. Pastors will do well to enquire further about the movement and make use of it. Address Miss Elizabeth L. Ryerson, corresponding secretary, 508 East 87th St. New York City.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."
[E. P. DUTTON & Co., N. Y.]

WEDNESDAY BEFORE EASTER.—Looking in faith to Jesus the Crucified, we cannot fail to become personally enriched—good will come to us—strength will be ministered to us to go on in the path of holiness, to become more complete, more perfect in obedience, more entire and thorough in the surrender of ourselves to the will of God.—*O Father make me to know the unsearchable riches of Christ.*

THURSDAY BEFORE EASTER.—Our spiritual crucifixion, burial, and resurrection with Christ are no acts done once for all, but progressive work. Only by continual striving can we live up to our Christian privileges, and do our Christian duties aright. Day by day we must die to sin, become more truly separated from the sinful, and rise to newness of life here, having a good hope of the Hereafter.—*Help me, O God, passing through life's varied experiences, to attain to true life.*

GOOD FRIDAY—We must learn beneath the Cross of Christ—we must look to the Saviour and mark His dying love—we must linger around the death scene of the Son of God until our hearts receive the impression of the Cross upon them. Then, wherever our lot may be cast—whatever our work may be, we must daily seek the blood that washes white—the blood of sprinkling.—*Make me, Lord God, to walk in Thy truth.*

EASTER EVEN.—Let each Easter Day mark a period in our lives—make a point in life's journey. Truly it is a joyful day on which we commemorate the triumph of the Victor—the

Resurrection of Jesus Christ. In Him we have hope for ourselves, and for others.—*Hoping for the Resurrection-life we will live for it—the love of Heaven shall kill all sinful affections of earth.—Grant, Lord, that I may have part in the resurrection of the just.*

GOOD FRIDAY THOUGHTS.

"He humbled Himself, and became obedient unto death—even the death of the Cross!"

Only malefactors were condemned to crucifixion. To this humiliation of humiliations Jesus submitted, thereby before the assembled universe taking the place of a transgressor.

We dare to speak of "our cross" in the same breath with His. We talk of "denying ourselves, taking up the cross and following after Him." How little we understand what we are saying! Well may He ask, "Are ye able to drink of My cup, and to be baptized with the baptism wherewith I am baptized?"

Ah, how we shrink from real humiliations, from being really humbled in the sight of men. We are ready enough, perhaps, to get low down before God in secret, to bewail sincerely before Him the pride of our hearts, and be humbled in our own eyes; but when He, in answer to our prayers for deliverance from self, begins really to humble us before others, how we shrink back! "My Christian character—not that, Lord! Let all think well of me there!" Yes, we will follow Jesus anywhere else—humble ourselves to the point of obedience unto any other death—but this kind of death which may make us in the eyes of Christians—of the Church at large, as well as the world, *malefactors*—ah, to this we cannot submit!

Let us be honest with ourselves and with God. It is a mockery, nothing less, to be praying for deliverance from bondage to self, when we are unwilling that God should take us at our word and judge the pride that is so deep-rooted in our hearts. To deliver His people from this terrible bondage, God must pour forth His judgments upon this Pharaoh as upon the Pharaoh of old, and we must consent. Self, the tap-root of our whole being, is too much for us to eradicate, but we must be willing that He should do it. And, if we but trust the work to Him in simple faith and obedience, He, will, meanwhile, through it all, keep us, like Israel, in the land of Goshen, that is, in the light and love of His Presence and favor, and then bring us out of Egypt into the promised Land—out of "the bondage of corruption, into the glorious liberty of the children of God."—*The Parish Visitor, N. Y.*

While we see in the Gospel story *ourselves* in the chief actors of that awful day; the unreality of our external religion in the chief priests; the treachery of our inconsistent profession in Judas; the vanity of the excuses for our cowardly and cold-hearted confession of Christ in Pilate, nay, while we see *our sins* in every stripe and scourge and nail, let us not forget to see, in the calm majesty of Him who stands there, silent, patient, humble, obedient unto death, the pattern and example of the *selves we ought to be*, if we would hope hereafter to "be like Him" when "we shall see Him as He is."—*Bishop Doane.*

Another Offer.

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THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

[CONTINUED.]

This brings us to the very delicate—and, in some ways, extremely difficult—question of "Vows." As I have said, a woman may be truly "dedicated," throughout her whole life, without a formal vow. But what is really meant, when we speak of "vows," is the *formal expression*,—the offering up to God, in some special way, of *this inner purpose of her life!* and its acceptance, in the Name of Christ, by the Church. It is not necessary that the postulant should take a solemn oath never to marry. But in the Service used at a Sister's "Profession," some such question as this must be asked, and some such engagement made,—after a probation, say, of about two and a half years:—*"Are you prepared to remain unmarried, in order that you may be among those who attend on the Lord without distraction?"*

It seems to me that, in some form or other, we must put a question, the answer to which will satisfy the congregation of the faithful, as to the freedom, the deliberation, and the clear and unmistakable nature, of the resolve. My own experience, certainly—and I venture to think, the experience of the Church—makes it evident that there are some women who will never find rest in anything short of this. They want it, for their own protection; as their own expression of a deliberate purpose; and as expressing and satisfying a need in Woman's nature.

For this deliberate resolve, they need both a sacramental embodiment,—the outward expression, as well as the inward reality,—and also the formal acceptance and sanction of the Church; and therefore, in the name of the Church, this question is asked.

Some well-considered safe guard—as, for example, a careful probation—is a necessity, before such a grave and important promise should be made to the Bishop: and it should be clearly understood that power remains in him to release from it, if urgent necessity should so require. There should be a recognition, as things are at present, of the Bishop's *dispensing* power.

Even if such an engagement be not of the very essence of the "dedicated" life, and a way of presenting it to the Lord, it will be found that the nature of at least some women will demand such a formal sanction. There is the danger that if it were not provided for them in our Church, they would be tempted to go elsewhere, and—doing evil that good may come—endeavour to obtain it by an indefensible and most blameable act of schism. I am persuaded that, if sought by them, it ought to be granted; after due probation, and under proper protection rule, and authority.

Then comes the further question: How is this "dedicated" life—granting that there is to be such a life, for some—to be manifested. In *individual life*, i. e. as a Deaconess? Or in *associated life*, i. e. by belonging to a Community?

Now, there is great power in associated life. It manifests order; it provides continuity. For instance, look at the life of "Sister Dora." It was a grand and beautiful life; yet, here was its weakness,—it did not *multiply itself*. There was no continuity in it. It ceased with the individual existence, and its results were not gathered up by any who came after her. This is the weakness of every form of work which is not bound up in a society and fellowship.

There is a need also of associated life, for the repression of self-will. It is easy enough to get any number of people to begin a new work of