

Family Department.

ANGELIC MINISTRATIONS.

(Written for the Church Guardian.)

To man upon the earth is kindly given One angel of his dreams, seeming to him Of female form; and yet there may not be On earth a being so perfect and so fair, As that one which his fancy doats upon. It may be that he wedded is, to one As faithful, and as kind, and dutious, As any daughter of our mother Eve E'er was, or will be; she may love him, too, As tenderly as we can ever loved. His home may gladden'd be by cheerful voice Of merry children, - brought to him by her, Whose life, and heart, and very soul, are bent, To service, kind and loving, towards him. He loves his partner; and his children dear Are to him as the pearls of his soul's depths. And yet he loves another; an angel. Who walks beside him in his waking dreams. Perfect, ay, beautiful, graceful, kind is she: He clasps her not, - and yet she has no sigh. He feels her breath, and gladdens in her smile. She is not of the earth, - though of the form And comeliness of her he neither call'd. When in gay childhood's hour he laid him down, And with his knees press'd to gentle sleep.

Can he discard this angel of his dreams? And is he wanting in an honest face To her who shares his lot - his joys and cares? Could he his inmost thoughts reveal in full, - His soul's strong yearnings, - would his partner find Aught in his heart of which she should complain? Ah no! then blame him not if his fond soul, Rising above the purest objects here - The fairest, loveliest of womankind - Seeks yet, in fancy's realm, for one whose form And manner still more perfect are, than all The beautiful and best below'd of earth. He longs for purity, - for form of grace So perfect, - for temper all so heavenly, - That none of mortal lineage can hope To satisfy his soul's unmet desire. He may not seem content in life as those Who can be satisfied with mortals' good. But there is ecstasy within; his soul Far-reaching, grasps - nor grasps in vain - For beauty's perfect and enrapt'ring form.

He sees a face more sweetly beautiful Than sun or stars upon, and hears a voice From Paradise, inviting him to come, And share the joys of an unfading Heaven. He walks along, and none behold save he, The form that waits beside, and goes with him. His feet is lightened, and his face with smiles In beaming, as he travels quickly on, And hastens to his journey's pleasant end. For how can he be sad, who sees a form All beautiful, near him all his waking hours? Who feels he is accompanied by one Whose presence puts uneasy care aside, - Who guides his feet towards his Heavenly home.

This is his Angel - guardian - sent to him, Exclusively his own. She wearies not, And over smiles benignly on his path. From her he learns the way of peace, and that He will, ere long, arrive at place of rest. Some know no angel as they travel on, And weary are their toiling, warring feet. They see not what would cheer them, and they go All sadly through their lone and cloudy days. Happy the man, who over knows and feels, That angel feet attend his every step, - And firmly holds the gladdening belief, That in their hands the Angels bear him up, So that his feet no pain from wound e'er feels.

Blest Angels! - Whatsoever your form, come nigh, And guide me safely through life's weary maze. Show me the light by which I shall be led Far above earth, to realms of heav'nly rest, To Angela's home, where man is wholly blest. W. M. B.

LENT.

"THE Episcopal branch of the Church is the only Protestant branch, we believe, which provides authoritatively and systematically for an annual revival of religion. That is exactly what Lent is meant to be, a time of special spiritual meditation, of penitence and self-denial, of practical reform, and of the beginning of more effort in the service of Christ - that is, a revival. There are some advantages and some evils in the formal appointment of such a season, but that is a minor matter in comparison with the spirit in which Christians enter upon and use it. We trust that the period of Lent, which has just begun, may prove to be for all specially concerned in its observance, a time of such profound, sincere and uninterrupted communion with Christ, and of such unaffected consecration to Him and His work, that a rich blessing may be won from it for them, and for all of every name who join with them in loving Him. - Congregationalist, Boston, March 9, 1881.

SATURDAY NIGHT TALKS TO THE GIRLS. BY MAY STERLING. IN HIS SERVICE.

We can hardly read our Lord's parable of the talents without feeling deeply the responsibility which rests upon us with the gifts which He has given us to "occupy till He comes." I think the few words at the beginning of the parable, namely, "His own servants" and "His goods," make us to feel this more. It seems strange how His own servants could want to use His goods any other way but "unto Him;" but we know how easy it is to delight in the gifts themselves, without putting them to any high use. But can we all call ourselves His servants? Yes, we are, whether we wish it or no, for the wicked and slothful one was called His servant with the rest. The question is, are we wicked and slothful servants or good and faithful ones, trying, at least, to serve our Master with each talent given us? Let us each answer the question for ourselves. When He says, "Choose ye this day whom ye will serve," how can any one turn away from the Master Who "laid down His life" for us, and choose death rather than life? It is to you and me, as much as to the rest of the world, that He says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "I will in no wise cast out," and "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah xli. 13.

We are so apt to look upon Him as a strict taskmaster, who expects much from us, but is ever ready to punish us for any offence, and whose service is dull and heavy work, excluding joy and pleasure from our lives. It is so very far from this. We can trust and love earthly friends; we can feel sure of their love and sympathy; yet theirs is so very, very little and shallow in comparison with the ever-living fountain of God's unchanging love! We read so much in the Bible of His love; but it does not seem to really belong to us until we accept it, trust in it, lean on it, and then how inexpressibly comforting and satisfying it is! Sorrow and trouble lose all their bitterness when we know it is from a Father Who loves us so dearly that He would give us nothing but what is the very best for us. Pain and weariness we can bring to Him, remembering how He suffered for us, and asking Him to teach us the lesson He would have us learn by it; knowing also that "He thought for us" when He sent it. Death itself is only "a struggling into life;" giving up the "seeing through a glass darkly" for the "face to face;" and then the promise, "I will receive you unto Myself," fulfilled. Surely His Service is perfect freedom. And can the pleasures of the world satisfy? Do they satisfy? How very hollow and unsatisfactory they seem, and how discontented they make us, - always looking forward to something which is so far from what we anticipated when it comes; all our hopes wrapt up in a life which so quickly passes away, and nothing to live for or expect but a few more years, so empty and unfruitful at last.

Our Master has prepared for the smallest and weakest of His servants good works for them to walk in, and has special work for each one of us to do, - work surrounding us even in our little corner of His vineyard. Do not let indolence, or cowardice, or fear turn us away from any of it or cause us to do it neglectfully, but let us work with all our might, for time is so short. He will use us, but we must let Him, and we will find it so true that His "yoke is easy" and His "burden light." Bring each talent to Him, and ask that He will give us opportunities and show us how to use them. "He that lacketh wisdom let him ask of God, Who giveth to all men liberally and upbraideth not."

Some have truly more talents than others, for He gave each "according to their several ability;" but then it is only what we have that we must account for. We all have his word, time, influence, example, words to speak, and work to do. Even a taste for cooking or sewing, and what we consider the humbler gifts, may be, in His sight, as truly used for Him as riches, intellectual, musical, or artistic gifts, which have been, and may be, made to do so much for Him. We may use them in helping or comforting the poor, the sick, the sorrowful, and if we do it

for "the least of these" it is "unto Him," and this is such an honour and pleasure. However few or many our talents, girls, let us try our best to improve them and keep them in readiness for our Master's use. Oh, may it be ours when our work is done to receive from His lips, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

OFFICIAL COUNSELS.

In Lent, I think we make a mistake if we overlook the fact that spiritual hunger and thirst must be satisfied out of God's Holy Word. "Command that these stones be made bread," was the devil's suggestion; but angels were coming to feed Christ with the heavenly manna. We must beware of giving a stone when Christ's children ask for bread; for nothing but the words which Christ has taught us can feed the spiritual appetite with spirit and life. Christ's very words are sacraments: they are so treated by the Church which teaches us to "digest them inwardly." So that while some see nothing sacramental in the Bread and Wine of the Eucharist, we are instructed to see sacramental food "in every word that proceedeth out of the mouth of the Lord."

I entreat the reverend clergy, therefore, during Lent, to cultivate in their flocks a love of Holy Scripture. One reason that sermons do not profit is that they are often very meagre in scriptural teaching; and another is that, when they are richly scriptural, the people have had no such discipline in the study of scripture, as is needful to make them relish such sermons. We see the "popular pulpit" always preaching on the last sensation: be it a deceased prostitute or a strolling one - no matter! Anything to tickle the ear and keep up with topics of the day. And so it must be with those who have no sense of a divine commission to preach God's Holy Word, and to do so "not with enticing words," but "in demonstration of the Spirit," and with the Spirit's power. If we preach the sacramental word, it will as certainly bear fruit, as good seed will, in due season, if it falls on good ground.

Now, in the season of Lent, the fallows are broken up and the harrowing goes on, if ever, so that we may expect to find good ground all ready for good seed. Only let us who preach understand that preaching is little blessed when it comes from lips seldom bedewed with private prayer and earnest intercessions for souls.

Give us then a praying clergy this Lent, and in due time "we shall reap if we faint not." I hear that "revivals" are going on, here and there, among our sectarian brethren. If they are indeed revivals we should rejoice in it: "refrain from these men" and ask God to bless what may be good in their exceptional and irregular ministrations. He often does bless them, perhaps to stir up His own ambassadors to more zeal. Let us out-preach them, out-pray them, and out-work them, if we can; and so they will come, in time, to comprehend the fact that the Church has a "more excellent way." - Bishop Cox.

THE SINNER'S QUESTION ANSWERED.

"What must I do that my sins may be forgiven?" Get these three words into your mind: -

- 1. The Will. 1. The Word of God. 3. The Holy Ghost. 1. You have a Will; you have a power of free choice. 2. You have the Word of God. 3. You have the Holy Ghost. Now, what are you to do? Bring the first two, your Will and the Word of God to the Holy Ghost, and ask Him to use that Word upon your Will. The Holy Ghost's great work is to witness to Christ by the Bible. What the Holy Ghost does is to make the Saviour's Presence as real to the heart as His bodily Presence was on Earth to those that came in contact with Him. Get these points clear in your mind. Say to yourself - "God tells me that I have sinned; God tells me that I may at any time, and that if I die unprepared, I die - lost. Let that thought enter into your mind. I have known a man saved by that one word "Lost" getting possession of him. Say to yourself, therefore, "God has told me all this. And God has told me, that in His boundless love, He has provided a sacrifice, that whatever

my sin, it need be no barrier to my coming back to Him. Take the "Comfortable Words" spoken by Christ, which you will find in the Communion Office. Take for instance, "Christ Jesus came into the world to save sinners," and say - "He came to save me! Lord, I believe! Help thou mine unbelief!" Say to yourself - God cannot be a LIAR." And with this Will of mine, which my God has given me, I make up my mind that I will take my Saviour at His Word. Bring the whole force of your will to bear upon this Word of God, and then ask the Holy Ghost to help you, as though you could do nothing! Use your Will, and then cast yourself on the Holy Ghost. As thus you reach up towards Him, Christ with His strong Hand, will come and lift you up out of your captivity. Take the text - "The Blood of Jesus Christ cleanseth from ALL SIN." And say, GOD SAYS "FROM ALL SIN." Therefore, that must be enough to cleanse me from my sin. - Selected.

DIFFERENT KIND OF CHURCH GOERS.

- 1. Regular members, "stand-byes," who always may be depended upon. 2. Shaky members, who act according to feelings, rather than principle. 3. Families whose women attend, but whose men rarely attend and care only for the social and respectable aspect of the church. 4. Families moral, but not religious; regular attendants, but not members. 5. New families, occasional attendants, whom it is desirable to interest and fasten. 6. Poor families, whose willingness is greater than their ability. 7. Floaters. To which of these classes do you belong?

The uniform testimony of the Saviour He tells us that He "came into the world to seek and to save that which was lost." that He came, "not to call the righteous but sinners to repentance." He teaches us that we must weep at His feet with Mary, and smite upon our breast with penitential sorrow with the publican, not seeking to justify ourselves, but confessing our iniquities and lamenting our sins.

THE EDITORS' BOX.

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

8. Will you kindly inform "An Anxious Inquirer" - (1) How many sets of frontals should be used in our Church? (2) What colours, and the proper Seasons to be used? (3) What form of decoration is best suited for them? (4) Would silk like the enclosed pattern be suitable for white frontals?

AN ANXIOUS INQUIRER.

1. - Answer - The colours for the different seasons as generally used, are - (1) White; (2) Red; (3) Green; (4) Violet. You would, therefore, require four sets of frontals.

2. - The sequence of colours is as follows: - White - From Christmas Day to the Octave of Epiphany inclusive, except on St. Stephen and the Holy Innocents; from Easter Even to the Evening before Whitsun Day (except on Feasts of Martyrs and Rogation Days), Trinity Sunday, Conversion of St. Paul, Purification, Annunciation, St. John Baptist, St. Michael and All Angels, St. Luke, All Saints. Also, at the Consecration of a Church, Confirmation and Holy Matrimony. Red - From Whitsun Day to the next Saturday, Feasts of all Martyrs. Violet - Septuagesima to Easter Even; Advent to Christmas Eve; Ember and Rogation Days; Holy Innocents, if not Sunday - if Sunday, then white. Green - All other days.

A canvas cloth should be made, fitting tightly to the Holy Table, to which the frontal is buttoned. The superfrontal may be always red, and should hang down ten inches, including the fringe. The frontal need not be re-turned at the ends of the Altar.

3. - To our mind, the most effective style of decoration for a frontal, is to have an embroidered centre piece, with two "orphreys" or woven strips, about four inches wide, which can be bought by the yard, dividing the frontal into panels, and running the whole depth. A very good violet one is made by taking purple twilled silk, or cloth, putting a

plain cross of white silk in the centre, with a plain strip of the same material on each side. 4. - The silk enclosed is watered silk, which is not suitable. It should be plain or corded. Plain cloth, such as bandsmen wear, is much used. Ecclesiastical firms in England and the United States supply fabrics made expressly for frontals and altar cloths, in corded and plain silk, cloth, wool rep, twill cloth, Utrecht velvet, and serge, of correct colours, and in widths varying from twenty-four inches to two yards.

SUBSCRIPTIONS RECEIVED.

Mrs Chas McNutt, Pugwash, Cum Co, N.S.; Mrs Thos Skinner, Halifax, do; Rev Wm Bell, Burlington, Ontario; Wm M Brown, Halifax, N.S.; L B Cochran, Newport, Hants Co., do; Hon A McN Cochran, do; Rev R Simonds, Dorchester, N.B.; Mrs Jno Keiller, do; W B Dixon, Sackville, do; Chas Powell, Halifax, N.S.; Robt K Timpany, Rossway, Digby Co, do; Mrs Hibbard, St George, N.B.; Isaac Williams, J P, Lakeville, Carleton Co, do; Mrs Jas Lynch, Annapolis, NS; Thos Tuzo, Horton Landing, Kings Co, do; Mrs Inglis Moffatt, Amherst, do; Jas R Elliott, Halifax, do; Robie Uniacke, do; John Peacock, Vintland, New Jersey, U.S.A.; John Peacock, Rethel, NB; Mrs J J Woodwa d, do; James S Keirstead, do; Mrs Mrs Giltat, 5 Dowry Place, Hotwell's, Bristol, England; N S Lunds, St John, N.B.; Miss M A Howard, Rethel, do; A Willis, do; do; Edward Taylor, do; do; Miss Emily Adams, do; do; Mrs Benj Land, do; do; Capt Laugstroth, Beatty's W D, do; Edward McJahon, do; do; Mrs Crowley, Nauwigewank, do; Mrs C Campbell, do; do; Mrs Sullivan, do; do; Miss E Darlings, do; do; Miss M A Henry, Antigonish, N.S.; Rev G D Harris, Parrsboro, Cum Co, do; Chas O'Neil, do; do; Wm A Plesham, Port Greenville, do; do; Rev H J Winterbourne, Halifax, NS; Rev J J P Mountain, D C L, Zarbridge, Breeding, Isle of Wight, England; Mrs C L Moody, Yarmouth, N.S.; Geo Peacock, Portland, St John, N.B.; Mrs Daniel Trites, Peticodiac, do; C W Sumner, do; do; R E Coupe, Portland, St John, N.B.; S B Corbett, do; do; Thos E Ruggles, Kildare Capes, P.E.I.; Jacob Bishop, Petty Harbour, Newfoundland; Mrs L Duncan, Mahona Bay, Lunenburg Co, N.S.; Matthew Ellender, Maccan Station, Cum Co, do; F M Pasow, Dartmouth, Hx Co, do; Miss Effe, Halifax, do; Mrs Robert Chisholm, Canard, Kings Co, do; Rev T Wetherwell, Portage-du-Fort, Quebec; John C Cairns, Halifax, N.S.; Arthur S Bunting, Kirkland, Carleton Co, N.B.; Henry S Just, Lunenburg, N.S.

OUR CHILDREN.

Why compel them to take those vile and nauseating medicines, when PUTTNER'S EMULSION is so palatable and nice, and produces better results than any other. Most astonishing reports are daily recorded in favor of its cures, where other preparations of the kind have failed, and then been cast aside in disgust.

FOR DELICATE WOMEN, who are suffering from Anemia and Weakness caused from Over-Nursing, PUTTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately - depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

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"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum in the world, should be in every family for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

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If you have to work early and late, and get little or no exercise, take Hamilton's Quinine Wine and Iron to give you strength.

PARKER HOUSE, Halifax, 17th March, 1881.

To the HOLMAN PAD CO., Halifax, N.S.: Gentlemen, - I suffered for several years, as is well known to all my friends, from dizziness and neuralgia in the head and a complication of diseases. I have tried everything that money could purchase without benefit, but I gradually became worse, until I gave up all hope of recovery, and was confined for months to my room. Your Pads and remedies have restored me to perfect health and strength, and I feel that it is only an act of justice that I write you this, and I shall always recommend them to all my friends. Yours very gratefully, JOHN CUREMAN, Landlord Parker House.