

Communities of sisterhoods and deaconesses are essential for women without families, or with certain characteristics, that make a community life helpful. There are classes of work that can be performed only through the members of such communities. This, however, comprises but a small portion of the great work entrusted to the Christian Church. The ordained Minister, being viewed as a man specially called of God to a peculiar work, cannot always reach the minds and hearts of those who class him with the members of other professions. So the woman set apart to a special work, when peculiarly habited, is less successful in moulding family life than the wife or the mother, or the daughter, who comes fresh from her own home, with all its cares and perplexities to lighten the load of some sister over-wrought or over-perplexed with the cares of this life. Our Lord and Saviour sympathised with fallen beings so as to take their nature and their sins; but he asks fallen beings to go one step beyond what was possible to Him, and as actual penitent sinners to have perfect sympathy with others in like trouble, that they may comfort them with the very comfort, wherewith they themselves have been comforted. Any experienced, intelligent, sympathising woman, whether she be wife or daughter, can become invaluable in carrying the hopefulness of christianity to the homes of the sons of toil, both in sickness and in health. From a large experience the writer can state with confidence that one woman can, through sisterly visits, lift up and enable hundreds of those, who are now viewed as beyond the pale of the christian church. In one parish 700 of such families are systematically visited, and in another 800; and in many of them the toil worn house mother has become hopeful, and with her husband and children is drawn churchward and Christward. It is true years are often required to reach successfully those, who have been long neglected, or gospel hardened, through the extravagant use of what are known as "Revivals" in religion. Men have often watched for years to discover some sinister motive on the part of such visitors; and when at last convinced that the grace of the Lord Jesus Christ was the sole incentive religion became a visible reality, influencing both heart and life even in those, who were called infidels. Wives and mothers who had become heartily disheartened because of the drunkenness of the so-called head of the family, have time and again been so lifted up and ennobled, that they have refused pecuniary help, when living on dry bread alone, saying that "nothing gets my man out of a drunken spree but the realization that his wife and children were almost starving!" These intelligent, devoted, sympathizing Christian visitors seem to infuse their very nature into many of those who were almost hopeless.

Difficulties between the husband and wife, parent and child, neighbor and neighbor, are readily adjusted by sisterly visitors, who have had the like experience, or have known

of it in others. Nearly all the devoted women engaged in this work under the observation of the writer, have improved in bodily as well as spiritual health and happiness, and in no one instance have these women without distinctive dress, been insulted by day or night; but they are always treated with the utmost reverence. Social distinctions are never interfered with, by their condescending to those of low estate, although a true sisterly intimacy very often arises; for there is frequently real refinement of feeling in the lowliest cottage. The coming of these visitors is the joyous event of the household, and their presence at the Mothers' Meeting, in the Sunday-school, at the adult Bible-class, and in the large worshipping assembly, changes the whole character of the Church. The prodigal did not return home, because of his elder brother's propriety of conduct, but because he knew something of the beatings of a father's heart yearning after the absent one. A long neglected people cannot be drawn into their father's house by the proprieties of elder brother Christians; but it is found through a wide experience, that with the welcome, the cordial welcome and sympathising women, lanes and alleys, with the highways and hedges, yield up to the Church, those who were estranged from the House of God. Where pews were rented those women helpers have paid for a little cluster of seats, welcoming by their presence the invited guests; until such become sufficiently interested to procure seats for themselves. This is but a temporary expedient, as it is seldom that any but chronic paupers, can become permanently united with the Church, into which they are not cordially welcomed by the mass of worshippers. In other instances free services have been established, but the only means thus far as estimated for promoting a permanent incorporation of laboring people into the Church is when the more cultivated welcome them and worship with them.

Mother's meetings, sometimes beginning in a cottage, with two or three women, have steadily grown until they embrace two or three hundred women, now meeting in the Lecture room of the Church.

Through this small beginning these neglected women, in almost every case, have become united with the great worshipping assembly. When religion became visible in their conduct, it was comparatively easy to induce the husband to care for the household one evening in the week, then to visit the Adult Bible class; and through its agency to be drawn churchward and Christward. When the husband and wife thus become interested in the Church, the Sunday School overflows with children, and the parish Church becomes permanent. This great work cannot be thoroughly successful where there is only one long morning service, and especially when the invitation to the Lord's supper is at the very hour for the noon day meal, at which the bread winner can be present.

In one parish, through agencies like these,

the number of communicants is nearly double the number of sittings in the Church; and yet there is room for further increase.

The following extract from the Pastoral letter of the House of Bishops endorses fully this paper prepared as a basis for discussion:

"Religion in action has more force in this world than religion in theory. The life of God, if it be in a Church, will manifest its vital activity through the members thereof. If it flows through means of grace it will flow into persons. It will show its power in the individual, as well as by the organized parish. Living members will not be content with cultivating personal holiness, but will work for Christ by every means which the Church sanctions."

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

NEW GLASGOW.—An important meeting was held in the Mechanics' Hall on Tuesday evening, the 11th inst, the Rev. Dr. Bowman, the Rector, in the chair. The object of the meeting was to arrange for establishing regular services in the place, and to provide proper accommodation for the people. A committee was appointed, consisting of Messrs. Townsend, Drake, and W. Betts, to look out a site for a church, and to ascertain the expense of building. It was understood that two thousand dollars would be required to be raised, and a committee was formed for the purpose, consisting of Messrs. Townsend, W. Betts, C. E. McKenzie and Pritchard. Mr. Carew also engaged to exert himself for the same purpose.

HALIFAX.—In the Bishop's Free Chapel, at the four o'clock choral service, on the Second Sunday in Advent (December 9) the sermon (appropriate to the season) was preached by the senior chaplain to H. M. Forces in this garrison, the Rev. A. J. Townend.

HALIFAX.—*St. Luke's Association.*—A great disappointment awaited the large audience which gathered in St. Luke's Hall, Dec. 10th, to hear the paper on "A Fortnight's Flirtation"—the author, Mr. A. P. Silver, having been suddenly taken ill. The other literary and the musical part of the programme, however, were gone through with. The songs by Miss. Wyld and Mr. Fraser, and the recitations of Rev. Mr. Morrison, chaplain to H. M. Forces, especially the rendition by the latter gentleman of the American version of "The House that Jack Built," made amends for the loss of the first part of the programme. The meeting was brought to a close shortly after 9 o'clock, by singing the National Anthem.

Received from Rev. P. J. Filleul, Weymouth Parish, six dollars twenty-six cents offertory, St. Andrew's Day, towards missionary to the heathen. Wm. Gossup, Treas. B. F. M., N. S. Halifax, Dec. 15th, 1877.

NEW GLASGOW.—This part of the parish of Albion Mines,—a busy and wealthy little town, the point of junction for the Eastern Extension Railway with New Pictou Line has never till now had any place of worship other than Presbyterian. The Baptists have just put up a "Vestry" and we are glad to see that the Rector, (Rev. C. Bowman D. D.) is making a move towards establishing regular Church of England services in New Glasgow with suitable accommodation for the same. God speed!

HALIFAX.—In proof of the good feeling amongst churchmen of various "schools of thought" in this city and Diocese we are glad to notice that the pulpit of the Bishops Free Chapel at the Choral service on Sunday last was occupied by the Rev. Geo. Hill, L. L. D. Rector of St. Pauls, who is also Chancellor of the unsectarian "University of Halifax." At the Cathedral the sermons were by