

they never look any man sharp in the face: they only stretch fourth the pole with a bag on the end; but they come back well supplied with dimes. You who sit there know what they want; and so do the English people, who see Muller's collection bag in the form of a circular, know what he wants and how much he wants and for what purpose he wants it. Merchants who have goods to sell do not always "solicit;" they avoid the word; but they send out circulars, and customers come in. And so, too, does Hudson Taylor; and so do all "faith missions," and so will they continue to do.

TWO KINDS OF PREACHING.—Bret Harte somewhere tells a story of the time of Starr King, the "silver-tongued" Unitarian preacher of San Francisco, to the effect that one Sunday an admirer of and an attendant upon his preaching prevailed upon a friend to accompany him to church and hear the eloquent divine. As usual, King was witty, brilliant, fascinating, and impressed himself, as he had great power to do, upon his audience, for he was a man of extraordinary personal and rhetorical gifts. As the crowd was leaving the house, all talking and buzzing and praising the sermon and the preacher, the gentleman said to his friend, "Well, how do you like it?" "— it," was the answer, "he takes every trick!"

This is one kind of preaching.

Bishop Cox also tells a story of the days of Bishop Whittingham. It was Good Friday. A large and devout congregation of worshippers was gathered in one of the large churches of Baltimore. After a most solemn service, the Bishop preached, as only he could preach. Of course his theme was the theme of the day, the Cross of Christ. At the end of the sermon, the great congregation knelt for a time with heads bowed in silence, and then one by one rose and noiselessly left the church. There was no hum, no bustle, no one whispering to another and saying, "What a splendid sermon," or "What a magnificent preacher,"—none thought of that, but every man, as it were, smote upon his breast, and said, "God be merciful to me a sinner."

This is another kind of preaching.

Some preachers preach to please the Master who has "sent" them, and whose servants only they are; others, to tickle and please the congregations which hire or "call" them.—*D. D. C. in Church Helper.*

THE DECEASED WIFE'S SISTER MARRIAGE BILL.—The Dioceses of Derry and Raphoe have forwarded petitions against the bill now before Parliament to legalize marriage with a deceased wife's sister.

It is not so widely known as it should be that marriages of this kind were contrary to the interpretation put upon Scripture for the first fifteen centuries of our era by the Universal Church, Eastern, Western and Monophysite.

One of the first instances of a dispensation in such marriages was granted by Borgin, the worst of all the Popes, and who has been accused of almost every crime, including murder and incest. The Rationalistic School in Germany is the source whence the modern law theories on this as well as on other religious questions have sprung.

The Divine law on this subject has never been violated in any country without leading to an enormous development of immorality, and to other relaxations of the Divinely appointed code. Witness the United States, where in one State a divorce occurs in every eight marriages. The Church of England, and, we may add, the Church of Ireland, are now the last refuge of God's marriage law. The Church of Ireland has, by her late revision of the Prayer Book, reaffirmed her unaltered adhesion to this law of the Primitive Church.—*Irish Ecclesiastical Gazette.*

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA

TRURO (Continued).—At the Confirmation service in St. John's Church on Monday, 10th May, Mr. Moore said the shortened service, Messrs. Cox and Mackenzie read the lessons, and the Vicar, the Rev. J. A. Kaulbach, M.A., the preface to the Confirmation Office.

In his address the Bishop spoke warmly of the efforts made by the congregation to clear their beautiful stone church of debt, and their success. He begged them not to slacken their endeavors, but to remember that when the Almighty charged the Israelites with robbing Him, and they asked how, He definitely and distinctly told them in tithes and offerings.

The drums of the Salvation Army having with great good taste been beaten within hearing of the church, his Lordship adverted to the fact, and regretted that he and others who had at first been disposed to think well of the effort to evangelize the classes hard for others to get at were obliged to denounce the money-getting and irreverence of their methods, instancing the tickets sold to see a wedding in the Academy of Music which had been performed hours before by Mr. Brecken, and the use of the sacred Name in such irreverent ways—the Name already known to the classes to be benefited in oaths and curses. He reminded his hearers that even the beloved Apostle, when he saw Him, fell down as one dead. After especially speaking to the candidates, the Bishop most solemnly laid hands on them. The sermon on the sin of Moses and Aaron, which kept them from passing over into the Promised Land, gave the large congregation an opportunity of learning from the lesson of Sunday duties which they would have heard on the previous day had not the five or six inches of rain kept them from church.

St. John's looked beautiful, the flowers and banners heightening the effect of the exquisite chancel. The musical parts of the service were especially deserving of notice, Mr. Faulkner, the organist, and the choir earning just praise. Mr. S. Chambers, on the cornet, strengthened the jubilant parts with great effect.

Easter.—If we speak of the beauty of the flowers, etc., at the Confirmation, we ought to say much more of the floral decorations on Easter Day, and so of the services for brightness and impressiveness. There were two celebrations—at 8 and 11. The Vicar (Mr. Kaulbach) preaching at the latter, and also in the evening, when four adults were received into the Church at the font.

At the morning service, besides Jackson's well-known *Te Deum* and Mamatt's *Deus Misereatur*, the Anthems were splendidly rendered, viz., "Now is Christ risen from the dead," by Allen, and Webb's "Christ being risen from the dead."

During the Vicar's absence for ten days, the services were taken by Mr. Pitman, of King's College, Windsor, who made a favorable impression, and bids fair to become a useful clergyman.

HALIFAX.—We referred lately to the annual meeting of the Churchwomen's Missionary Association, held in the lower school-room of St. Luke's on the 5th instant, and now add these further particulars:—The Secretary's report spoke of the origin of the Society, seventeen years ago, being the result of some stirring words of the Rev. G. W. Hodgson, now at Home with God. The work had been steadily carried on since that time, and, in spite of some coldness, the members were still moved by that truest zeal which can put up with opposition and do without thanks. The Treasurer's re-

port showed that during the past year \$900 had been placed in the Bishop's hands, \$500 of which had been collected by the so-called mite boxes, one lady having raised over \$200 in this way.

The Bishop spoke of the manner in which the money had been spent, namely, in grants of \$100 to \$150 to parishes and missions, which without such help could scarcely have had the services of the Church.

The Association, in both its objects and construction, is a most admirable one. Its members are mostly of St. Luke's parish, with some few from the Bishop's Chapel and St. Paul's. This is a pity; for, being an organization with diocesan aims, it should have diocesan support. It would be greatly to the advantage of the Church if branches could be formed in at least all the more important parishes throughout the diocese—places like Dartmouth, Lunenburg, Windsor, Yarmouth, Charlottetown, Liverpool, Sydney, Summerside, etc., all being well able to give some help. Such an Association, with branches throughout the two provinces, could raise at least \$2,000 a year. It requires but one earnest Churchwoman in each place to lead the work, and to give herself up to that.

It is a sign of weakness, however, that we should always be turning to the women for financial help. One earnest speaker at Quebec, during the Missionary Conference, spoke strongly of getting the women and children to work, but there was no mention of the men, who have generally control of the purse-strings. There is no reason why men should not be equally active in raising funds with their wives and sisters. Our Church will never have true masculine vigor until this is the case. A step towards this end has been taken in the St. Luke's Young Men's Mission Guild, which has lately been formed. The object of this Guild is, first, the support of the mission to the Northwest Arm fishermen, and then the assistance of other missions which may require help. This may be called the beginning almost of a new movement, and it rests with the St. Luke's Guild to prove whether such an association can be successful or not. With their success no doubt similar Guilds will be started elsewhere.

St. Paul's.—We learn that the vestry of St. Paul's is to set a good example in renewed care for the old graveyard in their parish. It is saddening to see the burial ground, which some time ago they gave up to the city, turned into a common and unnecessary thoroughfare, and we do not wonder at the feeling of certain Churchmen who will not share in such desecration by even walking through this place. It is to be hoped that the good example of St. Paul's will be imitated by others. The churchyard of the old Dutch Church in this city (the Mother Church of St. George's, St. Mark's and St. John's) is in a condition which is far from satisfactory. Reverence for the "grassy barrows of the happy dead" is a lesson which the Church has to teach both to Romanist and Protestant; but before we teach we must try to learn.

St. Matthias.—The Rev. Clarence McCully, late Rector of Clementsport, has undertaken the charge of St. Matthias' Mission, which he combines with the chaplaincy of the Military Prison. St. Matthias is a new mission in the North End, and is deeply indebted to the labors of the Rev. W. C. Wilson. It is in the centre of a large and growing population, distant from any organized church, and of that class of society which should be the Church's backbone, and which is most sensitive to the Church's neglect. The Church in Halifax is not perhaps fully alive to its own best interests. Should it not combine in fostering this promising child? We understand that the Bishop is doing his best to provide the chapel with an altar, and the people with that means of grace without which no congregation can be permanently secured.