

stand, after consulting the best legal authorities, that all Parishes have a share in, and a right to its benefits.

This will prove a blessing to several of our weaker Parishes; and will remove, in part, what was becoming a very sore subject with many Churchmen throughout the Diocese.

OUR LENT.

BY MISS ADRIAN.

We have now fully entered upon our Lenten Season. Another special opportunity has been given us to be used to the glory of God and the benefit of our own souls; and almost all of us have commenced it with many good resolutions, determining to deny ourselves, and to more particularly fight against our besetting sins.

We have turned more decidedly from the alluring pleasures of the world, and are trying to devote our thoughts, our minds, our souls, to better things. Can we look back thus far and feel satisfied with the manner in which we have spent our time?

Perhaps our faults never seemed quite so hard to overcome and ourselves quite so weak as now; but we are only beginning to know ourselves better. We find it hard to deny ourselves daily and to take up our cross, but we are gaining a clearer knowledge of self and the power sin has over us; and we are led with greater humility to pray more earnestly; and, losing confidence in ourselves, we trust more fully to the strength that is "made perfect in weakness."

We will find it very beneficial to find out what are our besetting sins, and to watch and pray particularly against them, studying carefully what God's Word says about these special sins.

We learn from the temptation on the Mount, and by the whole life of Christ, that He was tempted like as we are, yet without sin, and we know that He is able to succour them that are tempted, and that He is "touched with the feeling of our infirmities."

"Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

May we not grow weary in well doing, but keep ever before us the glorious hour when our life-long Lent is over, and we shall awake on that glorious Easter Morn, when "we shall be like Him, for we shall see Him as He is."

PAROCHIAL PAPERS—XI.

WOMEN'S WORK.

ONE of the best and most useful features of the Parochial Guild is this, that it finds the opportunity of the exercise of woman's gifts and energies. Till a comparatively recent date, the services of the female members of the modern parish were seldom called into requisition. It was always understood that woman's influence is immense either for good or for evil. It is now beginning to be felt that woman's capacity for work is also very great. And there are many ways in which this power of work may be utilised. In the earliest ages of the Church there was an Order of Deaconesses, set apart for their special work of charity and benevolence. From this primitive and Scriptural idea, no doubt, was derived the later one of a community of women, not only set apart, but vowed, and living together under a common discipline. For the active life of devotion of the primitive deaconess was gradually substituted the contemplative devotional life of the convent and the nunnery. Then came the period of the comparative obliteration of woman's work from the life of the Church, the condemnation of conventual or even voluntary separation, and, by consequence, the loss of woman's peculiar gifts and graces to the progress and spread of Christianity.

But of late years the notion that woman's sphere of action ranges no further than her own fireside has been dying out, and a grateful recognition of her tact, energy, perseverance and ingenuity has taken its place. And there

are few parishes that are successfully worked without the aid, legitimately sought and enthusiastically given, of the daughters of the Church.

The bond of unity supplied in general by the Guild is specially useful in this department of parochial labor. For in the first place it systematizes the work. It is no longer performed spasmodically, or at the instance or under the influence of one or two, but it is the deliberate and well-considered plans of the many which are thrown into the common fund. Besides this there is the restraining effect arising from the sense of being a part of the Body. It is the welfare of the whole Church and of the particular parish that is sought, and not individual caprice. And a generous emulation is aroused of who can best work and best agree.

It will be hardly necessary to indicate the numberless ways in which the female members of the Guild can further its work, and contribute to the general progress. Is there a refractory class of boys in the Sunday School? It is the gentle influence of a good Christian woman which is called upon to soothe them into submission. Are the different sections of a large Parish to be faithfully sought out, the cases of sickness reported, the absentees from school to be followed, the annual contributions to Diocesan or Missionary Funds to be collected, the Churches to be decorated at the sacred seasons, the annual Picnic or School Festival to be successfully managed, the Parish recreations to be carried out, the Christmas Tree to be provided? In all these cases the best and most thorough results are attained by the agency of the Church's matrons and maidens. In the writer's Parish, Bible Classes have been, and one is at the present time, most effectively conducted by the Christian zeal and industrious study of educated women. And the united exertions of the women of one congregation alone have raised, within the last five or six years, upwards of one thousand dollars, and this in a small country Parish.

And this brings me to speak of one particular way in which woman's work for the Church may be employed, and that is the Sewing Society. This is a Committee of the Guild. There is no need of any formal organization. At starting a President and Secretary-Treasurer are elected by the members themselves, and the members agree to subscribe, say \$1 per year, as a central fund to purchase the first materials with and to provide for current expenses. The committee meets for work on one afternoon in each week for the purpose of general sewing and fancy work. Orders are taken from any one needing garments or work of any kind, for which work a fair and honest charge is made. Some of the members are employed in providing articles which, at a convenient season of the year, are gathered together at a sale and disposed of at fair prices. The proceeds are devoted to any Parish requirements approved by the members.

Of course no one Parish will serve as an unerring guide for others, since the needs of each will differ. But in every one a way may be found to utilise this wealth of working power.

This series of papers will be brought to a close with some devotional forms suitable for various meetings. The writer can only hope that the imperfect hints here given as the outcome of his own experience may be useful to those who have their experience yet to gain.

95. a. Jereboam, son of Nebat. I Kings, xi. 28: "He made him ruler over all the charge."

b. Rezon, the son of Elishah. I Kings, xi. 23, 24 & 25: "He gathered men unto him . . . he was an adversary to Israel all the days of Solomon."

Note.—Many mistakes have been made on this question. The above is the correct answer.—J. D. B.

96. S. Matthew. St. Matthew ix. 9: "Matthew sitting at the receipt of custom."

97. "His songs were a thousand and five." I Kings, iv. 32.

98. "He spake three thousand Proverbs." I Kings, iv. 32.

99. Amos. Amos i. 1, 9 . . . "the herdman of Tekoa. Amos vii. 14: "But I was an herdman."

100. Seven—viz., Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas. Acts vi. 5.

Postscript.—"I read your corrected notes in CHURCH GUARDIAN, which induced me to change No. 62 & 93.

62 I Enoch. Genesis v. 24: "And Enoch walked with God, and was not; for God took Him."

2. Elijah. II Kings, i. 11: "And it came to pass, as they still went on, and talked, that, behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

93. In Genesis xxiii, 3 to end: Abraham buying "the field of Ephron, which was in Machpelah, which was before Mamre," for "four hundred shekels of silver." "And the field and the cave that is therein were made sure."

The deed is contained in verses 17 & 18: "And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city."

57. The words of the Text are: "Her Nazarites were purer than snow, they were whiter than milk" . . . "Their visage is blacker than a coal."

THE CHURCH IN PRINCE EDWARD ISLAND.

"X. Y. Z." is pleased to see the letter signed "Frater." "X. Y. Z." is neither young nor old, but his experience is altogether different to "Frater's." The Brotherhood which he describes is simply cheek, and should be treated with silent contempt. When "23" takes liberties with "70," let "70" ignore the existence of "23." But the question is this: Is there the brotherhood there should be among the clergy? and why not? With the clergy there is often a lack of the scholarly and finely strung; but what are the Bishops to do when the upper classes decline the ministry? Are the country parishes to go down because the gentlemen will not accept the miserable salaries offered? Men must be found who can, from their antecedents, live and work where the gentleman must of necessity be miserably unhappy. "X. Y. Z." was in the confidence of a Bishop for some time, and he knows the difficulty. Men of lower social position, and of meagre attainments, are sometimes accepted, because they are the best the Bishop can get at the time. "X. Y. Z." has never come across a cheeky "23"; but when he does he will try to show him the difference betwixt brotherhood and impudence. But a time must come when "23" not cheeky will be betwixt 30 and 40 years of age, with some experience, and if he be a reading man, with some scholarly ability. "X. Y. Z." pleads that his brother Presbyter, his senior by ten years say, should accept the younger as his equal. These remarks are not intended to cast any reflection on the letter of "Frater," or on "Frater" himself, but simply to show the matter in another light.

ANSWERS TO MR. BORTHWICK'S BIBLE QUESTIONS.

BY "Z," CHARLOTTETOWN, N. E. I.

94. Abimelech, the son of Jerubesheth. II Samuel, xi. 21: "Did not a woman cast a piece of millstone upon him from the wall, that he died?"

Correspondence.

DECEASED WIFE'S SISTER.

(To the Editors of the Church Guardian.)

DEAR SIRS.—"A table of kindred and affinity, wherein whosoever are related are forbidden in Scripture and our laws, to marry together," which is part and parcel of the Book of Common Prayer, contains this prohibition:—

"A man may not marry his WIFE'S sister." This is enough for a loyal Churchman.

I am informed that in the Kirk of Scotland and in the Roman Communion the union of a man with his wife's sister is also forbidden.

Social comfort forbids it, for who so likely to be called to a woman's sick and dying bed as her "sister"; but if it be made lawful for her husband to marry her after the wife's decease, every brotherly act, word or look may become the cause of jealousy.

Are a man and his wife one flesh? or, are they not? If they are, the marriage referred to is plainly incestuous.

Who are the promoters of this agitation to alter the law of the land? those who have transgressed or wish to transgress very largely. Imagine a law promoted by thieves to render theft legal!

The teaching of Leviticus is open to argument; but as far as I can see the weight of scholarship is in favour of the interpretation received by the Church when she includes this union as "forbidden in Scripture."

Let us beware of the trap laid for us colonists—one colony has fallen into it already. The promoters of repeal have failed over and over again in the Imperial Parliament; now they are attacking the outposts, and if they gain them one by one, they will be able to go to Westminster and say, "Here is an anomaly to be corrected. Every part of H. M. Dominions permits these marriages except Great Britain," and it would, no doubt, be powerful with some.

I have written this warning, as I see the subject is "up" at Ottawa, and the Halifax Evening Mail is publishing individual opinions to influence the public.

Yours, WATCHMAN.  
P. S.—In his charge in 1859, our present Metropolitan says:—"I particularly recommend that in every Church, in some convenient place, or in the Vestry, a Table of Affinity, according to the Canons of the Church respecting marriage, may be placed, that loose and irregular marriages may be prevented."

Since writing the above I have received your last issue, and am delighted to see the ground you take upon this subject.

CHURCH CONFERENCES.

(To the Editors of the Church Guardian.)

DEAR SIRS.—As the subjects to be discussed at the proposed Conferences would most likely be made known some weeks before the time of meeting, an opportunity would be given for their discussion by the various rural-decanal meetings, which, if made use of, would have the effect of infusing a little much-needed—if I mistake not—life into those bodies; while the reaction upon the Conference in consequence of those preliminary discussions would be invaluable. And in addition to the many benefits which the Church would receive internally she would be brought more prominently before the outside public in a way which would win their respect; while it would aid her in moulding, or at least directing, public opinion, and thus she would be but taking a step towards her legitimate position.

The question now arises, How are they to be started and how managed? One way would be for a few of our leading Churchmen to meet together, talk the matter over, wait upon the Bishop and secure his co-operation, which I presume could easily be done, and then form themselves into a committee, council, or what-not, and proceed to business. But should no one be found to take the initiative in this way, let the question be brought before the Synod in the form of resolution, approving the principle and appointing a committee, as in the case of the Diocesan Temperance Society; afterwards let the Conference be a self-sustaining governing body. About half-a-dozen live men would be able to fix upon a place and secure readers, etc., for the first meeting, and if that should be successful, there need be no fear as to future ones. Part of the business of one Conference would be appointing a committee for the purpose of arranging for the next.

Having thus thrown out a few crude ideas, I leave them with your many readers, hoping they will take them up and mature them. And if nothing be done before the coming session of Synod, I hope the question will then be taken up in a practical way.

I am, etc., Vox.

"OUR PARSON'S ACRE."

(To the Editors of the Church Guardian.)

SIR.—At times I intend to throw out some practical hints for the good of the brotherhood in this poor diocese. These original ideas of organization and improvement suggest themselves during times of meditation on my long and lonely drives to distant missions. I put forward this idea at the present season in order that it may be acted upon at the earliest convenient time (if Barkus is willing) and I have always found the laity willing to do anything when a way is shown that commends itself.

It is universally granted (or else experienced) that our missionaries have no more surplus funds than they can dispose of. Now, in order that some of this hard-earned cash may be saved in buying products of the field or garden, how does the following commend itself to our laity?

Say, for instance, I have two, three, or four missions, the people of which, from their straightened circumstances, cannot be expected to give me much payment for my services; suppose then, as compensation, I hire a field of say one or two acres, in each of the districts, new "nice," profitable, and handsome it would be if the Churchmen would take an equal share in the expense and labor of sowing, attending, and reaping or "getting up" the produce gratis; and then some others (as their part) carting the yield to the clergyman's house. It would not be more than a day a piece in a season if the settlement was any size, and for a small outlay, through his people's kindness, the missionary would receive good returns.

Or again. Suppose a farmer has decided to knock off work at say 7 p.m. Well, now, how good for his parson if, while his plough is in the furrow, his horses harnessed and on the spot, and he "warned up" to the work, he would only say to himself, "I'll run a couple of furrows more before I stop, for my parson." Let the same crop (no matter what) be put in these few furrows, receive the same attention as the remainder of the field, and let the yield be religiously kept for the benefit of the minister. This would not be much for each to do, not much extra work, expense or trouble, and at the end of the autumn the parson would prove the truth of the adage, "many a mickle makes a muckle," as he stands in a collar well stocked with various vegetables, and with grateful heart thanks his God for casting his lot among such kind people.

Or again. A certain few feet of net (marked with a string or colored tape) and let the fish caught therein be sent to the parson's table. What does the reader say? Who will be the first to act? Would it not be a material benefit to your parish priest, altogether out of proportion to the extra labor it entailed upon you each? Think of what these clergy do for your souls. I ask yourselves if you are doing all you reasonably can to keep their minds at ease with reference to ways and means of providing for their support?

Remember the blessing from the Great Harvester for such deeds. "Inasmuch as ye did to one of the least of these my brethren, ye did it unto me."

Let somebody air this matter, for I quite fail to see anyway in which so much might be presented at so little cost to the people.

Your Bro. in Xt,  
A POOR GARDENER.

THE SUNDAY LETTER.

(To the Editors of the Church Guardian.)

DEAR SIRS.—Your correspondent "D. C. M." says I appeared to overlook the "note" in the Prayer Book about the Sunday Letter for Leap Year. I was not speaking of the Prayer Book; but the tables for finding the "Sunday Letter," and I maintain that in those tables no provision is made for Leap Year.

The note to which he refers is found under the "Tables to find Easter." At any rate this note would not cover the whole ground for it only provides for the last ten months of the year.

What about the first two months? A READER.  
Dorchester, March 5th, 1880.