

"faith without works" which finds its corresponding outlet in natural affairs, in church building, on borrowed money.

Nor let it be supposed that any objection whatever is taken to a man "selling all that he has (literally) and giving to the poor." That is a good thing always in itself, although who are the poor on whom it ought to be bestowed is a more difficult question. Still, the man who is willing to give all, from pure love to others, will never fail to find wisdom as to whom to give it. When we reflect that the average voluntary weekly offerings of attendants at city churches rarely exceed five cents per head, while the average yearly income of the subscribers may be placed at about \$1,000, there is little need to super-add excuses for illiberality. Five cents per week is \$2 60 per annum, or about one quarter of one per cent! Fifty cents per annum per head is about the average subscription for home missionary enterprise, and that is one-twentieth of one per cent. of income! Is this Christianity, or is it only its outward semblance? may well be asked.

Yet the poor cannot afford to have the Gospel preached to them, for seats are high, and are readily let too. To hold a seat secures comfort, respectability, and a path to position in society—all things of value to the Christian—worldling. Nor can the poor afford to have the Gospel preached to them at mission stations either, for it too often costs loss of self-respect and the adoption of an 'umbleness of the Uriah Heep order. The poor are not always saintly and forgiving, any more than the rich, and they don't overlook or condone these things for the sake of the extremely diluted stream of Gospel poured out upon them when they do try the experiment.

Indulgent reader—and I am sure you are an indulgent reader, if you have read thus far—it is an extremely unpleasant and thankless task to bring to light these symptoms of what is called modern Christianity; but, how can you and I apply the cure till we know the symptoms and describe the disease?

But "Earth gives no sorrow that Heaven cannot cure." Suppose a man, honestly possessed of \$10,000, should find himself filled with a longing to "sell all that he had and give to the poor," and that the building of a church, for the free use of all, should seem to him the wisest form his gift could take. Willing and thinking thus, he also acts, and the church is built. Would it not soon seem to him a rather feeble use to make of his investment to open it only three hours and a half out of the 168 hours which compose each week? Can the ardent love of usefulness to his neighbour and his Lord which prompted the act rest satisfied to know that the church he has built is all carefully locked up outside, and covered over inside, with cloth covers and uselessness for 164½ hours out of each 168? Would he not feel impelled to urge his neighbours to use it to the full for any or every good purpose, every day and every hour? By and by he sends a carpenter to extract these stiff, formal, uncomfortable wooden-backed pews. He carpets the floors and scatters chairs, adapted to the human spine, all over it. Then he says to himself, people read every day. Newspapers and books are good things. Man retains his mental faculties, and it is good that he should exercise them every day in the week as well as on Sunday; so he added shelves full of books, and tables full of newspapers (of course rejecting newspapers that indulge in personal abuse and political defamation of character, so that expense was not great), and invited poor and rich alike to come, at any time, and rest or read. Still he was not satisfied. It dawned upon him that music is the natural utterance of the heart's emotion, and speaks directly from heart to heart, so he offered the use of his church to any kind of good music, sacred or secular. Gradually his ideal of usefulness so wrought upon him that he began also to perceive a possible use in the dramatic instinct inherent in man, and he threw his building open to the use of any Company who cared to represent the good and evil in men's lives in true and distinct colours. He grew so liberal that he even pandered to the abnormal hunger pervading society at the time for Nigger Minstrel shows. It seemed natural to him that men should want to laugh now and again, and he found that all nigger minstrels were not broad or coarse in their jokes. Ere the thing had run a year, he actually regretted he had not built it so that it could be used as a dining-room, and had omitted also to line its sides with folding beds on the Pullman palace-car principle, so that he could have offered the poor or the stranger a comfortable night's rest, and an evening and morning meal. Even as it was, it comforted, rested, instructed, amused many a weary, lonely soul, rousing or restoring physical vigour, as well as mental, by the spiritual life of love and sympathy that lived in it all; and he was astonished to find that his free gift was rejected as such. Many of the grateful ones became useful men in the world, and soon found their pockets filled with more than sufficient to supply their needs. Then they came one after another and insisted upon paying their debt to him. This landed him in doleful perplexity. He dared not take back his free gift, yet he knew they were right; so he took their offerings, funded them, and soon had enough to carry out his still further advanced ideas of usefulness in a new building.

Of course all this happened in Japan, China, Germany, France, or some other heathenish land. Such a thing couldn't be done here. Perhaps not; still it was the usefulness—the real and actual usefulness—to all the needs and capacities of his fellows that made the thing pay. And in order to enable our churches to avoid at least spiritual, if not natural, bankruptcy, it is this same

principle of usefulness which must be applied. It is surely needless to prove to Christians that worship is not an exercise confined to any one particular form or place; for they worship the Lord best, and most truly, who "do His will." His two commandments of "Love to God and love to the neighbour" live only—as He Himself lives—in usefulness to others. He never ceases to work for our good. His mercies are new every morning, and renewed every night. While we sleep He labours for us, restoring, healing, strengthening our physical and mental frame, and maintaining all the gifts of food, clothing and beauty, His natural world so freely supplies. He ministers constantly to every—even the least—physical, mental and spiritual faculty He has bestowed upon us. Surely then our religious centres, built in His honour and for His service, should aim to serve others in every possible way—should be constantly useful and not spasmodically so. Even man's wisdom can see and say that "imitation is the sincerest flattery." Our Lord asks us not for flattery, but He does ask that we should imitate Him—not for His glory, but for our good.

When the church universal perceives this, and begins to do it, then it will find new life and new light. It will no longer covet the "tree of the knowledge of good and evil." It will desire to perceive only that which is good and true and therefore useful. It will itself become like a tree planted by the river of the water of truth. New sap, new life will be drawn into the very core of its being, will ascend by every fibre into every branch, and sprig, and leaflet. Its twelve manner of fruits will be completely and fully useful to every phase of human need on its every plane of existence, and its leaves glancing in and reflecting the light of it will heal all the nations of those who love truth and desire to follow goodness, seeking no longer to save self but to serve others.

Utilitarian.

THE CLIMATE OF MANITOBA, ITS BEARINGS UPON SETTLEMENT AND AGRICULTURE.

I purpose in the following article giving the readers of the SPECTATOR a somewhat detailed account of the climate of North-Western Canada, which, in view of the great immigration which is setting in towards the prairie lands of the West, may not be entirely without interest.

And first, for a few general facts gleaned from the records of the Observatory at St. John's College, which is the principal Meteorological Station of the Dominion Government for Manitoba and the North-West.

Duration of Winter.—In 1875 we find that the river froze over on November the 6th, and that the first sleighing was on November the 18th. In 1876 the river froze across on November the 14th, and the first sleighing was on the 13th of November. In 1877 the river froze across on November the 28th, and there was no sleighing that winter at all. In 1878 the river froze across on November the 28th, and the first sleighing was on November the 27th. In 1879 the river froze over on November the 2nd, and the first sleighing was on November the 28th.

In further illustration of the period when winter really commences in Manitoba, it may be interesting to take three days, say the 11th, 12th and 13th of November, and give the thermometer readings for those three days during a period of five years:—

	1875.		1876.		1877.		1878.		1879.	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
11th.....	39.0	10.9	35.5	14.5	45.9	25.0	46.7	27.8	44.9	31.0
12th.....	22.0	3.4	18.0	6.7	46.7	26.0	41.4	24.5	36.9	32.0
13th.....	25.0	11.9	10.0	-3.5	44.0	27.5	35.1	20.1	35.9	23.0

From these facts it may be fairly concluded that the winter does not usually set in in full force till the latter part of November, although previous to that time there are frequently days when the cold is felt very keenly. When once the winter sets in, it continues with more or less severity till about the middle of March, when signs of breaking up begin to shew themselves, resulting in the final disappearance of snow about the beginning of April, and the melting of the ice in the river about the middle or end of the same month. During the winter months the cold is certainly sometimes very severe, the thermometer reaching 40° and 45° below zero. In fact, during the recent "cold spell" the thermometer at St. John's College recorded a minimum temperature of 53.5° below zero. This, however, is entirely exceptional, being the greatest degree of cold ever known in this country even in the retentive memory of the well-known "oldest inhabitant." There is one remark, however, which I would wish to make, and it is this, that the readings of the thermometer are by no means a true index of the intensity with which the cold is felt, for in this intensely dry climate a degree of cold which in England or even in Ontario would be almost unbearable, will be endured without any sensation of suffering. This is not only my own experience, but that of every one whom I have ever heard expressing an opinion on the subject. It is not the extreme cold, then, that constitutes the true terror of our North Western climate. There is, however, one feature in our winter climate which is a source at once of great danger and extreme suffering, and that is, our winter storms. The wind sweeping over many miles of treeless plains, at the rate at times of forty or even fifty miles an hour, gathers a terrible power in its unchecked course. It is indeed a truly fearful experience for any one who may happen