

in town, and its whereabouts; by this means, and by this only am I able to visit the Church of my fathers. I count this no trouble to myself, for I am amply compensated when I do reach the church. But what surprises me are the almost innumerable cards and notices which are hung up in the different hotels, post offices, railway stations, &c., inviting the reader, wherever he may be, to come and attend the service of the Primitive^(?), or otherwise, Methodist place of meeting, or the Baptist ditto, or the Congregational ditto, and I might mention any number of these that I have seen, some having a photograph of the meeting house on them to attract the eye, in fact, everything is done to coax a stranger to their house of meeting. As a rule, the cards read something after this style: "Stranger, you are kindly invited to a seat in the Primitive Methodist Church, Pastor, the Rev. Dr. Renter, D.D.D.D.D., corner of Noisy Street and Excitement Avenue. Come."

Now, what I want is the clergymen and churchwardens of our Church in the different towns and cities to have a card something after this style printed and hung up in the hotels, principally commercial, so that we may not only know where to find our places of worship, but also to invite those of the denominations. The cost would be but small, and I am sure the result would amply repay the trouble of putting these invitations prominently before the travelling public. I sincerely trust that this will have the desired effect of bringing the idea to the notice of our clergymen and laymen: with what result we shall see. Thanking you for your kindness,

I am &c.,

GEO. HEARNDEX,

A Commercial Traveller.

Toronto, Easter, 1881.

URGENT NEEDS OF THE CHURCH IN RUPERT'S LAND.

SIR, -I hasten to thank you for the prompt publication of my letter respecting the urgent needs of the diocese—and through you, I desire also to thank the *Montreal Gazette*, and your contemporary in Halifax for a similar courtesy—one which I regret to say, was withheld by your contemporary in Toronto: for though I sent a lithogram copy of the letter to that journal by the same mail that conveyed the others to the east, and though it professes a warm interest in mission work of the North-West, it neither published the letter, nor took the slightest notice of it or its writer.

I cannot describe to you the deep feeling of gratitude and pleasure which the appearance of a little publication in Montreal, "Our Missions in the North-West," has produced amongst us. The Church in this great country is in a really dangerous position. She is suddenly called upon to do the work of the nineteenth century with the appliances of the eighteenth. Of her is now imperiously, and instantly demanded an organization, and a labour involving the immediate erection of at least twenty new churches, and an outlay of twenty-five thousand dollars. A year ago the country was hanging in the balance—the building of the Pacific Railway would set in motion thousands of hidden powers in the land, which among other effects, would strain the strength of the Church to the utmost—while the failure of the scheme would leave it to the ordinary and slow progress of a new and immense country unsupplied with railway facilities. The C. P. R. is now a fixed fact, and we are already feeling the tremendous pulsation of the new blood which has begun its rushing flow. Settlers are coming in by every train—thus far, chiefly from Ontario, and among them thousands of excellent Churchmen, whose first inquiry is for the services of the Church. The bishop is bewildered. He sees with perfect clearness that with his present appliances he is powerless to supply the demand, and he feels with deep distress that unless the Church supplies the demand for her services, so suddenly made upon her, she will lose her hold on the affections of her children, who will materially say, "We ask bread, and you have none. The Methodist has it, and we cannot starve." I need not enlarge on the solemn significance of such a reply. I am able to state that the bishop is in active correspondence with that most admirable and energetic administrator, his Grace the Archbishop of Canterbury, urging immediate assistance: though he feels that after all the British people have done for this country, it is hardly fair to ask them to do more, at least until old Canada has exhibited some active interest in her own people, who up to this time, form the larger portion of the immigration. We are cheered, however, by the recent movement of the Provincial Synod, and the admirable statement published in the first number of "Our North-West

Missions," issued by the Central Board of Domestic Missions, exhibits an enterprise and zeal highly honourable to the Provincial Synod. It gives us new heart to see that we are not forgotten by our friends in the east, and we look with much hope to the results of the appeal. We observe that \$11,000 are proposed to be raised immediately for Algoma and the North-West. The sum is small compared with the munificence of the Presbyterian and Methodist bodies, who have within the last month voted, I believe, \$22,000 for the North-West alone; but it will do immense good, and we shall most gratefully receive it.

To show to our friends of the east, that the Churchmen of this country are worthy of their most generous support, let me remind you that through the zeal of the bishop and his clergy—a body of men unsurpassed in learning, ability, and aggressive industry, warmly seconded by as fine a collection of laymen as ever worked under a much-loved bishop, the Diocese of Rupert's Land is exhibiting a broadness of view—a brilliancy of movement, and a stirring intrepidity of action, which put the inertia and divided councils of some of the dioceses of old Canada to the blush—are, to my mind, the grand and glorious spring of this healthy, pure and incisive motive is the utter absence of those truly horrible and poisonous distractions which flourish under the hideous terms of "High" and "Low." Here, these life-destroying words are unknown. Here, bishop, clergy, and laity are staunch supporters of the Church of England as a distinctive branch of the wonderful Church established by our Saviour: they all unite, without a whisper of discord, in upholding the services as regulated by the Book of Common Prayer, and as interpreted by a broad and charitable mind, seeking no extreme aestheticism, and yet repelling all attempts to lower the most beautiful service ever yet devised, to the platitudes of the Congregationalist, the coldness of the Presbyterian, or the sensationalism of the Methodist. The Synod of last November, set on foot two most important organizations, "The Church of England Temperance Society of the Diocese of Rupert's Land," and "The Church of England Sunday School Institute of the Diocese of Rupert's Land." Both are actively at work. The latter is affiliated with the English Institute, and is now preparing a carefully arranged syllabus of teaching from the books of that body, which will soon be introduced throughout the diocese, and eventually the little shrub planted in the city will overshadow the hundreds of thousands of miles of this noble country. We are about forming a depot here, where every publication of this excellent society can be obtained, and therefore, I now claim, as I have already done, that the Diocese of Rupert's Land stands out in the noble procession of dioceses of the great Confederacy of Canada, as foremost in these two most important matters of temperance and Sunday school teaching, and I desire to emphasize the statement that these steps have been taken with an especial view to the preservation of the character of the Church as a distinctive body, and to the extension of her influence within her own lines.

But I am now to tell you of another movement, whose novelty will perhaps surprise you, but whose utility you will immediately recognize, and whose immense power you will yet be called upon to record. Bishop Littlejohn, of Long Island, in a speech at Lincoln, England, in November last, said, "In the nineteenth century, the Church of England has allowed countless hosts of her children to leave her shores to make their fortunes in a new world, without scarcely a word of counsel or direction as to their duty towards the Church established there. *Thousands upon thousands* have landed there, fresh from the bosom of the mother Church, who had yet to learn that she had a daughter there to care for them; no instructions given them, no commendation of them by parish priests here to their fellow priests there. Meanwhile, before the hand of brotherly sympathy and care could reach them, multitudes have wandered into alien folds, or have fallen away as sheep without a shepherd: first into habitual neglect of sacred ministrations, then into dislike or contempt of them, then into faithless, Godless living. Ah! but for this terrible wastage, and the sad neglect and blindness that caused it, it is not too much to say that the American Church would to-day be fifty per cent. stronger than she is. The loss thus suffered by our communion has hardly been made good by all the aggressive missionary work of the Church on my side of the Atlantic during the present generation." Our bishop was determined that this fatal neglect of the American Church shall not be imitated here, and warmly supported by his clergy and laity, and acting on this hint, he has just formed a society to meet the case. It is styled "The Church of England Settlers Society of the Diocese of Rupert's Land." Its objects are by Article II. of its Constitution declared to be as follows:—

To invite each settler in the North-West, being or desiring to become a member of the Church of England, to place himself, immediately on his arrival in

this Province, in communication with the officers of the Society, who will give him:

I. Advice and information on any subject connected with his settlement in the country.

II. References to reliable persons in any quarter of the North-West which he may desire to visit.

III. Letters of introduction to the clergymen of the Church stationed in any part of the North-West.

IV. Facilities in obtaining the services and ordinances of the Church: as by furnishing him and his family with seats in church; and by supplying them with introductions to the clergyman in charge.

V. Countenance, and in every way treat him as a brother Churchman, and exhibit to him and his family all possible kindness.

The residences or places of business of the officers are given below, and these gentlemen, with the ladies of their families, will at all times be happy to carry out these objects on their parts. It is hoped that every settler, whatever may be his position in life, will encourage the operations of the Society by a frank and free acceptance of the friendly offices hereby tendered. Settlers are invited to communicate with the officers personally if possible, or if this be inconvenient, by letter.

The Bishop is Patron, and, I need not say, takes great interest in the organization. Geo. B. Spencer, Esq., Collector of Customs, is President. There is a council of sixty-six, embracing all the clergymen, and most of the leading Churchmen of the diocese, among them the Chief Justice, the Premier, the Attorney-General, and Mr. Justice Miller of the Queen's Bench. The executive work is given to a committee of twenty-six, and the wives of the married officers are honorary counsellors. Ten thousand flysheets containing these "objects" with the list of officers are at this moment being printed, and arrangements will be made by which each train will, on its entrance into Emerson, a town called the "Gateway of the North-West," be boarded by an agent of the society, who will give to each passenger one of the sheets. An office will be opened here, where settlers can obtain the information and assistance thus offered. Every centre of population is here represented, and we know that "friendly offices" tendered to brother Churchmen will bind them with hooks of steel to their Church, for the Briton will, after a journey of five thousand miles from his own beautiful country, find her in this new and still more beautiful land ready with open arms, and with renewed warmth of affection, to receive and welcome him to prosperity, contentment, and happiness; while the Canadian will find that he has but stepped from one parish to another, the only difference probably being, that in the old one he was nobody, while in the new he will be somebody, and possibly a good deal more.

Yours, WM. LEGGO,
Secretary C.E.S.S. Diocese of

Rupert's Land.

Winnipeg, 10th April, 1881.

WE often lose the benefit of the blessing in our possession, by hunting after those which are out of our reach.

HE is a true friend, who seeing another pursue a dangerous course, will risk the consequence of a faithful and well-timed remonstrance.

SUCH IS LIFE.—If we die to-day, the sun will shine as brightly and the birds sing as sweetly to-morrow. Business will not be suspended a moment, and the great mass will not bestow a thought upon our memories. Is he dead? will be the solemn inquiry of a few as they pass to their work. But no one will miss us, except our immediate connections, and in a short time they will forget us and laugh as merrily as when we sat beside them. Thus shall we all, now actively in life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say "I remember him." We lived in another age, and did business with those who slumber in the tomb. Thus is life. How rapidly it passes!

HOPE OF GLORY.

IS what a fool's Paradise will men be with the thoughts of worthless things, and such things too, as they shall never obtain, nor ever shall have any further being, than what they have in their fancy! And how will men frequently roll over in their minds the thoughts of any pleasing good they hope for? And yet we, that say who have hope of the glory to come, can pass many days without one hour spent in the rejoicing thoughts of the happiness we look for.