

the journey our travellers had one fright from three ugly Mexican half horsemen, half bandits. This, however, passed without other inconvenience than the uneasiness. A second adventure touched them more deeply. We subjoin the narrative of this alarm in Mr. Passmore's own words, as published in the "Spirit of Missions."

"We had staked our horses and lain down for the night, when suddenly the earth shook and the air was rent with tremendous noise. We sprang up, and saw shadowy forms flitting and whirling around us in every direction. We thought it was a troop of Camanches. But we soon saw that the horses, for such they were that surrounded us, were without riders. We knew then that they were wild horses, mustangs as they are called here. We shouted and hallooed to frighten them away, and they moved off in a body at once."

But unfortunately the mustangs took with them one of the saddle horses, and the pack horse. There was no help for it, and nothing to do for our travellers but to lie down again and wait till morning. When daylight came, the mustangs were not in sight. Mr. Passmore and Mr. Brown divided the provisions, and the latter took the horses to seek the missing animals. Mr. Passmore waited three days alone on the prairie for the return of his companion, and then, fearing starvation, undertook to push forward on foot, leaving signal sticks along his route. He walked upon the sea beach some forty miles in two days. One night he was nearly buried in the sand as he slept, and as the next night drew near he felt it more than doubtful whether he should ever see human face again. But his travelling companion returned at this juncture, having recovered both horses.

Our traveller devotedly thanked God who had thus rescued him, and the journey now proceeded. They reached Corpus Christi after some further adventures, toilsome and dangerous enough, but not so severe as the loss of the horses, and difficulties consequent. For twenty-four hours at one time horses and men were without water; and in fording rivers and creeks they had dangerous experience. Mr. Passmore returned via New Orleans to his station at Brownsville, preferring the accustomed route by stage and steamer, to a repetition of his experiment of horse back journeying through a wilderness.

Such are some passages in a western missionary's experience. Few have such extreme difficulties to surmount, but none have a life of ease. Another missionary, Rev. E. Magee, writes from Michigan: "Often do I wonder, while thinking with reverence and delight of many a clergyman in the East, upon whose gifted and burning eloquence congregations, Sunday after Sunday, hang with suspended admiration, how they would succeed here in the West. To see them with a staff in hand, and boots on their feet, and with perhaps not even a coat to their back, travelling up to their ankles in mud over our unmade roads, fifteen or twenty miles a day, to talk of Christ crucified to unlettered groups in log cabins and shanties. Every man, however, for his peculiar position and his peculiar work. The East is doing much for the West,—very much, both clergy and laity. May God reward them according to their works."

SIR ISAAC NEWTON AND HALLEY.—Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reasons to change his opinion.—When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in this wise: "Dr. Halley, I am always glad to hear you speak about astronomy, or other parts of the mathematics, because those are subjects which you have studied, and well understood; but you should not talk of Christianity, for you have not studied it. I have; and I am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson therefore well observed, that no honest man could ever be a Deist, for the reason that no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No sir," said he, "Hume once owned to a clergyman in the bishopric of Durham that he had never read the New Testament with attention."

POINTS FOR THE JOURNAL OF LIFE.—The following rules from the papers of Dr. West, according to its memorandum, are thrown together as general way-marks in the journey of life.

Never ridicule sad red things, or what others may

esteem as such, however absurd they may appear to be.

Never to show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself and of those who are near me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattery either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

SONGS OF THE CHURCH.

THIRD SUNDAY IN ADVENT.

NO. 1.

The piled clouds compose his sent,
And saints and angels form his train.
The heavens are bow'd beneath his feet,
He comes in state to earth again.

He comes His Kingdom to restore;
He comes to avenge the martyr's gore;
He comes to set His saints on high,
And reign in Zion gloriously.*

On Olivet His steps alight,
The solid mountain cleaves in twain.
Once more the earth at evening bright,
Rejoices in her King again.†

Come, Jesus come, Thy saints to bless.
Come as the LORD OUR RIGHTEOUSNESS,
And by Thy power anew create
This scene in which we watch and wait.

W. B.

* Isaiah, xxiv, 23. † Zech. xiv, 4-9.

NO. 2.

Lord for the glory of Thy name,
The promise of Thy strength we claim,*
For those whom now Thy Church empowers
To guard her gates and watch her towers.

As with the Pentecostal fire,
Their hearts with grace divine inspire,
With knowledge clear, their minds endue,
And to their mission make them true.

Instruct them Lord, Thy word to teach,
And give them boldness when they preach,
And make our hearts within us burn,
With hope and joy for Thy return.

O Christ, before Thy throne above,
Their work and our esteem approve,†
And in Thy presence let us share
The full salvation promised there.

W. B.

* Acts i, 8. † 1. Thess. v, 13.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. VI.

In my last, the favourable side of Clause 3 of the Revised Statute received its due meed of consideration, and approval. I come now to review the reverse side of its provisions, and to point out their inconsistencies, if not their apparent and marked injustice.

The division of existing Parishes, each according to the exigency of the case, into two or more of smaller dimensions, is a measure, which is thought to be most desirable for the more efficient working of the Church system, inasmuch as many of them, more especially in country parts, are too extensive and therefore unmanageable by one vestry. But then it is to be presumed that, in the passage of any law to effect this object, existing interests should be respected, and protected. Let us bring the clause under consideration fairly to the test of this principle of legislation, and observe well the result.

It provides that—"no parish shall be divided or subdivided by the Bishop unless on the application of a majority of the parishioners," thus very properly leaving the initiative with the parish itself. But not one word is said about the consent of the existing Rector,

who by inference from the act of induction, mentioned in the first clause, has surely certain vested rights, to which some consideration is due. Yet is he not only not to be consulted according to the present arrangement, but even his very name is not once introduced in this clause nor can he either directly or indirectly interfere in the matter, except in so far as he may succeed by his personal influence to guide or modify the deliberations of the Church wardens and vestry.—And should he happen to be placed in a minority, either in the Vestry meeting, where only an ordinary status is assigned him, or in the meeting of the Parishioners where he enjoys no legal status at all, his rights may be infringed upon, and part of his income tampered with in his very presence, and contrary to his known wishes; his parish may be divided without his consent or approval, and a considerable part of his income, in the shape of surplus fees, forever alienated, or rather wrested from his hands.

Now resolve this matter in any way you please, and you will find in it not only inconsistency but injustice. The first clause of the Statute acknowledges the necessity of an act of induction, which places the Rector in possession of all the temporalities of the Parish, and among other things, it is to be presumed, of the surplus fees or offerings. And the third clause puts it in the power of the Parishioners and Bishop to deprive him of a part of these temporalities without his consent or approval. It is neither my wish nor intention to write irrelevantly in reference to so grave a matter as these contradictory enactments appear to affect. The subject deserves the most earnest attention, which it is in the power of Churchmen to bestow upon it. For where are we to look for honour and integrity in this wide world, if we do not find them guarded with the strictest jealousy, in those things, which pertain to the service and worship of the living God. How can the Church of England maintain its well known and well earned character for the exhibition of both these moral qualities, if it show a disposition to be untrue, to say nothing of being unkind, to those who minister in its sanctuaries? Or how can that reciprocal affection, between pastor and people which is so absolutely necessary towards the spiritual well being of both—how can it be sustained after the perpetration of an act which will, as a thing of course, discompose the feelings of one or both? Surely this is a sorry compensation to any clergyman who has spent years of care, anxiety, and toil, in administering to the spiritual welfare of those, whom he is set over in the Lord. And I, for one, if asked my opinion as to the tendency of this portion of the Revised Statute, would unhesitatingly express my belief that surely "an enemy hath done this," while the watchmen were sleeping he came and sowed tares among the wheat. For it cannot be conceived that any one else could suggest such enactments, as would divide the flock and strip the shepherd of his vested rights and privileges; and that, without once extending to him the courtesy of consulting either his inclination or his feelings.

In addition to this instance of inconsistent legislation, I conceive that the clause under consideration is defective in the following most important particulars: 1. Besides the building of a place of worship to which it is very probable that contributions may have been obtained from some source external to the Parish, no obligation whatever is imposed on the movement party in reference either to past covenants and engagements, or to future provision for the support of the regular ordinances of religion in the new Parish.

Suppose that the Parish Church is encumbered, as is not unfrequently the case, with a considerable amount of debt, and that all the Parishioners are equally responsible for the ultimate liquidation of such incumbrance; suppose further, that the majority of them either from the position of their residences, or from mere inclination, would find it more convenient to attend the new church—Suppose all this, and this very majority, for anything to the contrary contained in the Statute, might, at a public meeting, resolve to divide the Parish, and thus very coolly liberate themselves from all responsibility in reference to the pecuniary obligations which had been originally incurred. I do not mean to assert that all sense of honor and integrity is so lost sight of amongst us as to render this a probable contingency; but I submit that in any enactment which contemplates the division of an old and long established parish, some provision ought to be inserted, which would adjust on an equitable basis, and this in the light of a pre-requisite sine qua non, all its pecuniary obligations and transactions.

2. Again, a parsonage house is so very necessary an appendage to a parish, that its erection might be provided for as an absolute condition, to be faithfully observed; previously to the division or sub-division of any parochial bounds within the Province. The tendency of a provision of this character would be most beneficial to the interests of the Church in general, and very favourable to the future prospects of the new Parish. And I have only to express my surprise that those who had charge of the revised Act in its passage through the legislature, should have totally overlooked or underrated a matter of so much importance, when they enjoyed such apparent facilities of considering and inserting every reasonable provision that might be deemed essential to the future efficiency of their Church.

But to all this it may be replied, that as the sanction of the Bishop of the Diocese is necessary to the division of the Parish, His Lordship may impose such conditions before giving his consent, as will mete out to all parties concerned, in the contemplated arrangement, their respective measures of justice. Doubtless this is all very true; and if mischief be prevented we shall owe the result more to his Lordship's firmness and prudence, than to the care or sagacity of our Church legislators.