

lips were pressed in one long, passionate, repentant caress against cold, white ones, fast growing moist with the dews of death, and only Alma's listening ear caught the tenderly whispered words and the last she ever uttered,—
 "Dear Christ, I shall be satisfied when I awake with Thy likeness."

Children's Department.

LET IT PASS.

Be not swift to take offence;
 Let it pass!
 Anger is a foe to sense;
 Let it pass!
 Brood not darkly o'er a wrong
 That will disappear ere long;
 Rather sing this cheery song:
 Let it pass!
 Let it pass!

Strife corrodes the purest mind;
 Let it pass!
 As the unregarded wind,
 Let it pass!
 Any vulgar souls that live
 May condemn without reprieve;
 'T is the noble who forgive.
 Let it pass!
 Let it pass!

Echo not an angry word;
 Let it pass!
 Think how often you have erred;
 Let it pass!
 Since our joys must pass away,
 Like the dew-drops on the spray,
 Wherefore should our sorrows stay?
 Let it pass!
 Let it pass!

If for good you've taken ill.
 Let it pass!
 Oh! be kind and gentle still;
 Let it pass!
 Time at last makes all things straight;
 Let us not resent, but wait.
 And our triumph shall be great;
 Let it pass!
 Let it pass!

Bid your anger to depart,
 Let it pass!
 Lay those homely words to heart,
 "Let it pass!"
 Follow not the giddy throng;
 Better to be wronged than wrong;
 Therefore sing the cheery song,
 Let it pass!
 Let it pass!

THE FIVE STARS OF KOREISH. AN ALLEGORY.

AN Arab sheik, owner of 100 camels, 500 horses, and 1,000 sheep, always kept his encampment at some distance from his kinsmen. He had five sons and four daughters, who, as they grew, were regarded in that region as the flower of that country, so careful was their training, so thorough their accomplishments, and so pure their lives. One evening, when the father and his eldest son were returning to the encampment, having ridden nearly seventy miles in search of some camels which had strayed, the boy asked permission to speak, and then asked his father why he and his brothers and sisters were fed from day to day on dates and bread, with a strip of dry meat at noon; when the boys and girls in neighbouring encampments shared this luxury and that—fresh meat, killed daily, fruits of names unknown from Yemen, and spices from the ships of India.

And his father said: "Are not your bodies strong? And cannot you ride as well as they?"

The son replied: "There is not a youth in either camp who can throw me in wrestling; and you know if I have asked to draw bridle or to dismount to-day."

His father said: "This is what your

food is given for. If our fare is simple, it is that you may not be tempted to prize the food more than the strength for which the food is given."

Another day, the father of the sheik had sent a courier to all the camps to ask the attendance of his sons, and of their friends, that they might hear an ambassador who had come from Yemen. He took with him his second son, to care for the horses and to learn the methods of embassies. One day they went, one day they remained at the encampment, one day they returned. On the third day when they had ridden ten hours, they saw in the horizon the black tents of their tribe. Then the son asked leave to speak, and said to his father:

"Oh, my father, why do you sleep upon the ground, when your kindred had cushions and woven mats brought by their slaves, and had furs from the north ready, should the night be cold. Why, in our camp, do we have neither furs, cushions, or slaves?"

And his father said: "We sleep at night, that we may be strong to-morrow. Are not your bodies as strong, and can you not ride as well as they?"

And his son answered: "There is not a youth in their tents who can throw me in wrestling, you know if I asked to draw bridle or dismount to-day."

His father said: "This is what sleep is given to us for. If our beds are simple, it is that we may not be tempted to prize the sleep more than the strength for which the sleep is given."

At another time there came a message that the elder brother of the sheik was ill, and had sent for him. The sheik rode across the desert on the swiftest dromedary, and took with him his third son. Two days they rode, two days they watched with the dying man, two days they joined in lamentations over him, and for two days they rode on their return. On the eighth day, as the sun went down, the boy asked leave of his father to speak, and said:

"Why do my cousins dress in shawls of cashmere, in silks of Ispaham, and wear clasps of gold and pearl from Serendib, while we are dressed in camel's hair, and wool of our own flocks and herds, which my sisters spun and my mother wove?"

And his father said: "Are not you as warm as they? Are not you as strong as they? Are not your clothes as easy for running and for riding?"

And the boy said: "On the evening when we camp to the camp, there was a wrestling match. I threw all my cousins in their turn; and, when the turn came round, I threw them all again. We have ridden in two days so far that the ravens are weary of following. You know if I have asked to dismount or draw rein."

And his father said: "Our clothes are given us to screen us from sun and rain, and the pestilence which walketh in darkness. If your clothing is simpler than your kinsmen's, it is that you may not be tempted to value the thing more than the strength and swiftness for which the thing is given."

Again, the word came that the chiefs and their children should carry each his offering to the temple at Mecca. And his father, with his wife and children and forty attendants, went to the city, with fifty camels and fifty horses. The offering that he made was bezoar and onyx and myrrh. Seventy days were they in going, in sojourning, and in returning. On the seventieth day as they approached the date palms which they knew, the fourth son asked leave to speak to his father, and said:

"Why do the people of the city go to the mosque to worship God, and we kneel beneath the open sky?"

And his father was troubled, and his countenance fell, and he said: "Since we left the city have either of your brothers or sisters spoken untruly?"

"Never, my father."
 "Or impurely?"
 "Never."
 "Or meanly?"
 "Never."

"Have they turned from a beggar? Have they failed to share their salt?"

"Never."
 "Have they refused to their mother all that was due to her?"
 "Never."

"And has God seemed far away from you because the sky is higher than the temple dome?"
 "Never so near, my father, as when I sleep on the sands beneath the stars."

And his father said: "The temple is built, lest in cities men forget the God of love. If you worship beneath the stars, it is that you may not be tempted to honour the stones more than Him who made the stones, to value His house more than Him who dwells everywhere."

At last the old man was sick unto death. His four eldest sons had gone with their households, one north, one south, one east, one west. He called his youngest son to close his eyes, and said to him:

"My son, hast thou seen Satan?"

And his son said: "Never."
 His father said: "Yet you have been at feasts at the heads of tribes, where the revels lasted many days."

The son said: "Others saw him there, but not I."

His father said: "You lived many, many months among princes of Cairo, where men seek pleasure, and pay for it with money."

The son said: "Others saw him there, but not I."

The father said: "Not when I sent you to join the caravans of merchants at Medina?"

The son said: "If others saw him there, not I."

The father said: "Not when you lived among the learned men and doctors of Tabriz?"

And the son said: "If others saw him there, not I."

And his father said: "It is enough. My boy, if your children are not tempted by the flesh, they will not be tempted by the eye. If the eye is pure, the head will be strong. If the head be strong, the heart will be true. If the heart is true, your child will know his God. My son, pray for your children, that they enter not into temptation."

And he turned his face to the wall and died. And his five sons are the chiefs known as the Five Stars of Koreish—pure, peaceful, gentle, true, and brave.

EARLY IMPRESSIONS ABIDE

SOME years ago a native Greenlander came to the United States. It was too hot for him here, so he made up his mind to return home, and took passage on a ship that was going that way. But he died before he got back, and as he was dying he turned to those who were around him and said:—Go on deck and see if you can see ice. "What a strange thing?" some would say. "It was not a strange thing at all. When that man was a baby the first thing he saw, after his mother, was ice. His house was made of ice. The window was a slab of ice. He was cradled in ice. The water that he drank was melted ice. If he ever sat at a table it was a table of ice. The scenery about his house was ice. The mountains were of ice. The fields were filled with ice. And when he became a man he had a sledge and twelve dogs that ran him fifty miles a day over ice. And many a day he stooped over a hole in the ice twenty-four hours to put his spear into the head of any seal that might come there. He had always been accustomed to see ice, and he knew that if his companions on the ship could see ice it would be evidence that he was near home. The thought of ice was the very last thought in his mind, and it was the very first impression made there."

The earliest impressions are the deepest. Those things which are instilled into the hearts of children endure forever and forever.

PRODUCE MARKET.

Toronto, March 15, 1881.

	¢	¢
Wheat, Fall, bush.	1 07	1 10
Do. Spring	1 08	1 16
Barley	75	96
Oats	37	35
Peas	61	6
Rye	80	8
Flour, brl.	4 70	4 8
Beef, hind quarters	6 00	7 50
Do. fore quarters	4 50	5 50
Mutton	8 00	9 00
Hogs, P 100lb.	7 50	8 00
Beets, bushel	50	55
Onions, bushel	80	1 00
Cabbage, dozen	60	1 00
Carrots, bushel	40	50
Parsnips, bushel	50	65
Turnips, bushel	30	40
Potatoes, bushel	35	40
Apples, barrel	1 00	1 50
Chickens, pair	60	75
Fowls, pair	60	80
Ducks, brace	60	1 00
Geese	60	1 00
Turkeys	0 75	2 00
Butter, lb rolls	22	25
Do. dairy	20	24
Eggs, fresh	18	20
Wool, P lb	29	30
Hay, P ton	11 00	14 50
Straw, P ton	7 00	8 00

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