

# Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, MARCH 17, 1881.

[No. 11

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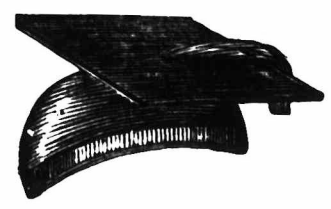
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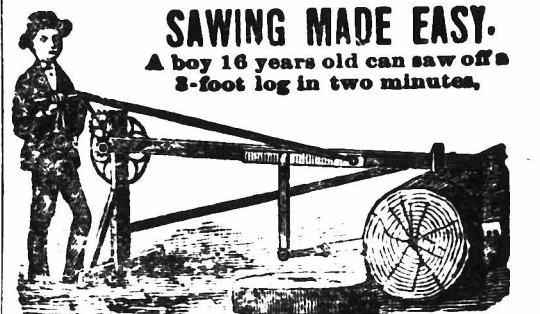
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We send copies of this issue to the clergymen of the Diocese of Rupert's Land, in the hope that they will endeavour to circulate the **DOMINION CHURCHMAN** in their parishes and missions. The paper is issued at so small a price, that we have to rely on the friendly assistance of those who take an interest in the progress of the Church in Canada; and as the North-West is fast increasing in importance, we are naturally desirous to serve the interest of the Church in a part of Canada which has hitherto received but little attention. We shall be glad to publish reliable information from that quarter, and therefore invite correspondence from it.

### LESSONS for SUNDAYS and HOLY-DAYS.

March 20. **THIRD SUNDAY IN LENT:**  
 Morning. Genesis 37. St. Mark 14, verse 54.  
 Evening. Genesis 39, or 40. 1 Cor. 11, v. 17.

March 25. **Annunciation of the Virgin Mary:**  
 Morning. Genesis 3, to v. 16. St. Luke 1, v. 46.  
 Evening. Isaiah 52, v. 7 to 13. 1 Cor. 13, to v. 37.

March 27. **FOURTH SUNDAY IN LENT:**  
 Morning. Genesis 42. St. Luke 2, verse 21.  
 Evening. Genesis 43, or 45. 1 Cor. 16.

THURSDAY, MARCH 17, 1881.

**T**HE Bishop of London has completed his seventieth year.

The Queen has appointed the Rev. Dr. Barry, Canon of Worcester, to the vacant canonry of Westminster.

We recently noticed the retirement of Dr. Mit- chinson, a young man, who has been Bishop of Barbadoes for seven years. He has accepted a rich College living in England. The *Church Review* has put the fact in a different light from that in which we announced it. The *Review* says:

"If his health is so bad, we should like to know why he undertakes the charge of a fat benefice at home; and we venture to ask: Will he resign that after seven years? Really the Primate ought not to consecrate any more Colonial Bishops without previous medical certificates as to bodily health and physical fitness for the particular see to which each priest is consecrated. The fact is that people look on all these ill-health excuses as shams; for they see 'returned Colonials' stumping the country in every direction, and conducting themselves very unlike persons in infirm health. We have some twenty returned Colonial Bishops now in England, eating the bread of the priests, and often not doing the priests' work, while they have one and all deserted their dioceses. How long is this scandal to continue?"

There can be no greater scandal in the Church (not even the sale of rectories) than that to which the writer of this paragraph refers—whatever may be the nature of its application to the case of the Bishop of Barbadoes.

The Earl of Eldon has subscribed £500 towards the Newcastle Bishopric Fund.

A total of 1,382 ordinations took place in Eng- land in 1880: the priests numbering 679, and the deacons 703.

At the Capenhurst tithes-rent audit, the Rev. F. Glover returned ten per cent. to the farmers, in consideration of the agricultural depression.

The Bishop of Winchester consecrated the new church of St. Paul's, Bournemouth, on the 15th ultimo. It is in the Early English style, and will accommodate 700 worshippers.

On Sunday morning, February 20th, about nine o'clock, the parish church of Northaw, near Barnet, Herts, was destroyed by fire. It was built about 1450, and a few years ago was restored at a cost of £3,000. A new organ, costing several hundred pounds, was erected about three months ago.

The deaths are announced of the Rev. William Edward Scudamore, Rector of Ditchingham, Nor- folk, the author of several High Church publica- tions; Mrs. Bickersteth, wife of the Dean of Lich- field, aged 84; and Mr. D. Moultrie Coleridge, only son of the Prebendary of St. Paul's, and grandson of Samuel Taylor Coleridge, the poet.

It is stated that within three years no less than one thousand miles of the Canada Pacific Railway will be in working order. This will carry goods and passengers through from Halifax and Quebec to the Rocky Mountains; and in three short years give to the great North-West that certainty and facility of communication, the absence of which is one great drag on the rapid development of new areas of fertile soil.

At a meeting of the board of management of the Bishop of London's Fund, the seventeenth report was read. It stated that in consequence of the continued commercial depression, and also in consequence of the great demands made on the public for domestic and foreign objects, the receipts last year only amounted to £15,453. The sum of £20,000 at least had been expected. It was resolved to appropriate two-fifths of the income during the present year to living agents, and the remaining three-fifths to material objects.

The Bishop of Manchester consecrated the new church of St. Clement, Broughton, on the 16th ultimo. It will accommodate 732 persons, and has cost £6,000, towards which Mr. Wm. Clowes has contributed £3,000 and the site. Bishop Fraser said in his sermon on the occasion, that he did wish the people would try to realize to what extent the foolish controversies of the day were tying the hands of the Church, weakening their powers, and preventing them from going as one united phalanx to battle against sin, the world, and the evil one. "It was the party organizations, the unions on one hand and the associations on the other, which were helping to tear the Church to pieces, and divide its members into hostile bands.

On the 21st of February, the Bishop of Exeter received his clergy for a day of retirement and devotion.

The judgment in the "Gorham Case" is said to have been written by Archbishop Sumner. The then Bishop of London did not concur therein.

Since the lay address to the Archbishop of Can- terbury was presented, he has received letters from Lord Lothian and Lord Caernarvon request- ing their names to be added.

The signatures to the Dean of St. Paul's petition for toleration amount to about four thousand; those appended to the counter address for a continuance of persecution and prosecution are near three thousand.

The Queen has contributed £100 to the Afghan War Relief Fund. Applications have already been receive from eighty-four widows with 156 children. The total amount subscribed is less than £3,000. The war has not been a popular one, but that is no reason why the widows and orphans of the sol- diers should not receive the same sympathetic aid as they would have received had the war been re- garded a just one.

By way of showing how utterly inadequate pre- vious revivals of religion in the Church were to accomplish their object, before that of half a cen- tury ago, the *Saturday Review* has reproduced the following account which the Rev. Thomas Scott, the Commentator, gives of the parish when he succeeded the famous John Newton, the author of the Olney Hymns:—"Olney, when Mr. Newton left it, swarmed with Antinomians; and when I, a year after, became curate of the parish, most of the professors of the Gospel were Dissenters, and I had to attempt raising a new congregation in opposition to Antinomianism and Anti-Churchism which prevailed. In a population of 2,500 people, often not one hundred got together on a Sunday morning till nearly the end of the service, and half of these from other places." Comment on so deplo- rable a state of things after the labours of so emi- nent a man as John Newton, is needless.

With the death of Mariette-Bey comes the an- nouncement that two pyramids have been discovered and opened near Sukkarah, to the north of Mem- phis. They were erected by two kings during the sixth dynasty. Thousands of inscriptions cover the rooms and passages of these monuments, and are of the first importance to the students of Egyp- tian language and history. It is regarded as grievous that this accomplished archæologist, this greatest of Egyptologists, should pass away just at the moment when floods of light are being shed upon the history of the ancient dwellers by the Nile. He died in Cairo January 19th, at the age of sixty years. He came from a distinguished French literary family. It was he who laid the Sphinx bare, who discovered the precious antiqui- ties of Memphis, and brought to light the treasures of the Necropolis at Meydoom, after a repose of several thousand years.



The Rev. Canon Wilberforce hopes to return to England from Quebec early in April.

About a million of the people of Ireland still speak the Irish or Erse language, and more than 160,000 do not speak English.

In a recent speech made in King's County, Mr. Parnell indulged in a considerable quantity of what on this continent is known as "tall talk." He said "Mr. Forster intends to put all my police into prison in order to put down our unwritten law. My police are five-fifths of the Irish people, at home and abroad, and if he is going to put them all into prison, he will have to find a very big prison, he will have to find a prison that will hold 20,000 people; and the unwritten law that he has to put down is the public opinion of the Irish nation, which is very fast becoming the opinion of the whole civilized world."

Mr. Biggar, having stated that "every tenant farmer in Ireland, without regard to creed, is in favour of the Land League, the following declaration has been signed by about three thousand people in County Cavan:—"We, the undersigned Protestants of the County of Cavan, hereby repudiate all connection or sympathy with the Land League. We declare that we adhere to the glorious principles of our forefathers, and that we will now as we ever have done, oppose every attack upon the Crown and Constitution. As ever, we abhor assassination, we abominate agrarian crime of every description, and we loathe and detest the very idea of a man seeking his ends by murder, by outrage, by Boycottism, or by any of those brutal and degrading expedients which are now making Ireland a byword among the nations, and a disgrace to Christianity."

The Church in Ireland having for ages totally disregarded its mission there, in preaching the Gospel to the native population, a society called the "Irish Society" was established in the year 1818, for the purpose of doing what the Church had and still has so shamefully neglected to do. This society has been established "for promoting the Scriptural education and religious instruction of the Irish speaking population, chiefly through the medium of their own language." People are naturally led to ask two questions; the first is, What did the Established Irish Church do in the way of ministering to the wants of the native population of Ireland—the original Erse population? The only answer to this question we have been able to obtain is, "Nothing." Should it be contended that this answer is not correct, and that something was really done by the Established Church in Ireland to supply the spiritual needs of the aboriginal population, we should like to see another question answered: How many of the Irish clergy, outside this "Irish Society," ever made any attempt of the kind; who are they, and where were their efforts made?

The "Irish Society" is sadly in need of funds, in consequence of the political and social condition of the country. It is therefore now appealing to the Church in other parts of the world, for aid in carrying on its operations. Agents for receiving subscriptions and donations for the society have been appointed in England, Ireland, Canada, and the United States of America. The Agents appointed for Canada are the Rev. W. T. Smithett, D.D., Rural Dean, Lindsay, Ontario, Secretary; and Henry O'Brien, Esq., 68, Church street, Toronto, Treasurer.

M. Henri Lereret, the French African explorer, has been murdered, with all his suite, by the Galla tribes.

It is a curious coincidence that, while the late Bishop of Melbourne (a "returned empty") has headed the memorial versus Toleration, the present Bishop of Melbourne is endeavouring to obtain the Revs. W. Knox-Little and G. Body to go out to Australia to conduct a Mission there; offering them a hearty welcome, guaranteeing all expences, and promising his moral and episcopal influence, in "language worthy of a great Bishop who loves the souls committed to his charge."

The Nihilist conspiracies have at length been consummated by the assassination of the Czar of Russia. On the 13th, instant as the Czar was returning from parade in the Michael Manege, about two o'clock, a bomb of thick glass filled with nitro-glycerine was thrown, which exploded under his carriage. The Czar alighted unhurt, but a second bomb exploded at his feet, shattering both legs, and inflicting terrible injuries. He was conveyed unconscious to the Winter Palace, where he expired in an hour and a half. A Cossack and a passenger were killed on the spot. The Grand Duke Michael and others were also injured; some have since died. The two assassins stood on the opposite side of the road, and have been arrested. The last word spoken by the Czar was the name of the Czarewitch, the heir apparent to the throne. The reign of the Emperor Alexander has been liberal. The heir apparent is, like his grandfather Nicholas, Muscovite in sympathy. His policy towards the Nihilists will doubtless be one of merciless oppression; and his assassination will most probably be delayed no longer than the Nihilists can help.

#### THE THIRD SUNDAY IN LENT.

THE deeply seated sympathy of human nature with evil, the necessity of guarding against its approaches, and stretching forth the right hand of the Divine Majesty as the only Defence against the assaults of the spiritual enemies, which are the chief organizers and supporters of the evil most detrimental to man—these form the important subjects the Church now brings before us. Man's sympathy with the evil most injurious to his prosperity, is abundantly taught in the remarkable parable of the seven other spirits more wicked than before, which make the last state of that man worse than the first. Man indeed, although he is not so totally depraved as to be irrecoverably lost, is "very far gone from original righteousness." The early narratives of Holy Scripture inform us that Adam begat a son "in his own likeness after his image," as though in contrast to the fact that he himself was formed in the image of God, and indicating the degrading tendency which had been introduced and perpetuated by guilt. And then comes the pertinent inquiry of Job, "Who can bring a clean thing out of an unclean?" and the inquiry of Bildad, "How can he be clean that is born of a woman?" Afterwards comes the confession of David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And then the statement of Christ, "That which is born of the flesh is flesh;" and further on, in the stream of time, "The old man is corrupt according to the deceitful lusts." This strong sympathy with evil is sure to be productive of bad results; it always

produces practical transgression. It is a solemn and affecting consideration that whatever may be the modification of human character, whatever amiable features of character may be exhibited, whatever may have been achieved by learning, by literary or scientific institutions, or by example, yet the fact remains unalterably the same in all parts of the world, and in all ages, that man's sympathy with evil is one of the most prominent features of his character. Ancient and modern times, civilization and barbarism, ignorance and philosophy,—all equally bear the same stamp, that of alienation from God, and consequently of transgression against His laws. "All flesh has corrupted his way upon the earth;" "There is none that doeth good, no not one;" "The heart of the sons of men is fully set in them to do evil;" "There is none that understandeth, there is none that seeketh after God." Most unquestionably therefore do we need the incorporation of the humanity as well as the Divinity of the spotless Redeemer with our nature, and the union of the individual man with Him in His Sacraments, in order to repair the ruins of the fall, and to lead him on to future and eternal happiness.

#### THE JESUITS IN THE CHANNEL ISLANDS.

THE Jesuits having been expelled from France have many of them taken refuge in Great Britain; but the contiguity of the Island of Jersey to the French coast and the ready means of transit to and fro, make that island a favourite refuge for large numbers of the Jesuit body, and to cause it to be looked forward to by members of other religious fraternities as a similar retreat when compelled to leave their native country, as they evidently anticipate having to do so before long. Several valuable properties have been purchased by, or on behalf of the Jesuits, and additional purchases continue to be made. They have had several requests to open places of instruction in Jersey for the reception of youths from French families, but hitherto they have declined to do so. In this matter, they appear to be acting under advice, and are anxious to do nothing that would tend to wound the susceptibilities of the inhabitants, by whom the order is not regarded with particular favour, and is carefully watched lest any open attempts should be made to proselytize. The Jesuits are perfectly aware of this fact, and disclaim any intention or desire to act in any way that may bring them into conflict with the authorities. All they request is to be allowed to remain in the enjoyment of the great retreat the island affords them. As they expect an ejection from their establishment, a body of Trappists in Brittany have already made provision by securing the large property known as Rockmount at Bouley Bay, on the north side of the island, which overlooks a large portion of the French coast, and was formerly in the possession of Judge Le Bailly. The Carmelite Friars at Niort, who also anticipate being under the necessity of exiling themselves, have made provision for their reception by securing suitable premises at Bagot. The large residence purchased some months ago for the accommodation of the Trappistines, a sisterhood whose quarters are at Loyal, has not been occupied by them, as they have not yet been obliged to leave their present abode. The monks of the world-renowned monastery of La Trappe are not without fear and apprehension that they too will be compelled soon to find for themselves an asylum, and are with the others, looking about for



a resting place. They evidently desire a locality where they can be screened as much as possible from observation by the rest of the world. As this is difficult, or next to impossible in Jersey, an emissary of the order who has recently been to the island, has been making inquiries with reference to the Island of Herm, the smallest of the Channel Islands, except Jethon. This island which is only a mile and a half in length, is transferable by purchase, the holder paying an acknowledgment to the Crown. It has monastic associations connected with it, a hermit being credited with having lived there, while there are yet traces of an ancient Franciscan chapel to be seen. The locality is deemed very suitable for the Trappists, but as landing on the island is free to any one else, they might be unable to obtain the privacy they desire. This project does not appear to have as yet reached any definite decision. The remarkable part connected with the whole matter is that Roman Catholic countries should expel the Jesuits while they can find no other safe retreat than in non-Roman communities. The fact is no less instructive than it is remarkable.

CHURCH EXTENSION VERSUS CONGREGATIONALISM.

(CONTINUED.)

IT is time that, for the good of the Church at large, some more generous and large-hearted spirit prevailed among us; otherwise, we shall never keep pace adequately with the increase of population, and shall steadily lose control of the rising wealth influence and intelligence of our cities and towns. How easy would it be to lay one's finger now upon a dozen of the magnates—merchants, or professional men, or property owners—who are now the very mainstay of powerful dissenting congregations; but who, twenty years ago, being poor among the poor, were overlooked and lost to the Church. In many cases there is absolutely no barrier between such men and the Church, except the one of long-seasoned neglect and oversight; no mental objection to Church doctrine or system, which could not have easily been swept aside if the Church had been brought to their doors as the chapel was, when they struggled with the pressure of poverty and obscurity. So perfect is the Church of our fathers in its beauty of proportions, and excellence of form, that it only requires to be fairly presented to the eyes and hearts of men in order to win their homage. It cannot be said that the Church is "fairly presented" to the public as long as there are conspicuous positions in our cities and their immediate suburbs, where there is either no Church service at all, or that which exists has very precarious tenure, and cannot prove very attractive to the majority of mankind, who, rather than share in the difficulties of a struggling mission, gravitate towards the long established and well endowed places of worship, even if they be dissenting chapels. Some modification of the American plan is surely practicable, and consistent with the retention of the parochial system; and, as far as control over a mission parish by its patron parish be concerned, that also (as far as can be desirable) is virtually possible. The dependent parish is not likely to stray very far from the line which is pleasing to its benefactor's sense of propriety and right.

It may be replied that in Toronto, at any rate, there should be no need for any special arrangements for the support of city mission parishes, on

account of the great value of the rectory endowments. No doubt if this endowment, provided with the express object in view (as all endowments are) of protecting the Church against the effects of local weakness through poverty, either actual or possible, were available, there would be little occasion for any new arrangements. At the present time, however, and for many years past, (perhaps for years to come), the immense income from the Toronto rectory is entirely appropriated and absorbed in the very quarter where there is no real need for it, and meantime, the wants for which it was provided are not being met, to the great detriment of the Church: there is, therefore, urgent need for some other and new provision. If an elder brother in a family, were entrusted with the handling of a fund (which would increase with years in proportion to the contemplated needs) in order that he and all future members of the family should have a sufficiently independent income to enable them to devote themselves to the pursuit of some common object of great importance; and if that elder brother were to appropriate the whole of the rapidly accumulating and necessary income to the exclusion of all his younger brothers; it is evident that the important object must be almost entirely neglected through this misappropriation, and some other means should be devised to secure the carrying on of the languishing work. This, however, is only a special case; there are happily few—if any—instances in the Church of England, of such flagrant perversion of endowments as appears to be tolerated in Toronto. As a rule, no such endowment is provided at all in Canadian cities and towns: and the wants have to be met as they arise, being provided for by the continuance of a Live Trust—after all, the most satisfactory plan.

SHINGWAUK CHAPEL.

WE are in receipt of a card bearing on the one side a woodcut of a pretty little stone Chapel, with a graveyard around it and bush land at the back; and on the other side an appeal for Lenten offerings towards the cost of its erection, which reads as follows:—

LENTEN SELF-DENIAL.

THE SHINGWAUK CHAPEL, a sketch of which (designed and engraved at the Homes) is at the back of this card, is to be built as soon as funds will admit of it, on a most beautiful spot a short distance back from the Shingwauk Home, where the bending fir trees almost hide from view a most picturesque little lake, and where a little cemetery has already been enclosed and consecrated to God, and five little gravestones mark the spots where Indian children have been buried.

It is expected that the first cost of the Chapel will be about \$2,000 (£400), but we hope that it will be improved and beautified from time to time, and become a little gem in the wild Bush, dedicated to the service of ALMIGHTY GOD, and a means of blessing to many souls.

None but FREEWILL OFFERINGS are desired, and the initials only of contributors will be published.

Address, Rev. E. F. WILSON,

Treasurer Indian Homes,

Sault Ste. Marie, Ontario.

Give if the Lord incline you; then send this Card to some friend.

NEED OF CLERGY IN RUPERT'S LAND.

OUR readers will perceive from a couple of advertisements in our columns that clergymen are much wanted in this diocese. We need not point out the great importance to the Church of occupy-

ing positions in a newly settled country as soon as possible, in order that immigrants who are fast pouring in, may find the services and clergy already prepared for them. The advertisements, we are privately informed, by no means represent the need of clergymen increasingly felt in the Great North-West.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN ARGUMENTS FOR MARIOLATRY.

XXV. What, then, are the defences put forward by Roman writers on behalf of this startling departure from Christian orthodoxy?

They are practically three. First, is an argument which perpetually crops up in the Roman controversy. It is what is technically called the "a priori argument," the meaning of which is simply, "Such a thing ought to be, and therefore it is. Because we know that God did bestow on St. Mary the unspeakable privilege of being Mother of the Incarnate Word, therefore we must conclude that He has given her every other grace, honour, privilege, and authority which He can confer, and we are bound to act on the belief that she enjoys them all."

There are two answers to this plea. First is the general one, that we, as blind and finite creatures, are quite incapable of reading the secret counsels of God, and of deciding how He must needs act when He has not given us any clue. We are as likely to go wrong in our guess, as a dog is in guessing what we think about and mean to do. And it is this very plea which is urged by some against the Incarnation and the Atonement.

Secondly; we can argue as to how other men and women ought to act and think; and we can therefore be sure that the Blessed Virgin, because of her love and loyalty to her Son, must needs shrink with pain and abhorrence from a worship which she feels and knows ought to be His alone, and which He has never, so far as we know, granted to her. We have her own rule to guide us, in that saying aptly called, "The Gospel according to St. Mary"; viz. "Whatsoever He saith unto you, do it" (St. John ii. 5); words which have a negative as well as a positive force.

The second argument is, that the worship of the Blessed Virgin is a strong outwork of the doctrine of the Incarnation, and is thus practically useful.

The reply is, that so far from this view finding favour with the Catholic Fathers when Arianism was powerful and threatening to conquer the whole Church, they—and especially St. Athanasius—contended that the fact of worship having been confessedly paid to Christ from the beginning was the strongest proof that He was not a mere creature, but God; because God *only* can be worshipped at all. And, in fact, St. Athanasius goes so far as to charge the Arians with idolatry, in that they worshipped Christ, while denying His Godhead. If the cultus of the B. V. M. be allowed, this plea fails, and the argument for the Incarnation is seriously weakened. In truth, there is not such zeal now for the Incarnation itself in the Roman Church as to inspire confidence in its own permanent hold on that article of that Faith. For, in F. Gury's "Compendium of Moral Theology" (vol. i. pp. 124, 125), a widely-used and standard text-book in nearly all Roman Catholic clerical seminaries, and issued even from the press of the Propaganda itself in 1872, the question is asked: "Is *explicit* belief in the mysteries of the Trinity and the Incarnation matter of necessity (*i. e.* so as to be *indispensable* to salvation)?" And the answer is, that opinions are divided on this head, but the more probable one is the *negative*, because a merely implicit belief sufficed before Christ's coming, and therefore ought to suffice afterwards also. If a Roman Catholic be at liberty to believe no more than, say, Judas Maccabæus did, one does not quite see the utility of the Church as a witness to Christ's revelation of Himself. But implicit belief in the Pope is not sufficient; that must be explicit, according to many teachers now.



The third argument is from human analogy, that as Christ was subject to His mother once, He must be so still, just as every dutiful son is to his parents; and that she, as Queen, partakes all the King's privileges, and bestows all His bounties.

The answer is, that it is the Queen-Consort, not the Queen-Mother, who shares the King's dignity, so far as communicable, and that the Church, not the B. V. M., is the Bride and Wife of the Lamb; while no loving bridegroom makes his own mother the channel of the gifts and favours he bestows on his bride. The plea as to the continuance of St. Mary's maternal authority in Heaven even if it were not disproved by our Lord's own acts and words after He entered on His ministry, so far as it is based on earthly analogy, cannot stand for a moment in England, where we are familiar with the fact that when Queen Victoria came to the throne, her mother, the Duchess of Kent, sank at once to the grade of a powerless subject, and was not even first in that rank amongst women so long as the Queen-Dowager survived; while she would have receded again to the second place, had she lived till there was a Princess of Wales.

NOTE.—It is not unfair to press Roman Catholics, who are fond of applying to the Pope language which Scripture confines to Christ, with the argument that no special tribute or authority in ecclesiastical matters has been alleged to vest in the mothers of Popes, albeit many have survived the elevation of their sons.

## Diocesan Intelligence.

### MONTREAL.

(From Our Own Correspondent.)

MONTREAL.—On Sunday the 6th inst., the Rev. J. Walters, Rector of Trinity Church, received back into the Church of England a lady, the daughter of an English clergyman, and an old member of Trinity Church, who was led to embrace the errors of the Roman Church during the incumbency of the late Dr. Bancroft.

The services of this church are well attended, and the number of communicants steadily increasing. All that is required to make this Church a success is a feeling of security. At present the Trust and Loan people, who are unable to secure either capital or interest of the debt, are suing the bishop of the diocese for the amount of their claim. That a church is wanted in this section of the city is a fact indisputable, perhaps not such a large building as Trinity Church. Should Trinity be lost to the Church of England it will be a lasting disgrace to this diocese, and will react upon the other churches, and be the means of drying up in a measure the channel of Christian charity, for who will care to give money towards the building of Churches, if after a few years the buildings are to pass into the hands of dissenters or of Romanists.

### TORONTO.

SYNOD OFFICE. Collections, &c., received during the week ending 12th March, 1881.

MISSION FUND. *Parochial Collections.* Holy Trinity, Toronto, \$235.80; St. John's, Toronto, additional per Church Women's Mission Aid, \$29.90. *Thanksgiving Collection.* Cambay, \$1.35; Cameron, 35 cts.; Rosedale, 45 cts. *January Collection.* Cameron, 10 cts.; Rosedale, 20 cts.; Cambay, 55 cts.; Victoria Road, \$1.40; Thornhill, \$3.04; Richmond Hill, \$2.18; Brooklin, 94 cts.; Columbus, \$1.00; Bobcaygeon, \$2.44; Dunstond, \$1.30; Alliston, \$1.61; West Essa, 80 cts. *Special Appeal.* "G. M. B." subscription, \$5.00.

PERMANENT MISSION FUND. Miss Millicent Henderson, England, subscription for 1881, \$50; Miss Mary Henderson, England, subscription for 1881, \$100; Henry Rowsell, Toronto, \$100.

WIDOWS' AND ORPHANS' FUND. *Subscription.* Henry Rowsell, Toronto, \$25.00. *October Collection.* St. Luke's, Ashburnham, \$16.08; Cambay, \$1.40; Cameron, 18 cts.; Cobocook, 52 cts.; Rosedale, 36 cts. *For the Widow of a deceased Clergyman.* St. Mark's, East Oro, \$1.90.

ALGOMA FUND. *Subscription.* Henry Rowsell, Toronto, \$25.00.

DIVINITY STUDENTS' FUND. *Subscription.* Henry Rowsell, Toronto, \$10.00.

St. Matthew's. The Church has received the gift of a handsome surplice from the Church Women's Mission Aid Association.

MISSION BOARD. At the regular Quarterly Meeting of the Mission Board, held at the Synod Office, Toronto, on Friday, the 11th February last, the following resolutions were adopted, viz.:

*Resolved.* That his Lordship the Bishop be respectfully requested to take such steps as he may deem best in order to secure effective collectors to get in unpaid or additional subscriptions to the Mission Fund, in response to the offer of "Fratres."

*Resolved.* That a committee of this Board be appointed annually at the meeting in February to prepare a report on the revision of the grants made to the several missions, such report to be presented to the Board at its meeting in May; and, as finally approved, to be incorporated in the Report of the Mission Board to the Synod.

*Resolved.* That the Mission Board in considering the renewal of any grant to a mission in whole or in part, or the making of a new grant of money, and before making any such grant or any renewal, shall have before it from the proper officers of the mission, a full statement of what moneys are or can be annually provided by the mission for the support of the Church and its ministrations, and the amount of the parishioners' annual subscriptions, and a proper estimate of the annual current expenses of the said mission for all purposes to be returned to the Board on a form furnished by them.

*Resolved.* That the resolution of the Mission Board adopted at its meeting in November, 1879, authorizing the Secretary-Treasurer to accept receipts from the missionaries in lieu of moneys due from the congregations in the several missions, be now rescinded, and that this resolution be communicated to the several missionaries of the Board.

*Resolved.* That the services of the Church be not withdrawn by the missionary from any station except with the consent of the Mission Board, given on the recommendation of the Rural Dean.

Sub-committees were appointed, (1) to report to the May meeting on the revision of the grants to the missions of the Board; and, (2) to draft a form of application for a grant from the Mission Board.

ST. MATTHIAS' PARISH FUNDS.—Churchmen who are interested in the important work among the poorer classes, which is being carried on under very adverse circumstances in this parish will be pleased to hear that the interest on the debt having been now fully subscribed (and nearly all paid) for the current year, an effort is being made to reduce the principal itself. This is the first time for many years that it has been thought possible to collect anything more than the annual interest (in lieu of rent for the premises on Strachan Street, used as a mission chapel) in Toronto. In 1877, the desperate effort to reduce the principal was abandoned, and a "straight loan" obtained, requiring only the payment of annual interest. Meantime the clerical stipend having been suspended, and other expenses reduced, nearly the whole of the floating debt has been liquidated. Chiefly by collections made by the incumbent personally in the United States—a step only justified by the emergency which had arisen during the pressure of hard times in Canada, bearing very heavily upon the labourers and mechanics, by whom the area of the parish is chiefly inhabited. Collection has now been resumed in Toronto and vicinity for the reduction of the principal. The Building Society has liberally consented to renew the mortgage at a much lower rate of interest next June, and it is hoped that the collection made meantime will materially reduce the amount of the principal, for which the new mortgage will then have to be made. The incumbent, who is conducting these collections personally, hopes to raise \$1,000 this year for the reduction of the principal debt, towards which two subscriptions of \$50 each and some smaller sums have already been promised. If the liberality of Churchmen exceed that amount, so much the better. Increase in the value of property, and numerous improvements in the way of building, help to encourage those who have been hoping almost hope against hope of late years in their efforts to maintain the ministrations of the Church in this part of the city. The parish lay helpers, with a few exceptions, have kept bravely to their post; and the record of Baptisms, Confirmations, Communion, Sunday School, &c., has marked the steady progress of the spiritual work. It is due to those who have given their generous help in the past that these encouraging facts should be publicly known. The force of such facts may not be lost, either, upon a few persons, members of wealthy city congregations, who superciliously wonder why the debts of such mission parishes are not reduced more quickly. They do not seem to consider that while their own wealthy parishes each possess an income of \$4,000 to \$5,000 per annum, the mission parish by straining every nerve can furnish only \$400 or \$500 to do substantially the same work. They have no margin wherewith to reduce the principal of the debt; there is not half enough to pay the interest

and other ordinary current expenses. Egyptian task-masters required the Israelites to make brick with stubble instead of straw: there are some Churchmen still more unreasonable. They expect mission parishes to pay off their debts—with nothing! This too, while the whole parochial machinery—clergy, organist, choir, &c., is doing literally "for nothing" work which supercilious brethren are lavishing thousands of dollars every year upon with results no better.

A depository has been opened in Toronto for ladies' work, to be received and disposed of on behalf of needy gentlewomen. The articles can be made at their respective homes, and thereby enable many, who are forced by adverse circumstances to use their accomplishments as a means of support, to dispose of their handiwork at a fair value, without publicity. Provisionally, the Honorary Presidents are, Mrs. Robinson, Mrs. Macpherson, Mrs. Gzowski, President, Mrs. K. M. Moffatt, Vice-Presidents, Mrs. Hamilton Merritt, Mrs. B. Homer Dixon, Mrs. James Henderson; Secretary, Miss Crooks; Assistant Secretary, Mrs. Arthur Spragge; Treasurer, Mrs. Lockhart Gordon; Agent, Mrs. Inman. A circular has been published stating the conditions required, and the arrangements adopted.

### NIAGARA.

(From Our Own Correspondent.)

A successful missionary meeting was held on Tuesday, Feb. 15th, at the Air Line Junction, half way between Welland and Port Colborne, this being one of the new stations at which Sunday School and service have been begun by the Rev. R. C. Caswall, since his appointment to Welland. Certainly the Church is making progress in this part of the diocese. At the first visit of your correspondent to Mr. Caswall some months since, he had the pleasure of taking part in a service at the Southern Railway Junction, another of his new stations, and found there, on a weekday evening, a congregation of eighty, a hearty service, and warm congregational singing. And now at another visit, he attended a missionary meeting. Addresses were delivered by Rev. R. C. Caswall, Rev. J. Gribble, and Mr. Ross of Welland. The incumbent told them that he hoped soon to be able to give them Sunday services, as Pelham was about to be set off as a separate mission, an announcement which seemed to give great satisfaction to the congregation.

### HURON.

(From Our Own Correspondent.)

INGERSOLL.—The Rev. E. M. Bland writes to say that in the report of the Missionary Meeting on the 17th ult. at the Memorial Church, London, there is a slight misprint. It was the duty of reading Church papers, not Church prayers, that he urged upon the meeting as a means of ascertaining the condition of the Church in other parts. He is of opinion that their influence in a parish cannot be over-rated, and that wisely and impartially conducted, they must be productive of greater liberality of feeling and breadth of view, than we find where they are not circulated.

SARNIA.—St. George's.—The Churchmen of Sarnia have determined to have a new church to replace St. George's. The new church will be built on the present site, which is, without exception, the best that could be found, being in the handsomest part of the town. The Building Committee have been to see St. James' Church, Westminster (London South) preparatory to submitting their report to the Vestry for approval. They have decided to build the new church after the model of St. James', the congregation approving. It is intended to lay out the grounds artistically, having two entrance gates, with walks leading up to the church, forming a crescent, and to terrace the ground. When the work will have been completed, it will be one of the finest church properties in the diocese. The grounds, even in their present condition, are very valuable. The whole expenditure will not exceed \$12,000. A large amount has been already subscribed, and the work will be commenced immediately.

STRATHROY.—The members of St. John's are about building a new church. They had intended to enlarge and improve the partly renovated church, but they are now making arrangements to procure another site in another part of the town, and to build a handsome new church. The congregation of St. John's is not large, but they are remarkably zealous and energetic; and we have no doubt that in their present undertaking there will be no failure. They have been labouring under a heavy debt—now nearly cancelled, and, from being a weak mission, aided by the Church



Society, they have become a self-supporting rectory, notwithstanding many discouragements. Great is the power of faith.

THE LENT SEASON.—In the city arrangements have been made to hold special services every day during this, "the regular revival season of the Church." The services are to be in each church a week alternately, and this daily service is not to interfere with the regular weekday services of the churches in which the special services are now being held. Thus in the week of the special services in the Chapter House, the regular Wednesday and Friday services will be held in St. Paul's, and in the same order in other churches. In the town and country parishes the Lenten season is also more strictly adhered to than heretofore. Let one or two instances suffice. In *Christ Church, Chatham*, the hours of Sunday services are 11 a.m. for Matins, and 7.30 for Evensong, on Wednesday at 7.30, and Friday (Bible class) 7.30 p.m., Good Friday at 11 p.m. Those attending the services are requested to give audible responses. In *Trinity Church, Mitchell*, the rector, Rev. B.P. DeLom holds daily services.

INGERSOLL.—The rector and Churchwardens of St. James' are about to substitute subscriptions by the envelope system for pew rents. It is proposed that each pewholder shall pledge himself to give a stated amount weekly through the offertory, enclosed in an envelope provided for the purpose, which amount will include all church expenses. It is to be hoped that this system will be successful. In our London, the envelope system has been in practice for some years in two churches; in another it was tried, and the authorities have returned to pew rents. In the wealthiest church in Ontario, St. James', Toronto, to the pew rent system is added the envelope; nor is St. James' singular in this respect.

ALGOMA.

HILTON, ST. JOSEPH'S ISLAND.—The new church was formally opened for Divine worship on the 16th ult. The building is a frame one 26 x 32, neatly and comfortably seated and fitted up; also two vestry rooms with furniture. The chancel is handsomely carpeted. From the centre of the ceiling is suspended a beautiful chandelier and lamps, kindly given by Mrs. J. H. Morris, of London, Ont., and not less important is the magnificent Mason & Hamlin organ procured for the Church by subscriptions solicited by Miss Ella Marks. The instrument is a perfect gem as to finish and tone. Other improvements will be made next spring, and when completed this will be one of the finest churches in Algoma. The morning services were conducted by Rev. T. H. Appleby, M.A., who delivered a very interesting discourse from Gen. xxviii. 18-22. The highly respected young missionary, Rev. P. T. Rowe, B.A., preached his farewell sermon from Eph. vi. 19. His place here, which he has filled so admirably, will be occupied by Henry Beer, late H. M. Perth, Model School.

UNITED STATES.

MORRISTOWN, N. J.—In St. Peter's Church, of which the Rector is the Rev. Robert Norris Merritt, S. T. D. the Lenten and Easter services this year are being conducted as usual. Evensong on Monday, Wednesday, Thursday, Friday, and Saturday, at five. On Tuesday evening, the Rev. Alfred G. Mortimer will preach on subjects suggested by the season, and instruction afterwards given on the subject pertaining to the spiritual life. On Wednesday mornings, after nine o'clock Matins, a Bible class will be held in the church. On Friday afternoons, at five, sermons will be preached by various clergymen. Litany on Fridays at twelve. Holy Communion on Wednesdays and Fridays at 7-0 a.m. During Holy Week, Holy Communion daily, except on Good Friday, at 7-0 a.m. Matins daily at 10-30, a.m. Evensong daily at five, except on Wednesday and Friday, when it will be at 7-30. On Easter day, April 17th, Holy Communion at 7-0 a.m. Matins and Holy Communion at 10-30. Evensong for children at 4-0 p.m. The seats are all free. The sisters of St. John the Baptist are doing a great work in the parish.

MAN'S ORIGINAL STATE.—Adam, when he was made in God's own image, proceeded from no earthly parentage, but, at the word of the Lord, starting into existence perfect, both in his outward form and his intellectual and moral faculties, was neither subject to decay nor dissolution. And had he continued in his innocence, there would no blight of death ever have passed upon our race. The whole family of man would have for ever flourished in immortal youth, amid the transports of the terrestrial paradise, or have been seen, it may be, like holy angels, ascending and descending between heaven and earth.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

MISSIONS IN RUPERT'S LAND.

SIR, This is an ominous heading. It conjures up the well known spectre of a cold church, tallow candles, a shivering dozen or two of faithful, but ever-disappointed seekers for interest at a Church missionary meeting, an hour of not very exhilarating services, and a collection of fifty cents, forty of which will be spent in conveying the other ten to the benighted Zulus, or the Fijian cannibals. But, pray listen, let every Churchman listen, for I am about to appeal to old Canada in a matter of the most serious import. The Church of England, of whom thousands of her sons in Canada loudly boast, is in serious peril in this Great North-West. The truth may as well be told frankly, and at once. Her position here is critical, and unless her children of the Eastern Provinces come to the rescue, and that speedily, she will be thrown in the shade for half a century in this vast empire, where, of all the possessions of Britain, she should instantly secure a firm foothold. I have, as I have often said, unbounded confidence in the laity of the Church. They will give manifestly, and work zealously when they are convinced that their gifts are needed, and when they feel that their efforts are appreciated; but they must have leaders, in other words, they must be organized, and the organization must be worked by living men, and not by drones. It makes one sad to see the magnificent power of the Church lying dormant in the hands of an inefficient system; for wherever the fault may be, the stern, broad and humiliating fact, stares us in the face, that in Canada, the powers of the Church are frittered away, or but half developed, simply and purely, because her organization is radically defective. Let me give you a brief sketch of the possibilities of the Church in this part of Canada. The Province of Manitoba, as at present constituted, is a tract of land 132 miles in length by 102 in width; it contains 13,464 square miles, and over 8½ millions of acres. By a bill soon to be passed by the Parliament of Canada, the Province will be 510 miles in length, by 274 in width, containing 140,000 square miles, and 89,600,000 acres of land, rich beyond expression in fertility of soil, in the wealth of the mine, in the productions of the forest, and in the hoarded treasures of her vast waters. She will then possess 33,000 square miles, and 21,120,000 acres more than the great Province of Ontario. But there is room for four more provinces as large; these will probably be constituted within the next twenty years, and will comprise still more beautiful, and still richer and more fertile territories. It is impossible to contemplate the value of so superb an inheritance without a thrill of pride; and it is also impossible to watch the sun setting in the far West, and sinking out of our sight, but only to illumine other and vaster expanses of England's lands stretching forth to the Pacific ocean, without being bound down by the reflection that an allwise Providence has placed these almost illimitable possessions in the hands of the Anglo-Saxon race in sacred trust to endow them with the blessings of a constitutional Government, and to a Protestant people, to enrobe them in the garments of a pure religion. But what share in this great work is the Church of England taking? You will be surprised and pained to listen to the story I have now to tell. Let me first thank the Rev. W. Rainsford for drawing attention to the wants of the North-West, both at the late meeting of the Mission Board in Montreal, and subsequently on other occasions. Startled by his statements I placed myself in communication with the Bishop of Rupert's Land, and begged him to give me precise and authoritative information respecting the needs of his diocese. He immediately invited me to spend an evening with him at Bishop's Court, and in company with the Rev. Mr. Pinkham, rector of St. James', and Chief Superintendent of Education of the Province. I gladly accepted the courteous invitation. I am able now, after a lengthy conference, and on the authority of His Lordship, to state the following facts; and I beg the serious attention of every Churchman to the tale.

It is probably known in a general way that the early missions of the Church in this country were established, and have been supported almost entirely by the S.P.G., the Church Missionary Society, and the Colonial Church Society of England. The Churches thus established extend along the Red River about one hundred miles, and on the banks of the Assinaboine about seventy. The grants made to these churches—about twenty altogether—were originally intended for the heathen, and to this day the congregations are largely composed of half-breeds. They are, however, gradually changing, for the arrival of new settlers is constantly going on. The grants are not

large, and the clergy are very poorly paid. Living is especially high, and the result is that, as a rule, all these Churches are in straightened circumstances. They are therefore quite unable to contribute any important amounts to new missions.

West of the Red River there is an immense extent of country rapidly filling up, and now the Pacific Railway is being pushed forward, a very large influx may be expected. These outlying districts are now the cause of serious thought. They are almost entirely unprovided with the services of the Church; and the evil is daily increasing. In the south-western part of the province there is a large, and a rapidly increasing population. Here the Presbyterians and Methodists have each four missions, while the Church has but one. The result will be inevitable, these people, or very many of them, will be lost to us, unless steps be immediately taken to furnish them with churches and clergymen. Then again in Western Manitoba is a splendid country, fast filling up. Already are there a number of villages, each an active centre of a busy, and thriving population. Will it be credited that the only point in this beautiful country stretching 140 miles from east to west, at which the Church has a mission, is Rapid City, while in the same district the Methodists and Presbyterians have each five—again ten to one. Some idea of the wonderful rapidity with which the population has increased in this superb country may be had when I state that you may travel six hundred miles through it and never be out of sight of a house, or a cultivated farm; and yet the great Church of which we never tire of eulogizing has but one small mission in it, while our Presbyterian and Methodist friends have ten. Then again, between Red River and Lake Superior, a distance of over 400 miles, not a solitary Church clergyman is to be found. The Church of England has in this diocese only twenty-five regular churches, while the Presbyterians and Methodists have fifty-two. I say nothing of the Roman Catholics, or of the Baptists and Congregationalists, all of whom are of course represented. In order to give you some idea of the enormous influx of strangers in this country—an influx, be it remembered, which will, during this and subsequent years, be increased a thousand-fold, I will give you the population of this city and province since 1871. Now first take Winnipeg:—1871, 500; 1872, 1,000; 1873, 1,500; 1874, 2,500; 1875, 4,000; 1876, 5,000; 1877, 6,500; 1878, 9,000; 1879, 10,000; 1880, 12,000.

Manitoba:—1870, 12,000; 1872, 13,400; 1873, 14,600; 1874, 17,600; 1875, 23,600; 1876, 28,600; 1877, 40,000; 1878, 45,000; 1879, 55,000; 1880, 70,000.

Winnipeg has three churches, but they are all poor and struggling. Extended church accommodation is imperiously demanded, and the resources of our people are stretched to the utmost in providing for our own necessities. How then does the matter stand. The present churches and missions are poor and utterly unable to afford support to new missions. The grants from England are inadequate for the sustenance of the objects of their bounty, and yet an immense field is at this moment unoccupied by the Church, but occupied, or being occupied by the denominations. The Church therefore in the North-West, the garden of the Dominion, the country which will yet be Canada, the magnificent possessions of which Ontario, Quebec, and the Maritime Provinces, will within a few decades, be mere outlying districts, this country, the most glorious heritage ever yet given to any power of the globe, fast filling up with the sons of the Church, is at this moment in the grasp of Presbyterians, Roman Catholics, and Methodists, ten of whose houses of worship may be seen dotting the immense expanse, while but one edifice dedicated to the service of the Church of England will meet the eye. This surely must not be. It assuredly need not be—it is a disgrace that it is—it must be the instant care of the Church of old Canada that it shall cease to be; for it is intolerable to think that a Church possessing the enormous power and wealth of the Church of England shall stand by with folded arms and a closed purse, calmly watching this unparalleled inheritance being taken from her fold without a protest, and without an effort to rescue. What is the remedy? you ask. I reply, immediate and organized action in each Anglican Church of old Canada. England is doing all she can be reasonably asked to do. The Church here is doing its best, and now the older provinces, thousands of whose children have come among us must bestir themselves, and prevent the wholesale spoliation of the Church which has already begun. You ask, what are our immediate needs. I put the question to the bishop, and he replied, "I sorely want \$5,000; this would enable me to establish six missions, and they would for one year at least, meet our present necessities; but that sum is absolutely necessary, and we feel the want of it every day." Now, I want to be practical, and I will therefore point out a mode of raising this sum, a mode involving but little trouble, and requiring only a little zeal on the part of your clergy. Let every clergyman in the diocese of Huron, Niagara, Toronto, Ontario, Montreal, Quebec, Nova Scotia, and Fredericton, invite two ladies of his congregation to collect the trifling sum of five cents



per week from as many of his people as will contribute, and the \$5,000 will be raised within three months. All that is needed, is that the ever ready co-operation of the laity be sought by organized action. The laity will respond cheerfully and effectively. The object is noble, the necessity is pressing and instant, and when the laity of the Church of England are convinced of these two postulates, no work is too laborious, no effort too great for its large heart. I have done, I have shown truthfully, I believe, the dangerous position of the Church in Rupert's Land. I have shown the immensity of the interests at stake. I have shown how by a trifling, but combined effort, the danger may be parried, at least for a year, when other steps must be taken; and now I leave the duty of working this effect in the hands of men who I knew will not fail their Church in the hour of distress, and of women, whose warmth of heart, and active zeal for the good old Church of England, has never cooled, and will never be found wanting when her loving voice calls them to her assistance.

Yours, &c.,  
W. LEGGO.

Winnipeg, March, 1881.

"THE MACEDONIAN CRY" FROM ALGOMA.

DEAR SIR,—I wish to bring before Churchmen of Toronto, and also Churchmen throughout the Dominion of Canada, the great need we have of more clergymen in the Diocese of Algoma. The mission of Muskoka Lake and Rosseau was formed by his Lordship the Bishop; but at Tondern Island we never see a clergyman, except once a year, when we are visited by the Bishop. We have a beautiful church, and a lay reader who is doing his duty well; but it does seem strange that the Church in Canada cannot secure for us the ministrations of an ordained clergyman. Our people are very poor and cannot possibly raise a salary. A great many additional clergymen are appointed in this diocese; but they do not seem to come in this direction. Still we keep together, although many have left us and joined the Methodists, simply because they have a minister to look after them. Is there no possible way of getting a clergyman to come to us once a fortnight? No doubt the bishop is doing the best he can; but it is impossible to work without resources, and a clergyman cannot live on the air. I am requested by the Church people in this neighbourhood to act as their representative, and to ask the Churchmen of Canada, through your paper, what we are to do. Are we to dwindle away into nothing, all our people turning Methodists or something else, just because Churchmen who are better off than we are, do not care to help us? Surely there is some Christianity somewhere among the members of the Church in Canada; and if there is, do let us have some little of it in this poor and neglected, but anxious part of the Lord's vineyard.

Yours,  
HERBERT G. PROWSE.

Tondern Island, Muskoka Lake,  
Feb. 26th, 1881.

CHURCH PROGRESS.

SIR,—For one I see little force in Mr. Mockridge's remarks on the "Decline and Fall" of the Church in Canada. They seem to me to savour too much of mere affirmation without proof. When I was Parish Priest of Camden, some sixteen years ago, I found that the "hard heads" who still adhered to the Church—not from love to her so much as from innate imperviousness to any religious influence,—were like vampires in a *brule*, no ornament to the ecclesiastical landscape, although standing out prominently enough upon it. Then there was a fine lot of younger people, who had escaped the blighting influences of Methodism, through better Church training and secular education. Lastly, I found many descendants of Methodist families over which the Methodist "Simoom" had been breathing its hot breath for eighty years, anxious to find a cool shade under the Church Tree, and there, *savo sabbia viva*, to drink of her pure waters. Many adults were baptized at Odessa. I opened a service at Yarker Village, which is only four miles from Clarks' Mills, the parish head-quarters. There was only one Churchman in all the region round about—a brother of the Rev. A. J. O'Loughlin, of North Gower, then of Loughborough,—one of the hardest clerical workers, and one of the most eloquent men in Canada. A surplice had never before been seen by some of the people here. Imagine the rest. My services were crowded. The famishing, simoom-shrivelled creatures flocked round the Church well. To-day there is at Yarker village a lovely little church and a living congregation, made out of Methodist stuff, and nothing the worse for that. In the county of Carleton, with which I am most intimately acquainted, the Church is flourishing. Methodism, one of the most pernicious, because most plausible and insidious, and withal demoralizing of all modern "isms"—is fast

dying out. Camp meetings are next to impossible; and fruit produced by them is not supposed to have an immaterial or spiritual preponderancy. Good seed has been sown in this county by the Rev. Canon Pettit, the Rev. A. C. Nesbitt, and others. Numbers are not all. Even in numbers I believe we are out-marching a sect which is withering in England under the breath of the Great Oxford movement; but our strength does not lie in numbers. In 1866, having snatched the parish of MARCH in this county, from the jaws of the Methodist Lion—a parish then *in articulo mortis*. I had occasion to object to the practice prevalent among the people of give "half-and-half," *i. e.*, equally to Methodism and the Church. An insurrection. Starvation threatened. I said: "Be it so; I would rather have half-a-dozen good men and true, than hundreds who build with one hand and tear down with the other." *Not one left the Church.* Not a dollar of the threatened loss accrued. No, we are surpassing all others here and elsewhere in numbers; but the great point is that the Church, like a magnet, is drawing to herself the *best minds*. I say, educate the people. A cob-web like Methodism will only catch flies. And yet, marvellous to say, the "Bystander" of February, makes this cob-web the most probable centre of unity for distracted Christendom. *Horrendum visu!* Shades of Arminius, Calvin, and Swedenborg, what think ye of Goldwin Smith? When I was a boy I was almost drowned off a raft of unconnected logs. On such a raft "Bystander" would have us all embark and go to the bottomless pit together. This is the craft Mr. Mockridge mistakes, mirage-wise, for a Great Eastern! Pan-Grecian, Pan-Syrian, Pan-Papist—"all aboard!" The old ship is leaky, (vide Captain Mockridge): take to the iron-clad, SKIPPER SMITH. Seriously, the freaks and follies of the great are sometimes both amazing and amusing. How one of the first thinkers and writers of the age could ever see in the frowsy thing called Methodism, a future basis of unity for Christendom, without presupposing a general emigration of both common sense and principle to the moon, surpasses common comprehension. Read that ablest publication of its class—if it has any class—the "Bystander" (Feb.), and you will see the strange spectacle of great scholarship, great literary culture, a powerful and comprehensive grasp of "Current events," forming part and parcel of the same man who is undoubtedly honest in considering mushroom Methodism the coming "hub" of the Ecclesiastical universe. But this unimaginable ignorance of Divine things is just as common among the educated of our time, as among the illiterate. *Odura messorum illa!*

Yours truly,

J. MAY.

Ottawa, 9th March, 1881.

Family Reading.

ANGRY WORDS.

ANGRY words are lightly spoken  
In a rash and thoughtless hour;  
Brightest links of life are broken  
By their deep insidious power.  
Hearts inspired by warmest feeling,  
Ne'er before by anger stirred,  
Of are rent, past human healing,  
By a single angry word.

Poison-drops of care and sorrow,  
Bitter poison-drops are they,  
Weaving for the coming morrow  
Saddest memories of to-day.  
Angry words! oh, let them never  
From the tongue unbridled slip;  
May the heart's best impulse ever  
Check them, ere they soil the lip!

Love is much too pure and holy,  
Friendship is too sacred far,  
For a moment's reckless folly  
Thus to desolate and mar.  
Angry words are lightly spoken;  
Brightest thoughts are rashly stirred;  
Bitterest links of life are broken  
By a single angry word.

HOW TO IMPROVE LENT.

All denominations of Christians who reject the observance of Lent nevertheless practically manifest their need of some special season of religious devotion; for all hold, from time to time, "protracted meetings;" and at a stated season every year solemnize "the week of prayer."

But the Church prefers to accomplish the like purpose by adhering to primitive antiquity and catholic usage; and accordingly keeps "Lent and the Ember days."

And, certainly, it is a pleasing consciousness, and one which cannot but stimulate our faith and devotions, to know that the whole body of Christian people throughout the world (with the exception of the comparatively small number who constitute the non-episcopal Protestant denominations of England and America), are simultaneously with ourselves observing these ancient fasts of the Church of Christ; and in forms of prayer and intercession which have been hallowed by the pious uses of apostles, and fathers, and martyrs, and confessors from the days of the primitive church!

The Lent fast is so styled because it occurs in Spring—the term being derived from an old Saxon word meaning Spring. It extends through forty days, Sunday (being the weekly commemoration of the resurrection of our Lord) has always been observed in the Church as a festival; the six Sundays which occur during the season (being Sundays in Lent, but not of Lent) are accordingly excluded from the fast; and in order to make up the forty days of fasting before Easter day, the Lenten solemnities begin on Wednesday.

The fast is thus specifically forty days, in conformity (as the fathers have delighted to suggest) to the sacred character of the number forty in a penitential reference in the Scriptures. Thus, for instance, the world was drowned during forty days; and it was after the ark had rested for a like interval on Mount Ararat that Noah sent forth the reconnoitering raven. To one or other of these intervals tradition affixed a fast—as Herrick in his Noble Numbers sings:—

"Noah the first was, as tradition says,  
That did ordain a fast of forty days."

It was a space of forty years also that the wanderings of the Israelites in the desert were protracted; it was with forty stripes that the malefactor was to be beaten under the law of Moses; and the time of grace allowed to Nineveh for repentance was forty days, during which a fast was proclaimed that was to extend from the king downwards, not only to the lowest of his subjects, but to the very cattle, whose lives indeed, along with the lives of their owners, were at stake in the threatened destruction. But the period of the Christian Lent acquires its most important significance when it is regarded as in sympathy with the forty days fasts of Moses and Elias respectively; and its most divine sanction of all when it is regarded as humbly imitative of the fasting of our Lord for forty days in the wilderness prior to the temptation.—*Grant.*

And in this relation Bishop Hall suggestively remarks that "on the Mount of Transfiguration, the three great fasters, Christ, Moses, and Elias, appeared together." A coincidence which is certainly significant.

"CASTING ALL YOUR CARE UPON HIM  
FOR HE CARETH FOR YOU."

1 St. Peter v. 7.

MAN must not be careless. God would not have him be unthinking or unfeeling. He ought to feel care for those he loves, for the Church, for all mankind, for his own good here, for his soul's growth in holiness, for God's glory. He must not care as if he were alone; God cares for all these things. Sure of God's watch-love and power, man may be calm. Each care and all cares must be laid on God as they arise. Let man take care to do his best with grace given, and in quiet faith leave the care of the result to God.

God careth for me with a care which follows me through all the least changes of my life. Do I care for myself? I cannot cast on Him what I have not. It will not do for me to be careless and slothful, trusting that God is in earnest, and will do all. I may not stand aloof from the rest of men, as if their lot were nothing to me. I am meant to have care, that I may cast it always upon God. I am meant to feel with the care He has for my good and the world's well-being, as He feels with mine. He bids me not lose heart or calmness under a sense of my weakness, and the greatness of the interests that are in my care. He gives love, and zeal, and power to do my part. Let me only care that my work be done earnestly and in dependence on Him, and that my prayers fail not. He will take care that I am not over-tasked or left unhelped, and that in the end all shall be well. Each new care laid on me is a new call to come more near to Him in whose love and truth I can find rest.

Almighty God, care for me always, and make me always sure of Thy care, that I may go on calmly in the way of Thy will, leaving the end with Thee, in whose power all things are.

When obstacles and trials seem like prison walls to me,  
I do the little I can do, and leave the rest to Thee;  
I have no cares, O blessed will, for all my cares are Thine;  
I live in triumph, Lord, for Thou hast made Thy triumphs mine.

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BETWEEN MAN AND MAN.

"THAT Religion is a matter between man and his God, is a truth most certain; but that religion is a matter entirely between man and his God, is an assertion most unfounded. . . . Religion is not a matter entirely between a man and his God. There is a large portion of its outward instrumentality which is entirely a matter between man and man; yet regulated in its ministrations, not by the will of man, but by a strict conformity to the revelation of God."

These wise words are taken from the "Life and Times of Henry Cook, D.D., LL.D., President of Assembly's [Presbyterian] College, Belfast;" they were said in the course of an important speech by Dr. Cook.

The "outward" things about which God has spoken by "revelation," are of course not outward only; they are inward and spiritual. They concern chiefly the means of Grace which give us union with that "outward" thing, the body of our Lord Jesus Christ Who is "that Holy Thing," born of the Virgin Mary. That "outward thing" the Body of Christ, was manifested: "the life was manifested;" and St. John could speak of the manifestation thus: "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life."—1 St. John i. 1.

Wondrous truth, hard for carnal man to grasp, yet most sure to the spiritually-minded. Strange that still at the altar that which is handled, and passes between man and man, is the Holy Food in the consecration of which "we have heard" the words, "THIS IS MY BODY." Surely no one would believe it. But God has spoken. Let God be true; and every man, even self, with the imagination of the thoughts of its heart, a liar.

BISHOP FRASER ON SCIENCE.

THE Bishop of Manchester delivered a special address from the University pulpit at St. Mary's Oxford, to undergraduates, on the subject of character in its connection with and its influence on intellectual progress. He said he admitted that if atheistic science or scientific atheism could be proved in the same way or to the same extent as Newton's theory of gravitation, it would possibly go hard with theology, but at the same time it would go hard with almost everything besides. The social life of the world would have to be reconstructed upon a new basis. If the materialistic hypothesis became the order of the day, it would have to be shown how society had already been understood hitherto, and how the union of men under a sense of individual responsibility and with distinct relative duties could be compacted together and exist at all. The impatience of society to have its questions answered and problems solved with the least possible delay—that impatience which many of the conveniences of our modern life so powerfully tended to intensify—aggravated the evil he had attempted to describe until it became very serious indeed. It was not unnatural—indeed, it was an excusable, if not a praiseworthy desire—to be abreast of all the best knowledge of our day. Active minds liked to be in the forefront of the struggle against irrationalism and ignorance. It was an achievement to be the first or among the first to destroy the idols, as they were called, before which the human intellect had too long bowed down. The age of men running to and fro with their doctrines and interpretations had come. If all men would philosophize in the scientific spirit of Darwin, and keep their hypothesis within a legitimate range of their phenomena, there would be little danger to either morals or religion. There would be no intrusion either of the one into the other's sphere. The prostitution of genius in the case of Voltaire and Jean Jacques had been followed by a scathing moral pestilence, and let them beware lest they purchased even the fair and precious truths of knowledge too dear. Many temptations directly beset them at Oxford, and that too at an age when they were especially in danger of yielding to them. At their age men were apt to think they were scarcely responsible for their opinions. His observation was that opinions told largely upon character, levity in one direction producing levity in the other. Character was a powerful factor in the formation of opinions. The age seemed to him to be growing indifferent to moral considerations. It estimated men and their works by other standards. It would persuade them that if they had genius they might also consider themselves exempted from moral obligations.

WHAT MAKES IT DARK?—We find the following beautiful anecdote on the editor's table of the January number of Graham:—"We know a beautiful little blue-eyed girl, of some three years old, who was nestled in her mother's arms, at twilight, looking out at the stars. 'Mother,' said she, 'it is getting dark.' 'And what makes it dark, Caroline?' said her mother. 'Because God shuts His eyes,' replied the little poet."

THE MINISTRY OF THE PRAYER BOOK

It has caused homesick and hungry prodigals—prodigal in sensual indulgence, prodigal in intellectual self-will, prodigal in a Pharisee's pride—to arise and go in spiritual repentance to their Father. It has healed those who had no health in them, till their spiritual "flesh came again, like the flesh of a little child." It has brought into the way of spiritual truth millions of "such as had erred or were deceived." Such as were ready to despair because the "burden" of their sin was "intolerable," it has lifted into spiritual light, cheering them with its peaceable offices of absolution, pledging pardon, confirming and strengthening from the Father of our Lord Jesus Christ, who never desired the death of the vilest or guiltiest sinner in the world.—*Ep. Huntington.*

CLERICAL COURTESIES.

BY BISHOP BEDELL.

WHEN a clergyman enters on a pastoral charge, it is polite for the wardens and vestry to call on him immediately, and also for the leading members of the congregation to show the same courtesy. If he be married, the ladies of the congregation will be equally courteous to his wife. If he be a deacon, he must not expect an equal degree of attention, although it ought to be shown. But although his people should fail to manifest courtesy, a pastor should not fail in his duty. He should, as soon as possible, visit and make himself personally known to every member of his charge.

It would be well for parsons to hunt to wardens (should they need it) that it is part of good church manners for the wardens to treat visiting clergymen with special courtesy, those I mean who may be occasionally supplying the pulpit of their parish church; at least they should attend in the vestry-room after service, and greet these visitors as brethren in Christ.

Similar courtesy is due (and, happily, is generally paid) to a Bishop on his Visitations.

When a clergyman enters a city or town to become a resident, the clergy ought, without delay, to call on him, whether he be a presbyter or deacon. The omission of this act of respect cannot be regarded in any other light than a discourtesy. A subsequent apology for the neglect never heals the wound which this deficiency of gentle manners has inflicted. If the new resident be married, the members of the clerical families should show this courtesy.

When a bishop is resident, the first call is due to him from the incomer; but a bishop seldom allows an incoming presbyter to be more diligent than himself in offering his greetings.

Parishioners entering a parish should always call on their pastor, or at least by card or note (never by message) should announce their new relationship to him. But a wise pastor will never wait for this exhibition of courtesy. As soon as he hears of the arrival of a new family within his charge, he will call to greet them. In country towns and villages, it is especially important that the minister shall visit the new-comers immediately. Nor is he to be restrained by the fact that he may be ignorant of their church relationship. Of course, if he knows that they are not Churchmen, he will not visit them until time has been allowed for their own minister to call on them. But if nothing is known as to their church relationships, he may assume that they are as likely to belong to the Church as not, and should act accordingly.

A minister should be very careful in paying the small courtesies, of a morning or evening greeting, to friends or neighbours whom he meets. A "good day," the touching of the hat, the removal of the hat to those who especially invite it, a kind and pleasant word, even to a passing stranger, is never lost. Too great familiarity with his people is as much an evil as too little. A true gentleman will find the happy mean.

It is not only contrary to our law, but it is a violation of gentle manners, for a gentleman to officiate in any office within the cure of another, except by the latter's request. A gentleman will be especially punctilious in observing this rule, in respect to baptisms, marriages, and visiting the sick. Superiority in office does not give a right to violate this rule. If the presbyter may interfere with the charge assigned to a deacon because of his superior order, then a bishop, for a similar reason, may be excused for interfering with the special cure of any presbyters. But all such interference in a pastor's duties, without the pastor's request, will be felt to be a violation, not only of canon law, but of good breeding. It is advisable that requests from a pastor to another clergyman to officiate in baptisms, marriages, or official visits to any of his parishioners, should be in writing. A clergyman will be wise if he declines to act on a verbal message in such a case.

FEES.—As to that class of clerical services for which fees are usually given, the rule is, and it should be imperative, that the fees belong to the rector of the parish. A clergyman whom he has invited to officiate for him, should be satisfied with receiving the compliment.

Wardens and vestrymen are sometimes at a loss to know when to offer a fee to a minister who officiates occasionally for the parish; and by what rule to measure the same. The rule is this, and whenever a minister officiates, *by their request*, he should receive a fee; and it should be the same in amount that they would have paid their pastor for the same service, calculated by the ordinary salary.

As it is the general rule of courtesy by the medical profession not to charge clergymen for medical attendance, a clergyman should never receive a fee from his medical adviser. It should be arranged that a physician who acts by this general rule, should receive all spiritual ministrations of his pastor as a free gift from his parish. Clergymen whose means are ample will do well to decline such gratuitous services, on the ground that the rule was formed when salaries were very small, and was intended to supplement insufficient salaries.

The reciprocity of courtesy will be an unfailing guide for clergymen in deciding this class of questions.

ERASMUS.

In a letter to a friend Erasmus said he was so busy that he had no time to be sick, to take physic, or to die. He was too wise a man to talk nonsense. And there is good sense in all that he says here.

We talk about the weather and its changes, when there is nothing more interesting that engages our thoughts. We think of our little ailments and spend time over them, when want of better occupation gives us leisure to do so.

Little ailments we all have, and they come to be great troubles to ourselves and friends, if we do not keep them out of the way.

"Pride feels no pain." And constant work tend to deaden pain too. In all diseases of soul, and body, and mind, it is best to go about the cure in a steadfast business-like fashion, and take our physic at the proper times. But that we may not get worse and worse, we must have something more to do than the work of merely guarding against getting worse and worse. "Take up your bed and walk;" do better yourself and help others to get better too.

WARNED TOO LATE.

A YOUTH was ill with consumption. All the family were thoughtless of the things of life eternal. The parents had no faith in future retribution. They were unwilling to have their son alarmed regarding his condition, or troubled by thoughts of the world to come. A cheerful and merry manner was maintained before him, even to the very latest days of his life. Anything and everything but what should have been told him, to keep his spirits up and his thoughts away from himself. At last there came a day when his affectionate parents, and brothers, and sisters, could no longer hide from his keen eyes their feelings. "What ails you all?" he questioned with roused fears. Their silence and hesitation caused conviction of the truth to dart into his mind. "Am I in danger? I dying?" he asked. They dared not, could not, deny it. "Then I am lost!" he screamed. "Lost! There is a hell, I feel it. I am in it. And you, you," he cried, turning his gaze of agony upon his parents, "are the cause of the loss of my soul." Then he died. *What a memory* for his parents to carry, as they *must*, through life!

LIFE.—A modern philosopher has apportioned man's full existence as follows:—

- Seven years in childhood's sport and play—7
- Seven years in school from day to day;—14
- Seven years at a trade or college life, —21
- Seven years to find a place and a wife. —28
- Seven years to pleasure's follies given, —35
- Seven years by business hardly driven;—42
- Seven years for some, a wild goose chase—49
- Seven years for wealth, a bootless race.—56
- Seven years for hoarding for your heir, —63
- Seven years in weakness spent and care,—70
- Then die and go,—you *should* know where!

War and rum are among the very worst enemies of missions in Africa. The Rev. J. B. Wood, of the Church Missionary Society, writing from Lagos, says: "The war in the interior drags on its weary length and there is no prospect of its reaching a termination." The situation at Ibadan was very bad, and he adds, "rum and gin are being poured into the country in enormous quantities."



## HOPE FOR THE BEST.

LET us hope for the best—it is better  
To struggle than to yield to despair;  
Hope breaketh each link of the fetter.  
And scoffs at the bondage of care;  
It lightens the hand of affliction,  
It smileth at shadows and fears,  
And with the warm rays of conviction  
It drieth the valley of tears!  
Then throw off the sorrowful bond,  
Dispel the dark yoke from your breast;  
Oh, who would submit and despond?  
Better struggle and hope for the best!

Let us hope for the best—never fear.  
Though lost in adversity's track:  
To sigh or to let fall a tear,  
Will do little in guiding us back.  
Meet misfortune as you would a stranger;  
Be cautious and quicken your pace.  
And shrink not in trial and danger,  
But meet the foe full in the face!  
Oh, who would turn off from the strife  
When the shafts of adversity pressed?  
Who would flee the great battle of Life?  
Better struggle and—Hope for the  
Best!

## KINDNESS WINS.

CHILDREN ought always to be kind to  
everybody, and help anybody they can;  
kind to animals too. I once heard of a  
little boy in one of the parks in London,  
who found a poor sheep lying on the  
grass one very hot day, quite ill for want  
of water; and though there was some  
water not far off, yet there was a bank  
too high for the poor sheep to reach it.  
So this little boy—he was only a poor  
boy—took off his cap, knelt down, filled  
his cap with water, and then ran with  
it to the poor sheep, and gave it the  
water.

That boy did a very kind thing. If  
spared to be a man, we may be almost  
certain that he would grow up kind to  
all around him.

## THE INFIDEL BLACKSMITH.

A CERTAIN infidel, who was a black-  
smith, was in the habit when a Chris-  
tian man came to his shop, of asking  
some one of the workmen if they had  
ever heard about Brother So-and-so, and  
what they had done? Then he would  
begin and tell what some Christian  
brother or clergyman had done, and then  
laugh and say: "That is one of their  
fine Christians we hear so much about."  
An old gentleman one day went into the  
shop, and the infidel soon began about  
what some Christians had done, and  
seemed to have a good time over it.  
The gentleman stood a few minutes and  
listened, and then quietly asked the in-  
fidel if he had read the story in the  
Bible about the rich man and Lazarus?  
"Yes, many a time, and what of it?"  
"Well, do you remember about the dogs  
—how they came and licked the sores  
of Lazarus?" Yes, and what of that?  
"Well," said the gentleman, do you  
know you just remind me of those dogs,  
content merely to lick the Christians'  
sores." The blacksmith suddenly grew  
ensive, and hasn't had much to say  
about failing Christians since!

## DO SOME ONE THING WELL.

LET me say to the young forming  
habits, one fact or truth looked at in all  
its phases, traced in all its relations,  
thoroughly mastered, is worth more to  
head, heart, and life, than a thousand  
superficially grasped and partially com-  
prehended. Take a subject, think thro'  
it, round it, over it, under it, turn it  
over, look at it in all possible phases and  
relations; master it, make it your own,  
one book—read it, question it, doubt it,  
discuss it, and analyze it; master it, and  
it will be worth a dozen read in a cur-  
sory or superficial manner. One text  
of Scripture—fathom it, measure its  
length and breadth; try to detach it and  
find the ligaments by which it is held;  
think down into it until you come ac-

ording to its own path to Christ—for  
be sure as he is the truth, and every  
truth leads to Him in His own way—get  
into its very heart and look at it, for  
the peculiar glory of spiritual truths,  
like some temples, can be seen only from  
within. Climb to its summit. As liter-  
ally, so spiritually, the best, widest,  
grandest prospects is from the top of its  
heights. It is the beaten oil that gives  
the brilliant flame. It is thoroughly  
digested food that gives us strength and  
health. I would not say, read the Bible  
less, but meditate upon what you read  
more. He is not the best Bible student  
that remembers the greatest number of  
verses, or that is the most skilful exe-  
gete of its difficult passages or that has  
at his command the greatest number of  
its facts and truths; but rather that  
man who best understands its great  
fundamental principles that lie at the  
foundation and manifest themselves  
through every verse, and is the most  
thoroughly imbued with its spirit, that  
has the key of interpretation to the deep-  
est meaning of the whole.

## UNSELFISH LOVE.

DON'T tell me, Clare! the girl is sim-  
ply frightful, and there is no use trying  
to get a round it.

"But, Alma, is it right to treat her  
so because she is, as you say, simply  
frightful? Is it kind to repel her ad-  
vances of friendship, and slight her so  
cruelly, because her face is homely and  
unattractive, her ways rough and awk-  
ward?"

"Kind or not, I can't help it. I de-  
clare she is so ugly it makes my eyes  
fairly ache to look at her, and my flesh  
creep whenever she touches me. And  
once she kissed me—you remember the  
time—so unexpectedly, I thought I could  
never wipe the spot off my cheek."

"Cruel!" And Ernestine Hayes'  
handsome, shapely lips closed tightly  
for a moment, with an expression half  
of contempt, half of pity.

These three, Alma Dearing, Clare  
Winston, and Ernestine Hayes, sat on  
the broad stone steps leading to the  
wide, cool piazza of the college building,  
watching the beautiful June sunset.

Alma Dearing's face made a glorious  
picture as she leaned against the gleam-  
ing colonnade, with the rich, graceful  
festoons of scarlet-tinted vines drooping  
all about her. Dark of hair and eyes,  
handsomely perfect as to every feature,  
she had all the gloss, and glow, and  
sparkle of some fabled Eastern goddess;  
and how well she, of all others, was  
conscious of her rich, rare beauty.

Pale and slender as a lily, with eyes  
like blue for-get-me-nots, and a tender,  
sensitive face, Clare Winston formed a  
striking contrast.

Unlike either of the two were Er-  
nestine Hayes' strong, clear-cut Saxon fea-  
tures, her handsome, shapely mouth,  
firm yet tender lips, her clear, cool,  
gray eyes, searching, yet sympathetic.

"What did you say, Ernestine?"  
Alma Dearing asked, as she bent her  
handsome head to catch the words.

"Cruel!" came again, with cutting  
emphasis, from Miss Hayes' shapely lips.  
"You are chillingly cruel, I could not  
talk in this way about my worst enemy,  
were he or she as hideous as the Hy-  
dra."

"But I do not lay claim to any of  
Miss Hayes' saintly qualities," replied  
the other, somewhat sharply; "I should  
like to know what you have to do with  
this little affair between Barbara Thorne  
and myself?"

"Oh! nothing, of course," in the cool-  
est and most careless tones possible;  
"only I think of all virtues pertaining  
to the human heart, gratitude is certain-  
ly one of the most commendable."

"Gratitude!" ejaculated Miss Dear-  
ing, quickly; "what do you mean,  
Ernestine?"

"Barbara Thorne may be ugly and  
awkward, and all that, yet she is never  
too frightful to be used as a cat's paw  
when Miss Dearing wishes to clear her-

self from any little scrape with the Pro-  
fessor. Barbara's form may be awkward  
and ungainly, her hands coarse and  
clumsy, yet they are never too unat-  
tractive to hand Miss Dearing a glass of  
water, or brush away the flies, when  
she, Miss Dearing, is suffering from one  
of her nervous attacks," with just a  
touch of irony here, "and the rest of  
her schoolmates are only too glad to keep  
out of her presence."

The cold scorn in Ernestine Hayes'  
clear, contralto voice made Alma Dear-  
ing's peach-bloom cheeks flush pain-  
fully.

"Yes, Alma," Clare Winston said in  
her low, mellow tones, "you should  
never forget Barbara Thorne's devotion  
to you. It is the remark of the whole  
school. Such unselfish affection certainly  
deserves its share of gratitude, if  
nothing else."

But I have no room for gratitude; I  
am not capable of appreciating Barbara  
Thorne's unselfish devotion, as you so  
romantically term it. Her display of  
affection is nothing to me. She is real-  
ly silly to waste so much love on one who  
cares so little for it as I do. If I could  
shut my eyes for a moment, and forget  
what a fright she is, it might be differ-  
ent; but it fairly makes me shiver, just  
the mere thought of her having her  
arms around my neck, her lips against  
my cheek."

A quick, choking cry, half a sob,  
half a moan, caused each to turn in-  
stantly and glance behind them just in  
time to see a homely brown face, grown  
suddenly white with utter wretched-  
ness, an awkward ungainly figure,  
moving hastily away.

"Barbara! by all that is unlucky!"  
Alma Dearing exclaimed, growing sud-  
denly confused, and with just the least  
shade of regret and pity showing for a  
moment in the depths of her hand-  
some, haughty eyes. "Do you think  
she could have heard what I have said?"

"Not the least doubt of it in the  
world, unless she has suddenly grown  
as deaf as a lamp-post in the last half  
hour, which is not at all probable. And  
Ernestine Hayes told then as if she could  
have brought her strong, white fingers  
with a stinging blow straight across  
Miss Dearing's handsome pomegranate-  
bloom cheek with the greatest relish in  
the world."

"Well! I am sorry. Though I can't  
bring myself to return her affection,  
yet I do not wish to hurt her feelings  
publicly, for, of course, she has feelings  
as well as any of us."

"Oh! of course," very sarcastically,  
"though perhaps they are not so sensi-  
tive and refined as Miss Dearing's own."

"It strikes me, Ernestine, that you  
are exceedingly ironical to-night."

Whatever reply Miss Hayes' might  
have intended to make, was, from a  
sudden impulse, suppressed, as, twining  
her arm with a caressing movement  
around Clare's slender waist, she drew  
her away for a walk in the garden, and  
left Alma to her own thoughts.

A pair of eyes, usually of a bluish  
gray, but now with what little colour  
they held washed out by the great flood  
of tears that rooled up from them and  
dropped to the homely brown cheek be-  
neath, watched with an intense, longing  
gaze the two going arm-in-arm down  
the broad, white walk, and unconsciously  
to them two tender grateful caresses  
were wafted from the tips of rough,  
brown fingers.

The eyes were dry at last, but there  
were great circles about them, which  
made them more homely than ever.  
But suddenly, as the great clumsy fin-  
gers turned the leaves of a little volume  
lying on the window-sill, a tender, thril-  
ling light sprang to their depths, which  
made them, for a moment, absolutely  
beautiful. What could it be? What  
was it Barbara saw shining there clear  
and sweet from out of the depths of  
your inspired pages, O beautiful book!

"Behold! I show you a mystery; we  
shall not all sleep, but we shall all be  
changed; for this corruptible must put  
on incorruption, and this mortal must  
put on immortality. As we have borne

the image of the earthly, we shall also  
bear the image of the heavenly."

Oh, homely brown face, grown sud-  
denly beautiful with the rapturous light  
that fell across it! Oh, great rough  
hands beautiful now, folded one with-  
in the other; Oh, dull gray eyes,  
absolutely glorious, with the heart-fires  
glowing in their depths! Oh! pale, mis-  
shapen lips, beautiful with the thrilling,  
ardent words welling over them from  
the depths of a touched and submissive  
heart!

"Dear Christ, I shall be satisfied  
when I wake up with thy likeness!"

"Do you think I'll do, Clare? and  
will I win the coveted title of 'Queen of  
Hearts'? How thoughtful of that prosy  
old Professor to think of giving us a pic-  
nic—a picnic in June, too! Oh! isn't  
it grand?" And Alma Dearing, resplen-  
dent in scarlet and white, with fuchsias  
and geranium leaves in her hair and at  
her throat, turned slowly round and  
round before the great mantel mirror in  
the college parlours, to admire the beau-  
tiful picture she made.

The room was filled with a crowd of  
noisy, chattering girls, each pushing and  
jostling the other for a peep into the  
flattering depths of the mantel mirror.  
It was a large old-fashioned glass, with  
a heavy oaken frame, secured to its  
place on the mantel by strong, slender  
cords.

One by one the girls had stopped to  
admire themselves, and then gone out  
on the broad, cool piazza, to await the  
coming of the Professor and his lady.  
Alma still lingered before the glass.

Suddenly Clare, who stood leaning  
on the piano, watching Alma, heard a  
sharp, snapping sound, and glancing up  
saw with horrified eyes that the fasten-  
ings of the mirror had given way, and it  
was now trembling on the verge of the  
mantel, ready for its downward plunge.

She tried to cry out, to warn Alma of  
her danger, but her tongue refused to ut-  
ter a word.

But some one else had heard the cords  
snap, had seen the glass tremble, and  
ere Alma knew what had happened, an  
awkward, ungainly figure sprang with a  
sudden bound forward, a rough hand  
was placed unceremoniously against her  
shoulder, and she was quickly hurled to  
one side of the room.

Not a moment too soon! The huge  
glass came crashing down from its sup-  
port on the mantel, and fell with a dull,  
heavy shiver on the oaken floor be-  
neath.

With a shudder, Clare closed her eyes  
for just a moment; but when she open-  
ed them again, she saw that which  
made the blood grow chill in her veins!  
A mangled, bleeding form lay under-  
neath the debris of splintered glass; not  
Alma's slender one, she knew that well  
enough; but another, and that other—O  
pitying, Father!—the awkward, ungain-  
ly one that had rushed forward to save  
the beautiful flower-like face of its cruel  
friend from such a dreadful fate. "Great-  
er love hath no man than this, that a  
man lay down his life for his friends."

"Will she die, Doctor?" Alma Dear-  
ing asked with white and quivering lips  
of the gray-haired disciple of Escula-  
pius, who bent with such grave look  
over the crushed and bleeding form.

He shook his head slowly, and put  
his finger on his lips. He did not wish  
to give expression to his worst fears so  
quickly.

But as the hours wore away, and  
there was still but little sign of returning  
life, each one of them knew what the  
Doctor had known all along,—Barbara  
would die!

The gray eyes opened at last with a  
gleam of consciousness in their depths;  
the lips made a painful effort to articu-  
late the words in answer to the Doctor's  
question:—

"Oh, no! I am not afraid to die. It  
is sweeter to go than to stay. Would  
you mind kissing me now, Alma?"

Not a moment did Alma Dearing hesi-  
tate. If she had been "as cruel as the  
grave," as senseless as a stone, she could  
not have resisted the touching pathos  
of Barbara's dying appeal. Warm, red



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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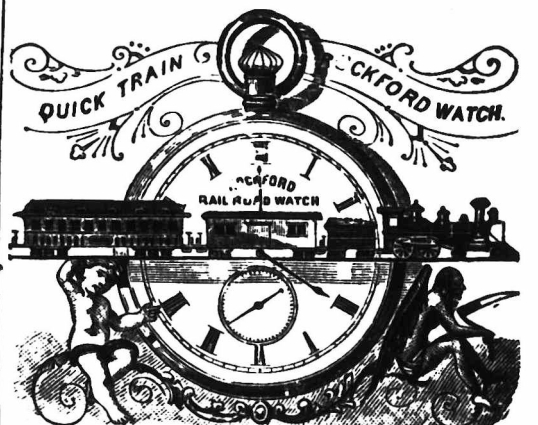
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