

The very prosperity of the country is making the expense of living great. It is usually almost impossible to get a suitable house for a clergyman's family in a new district—even often to get lodgings for himself. The building of a parsonage is accordingly a necessity. We are proposing to raise a large fund to aid in this. Yet though this is always so pressing in a new district, the people will push at the same time for a church or churches. Churchmen are scattered everywhere over this country in varying proportion with other bodies—but by the census last year the Church of England was numerically slightly the largest body. It is needless to add that unless a large additional yearly sum can be obtained for some years from England and the old ecclesiastical province of Canada, the Church must greatly suffer. English Churchmen and Canadian Churchmen emigrating to this country must be left without the ministrations of their own Church, and will in a great degree pass away from it. It is an old story. It is not unknown in Canada in the past; but here, owing to the great attractions for emigrants and the unprecedented rapidity of the opening up of the country, it is being repeated on an enormously larger scale. If things remain as they are, owing to the deep interest taken by other denominations in the progress of their bodies and the number of missionaries being sent by them to this country, the Church of England is likely to suffer as it has never suffered before.

But although we have need of many additional grants to enable us to supply clergymen in large settled districts, yet we have been unable to supply them to the district for which we have grants. Several missions have been vacant for eight or nine months. One reason is, doubtless, the small salary in view of the present expense of living here with too often the want of a parsonage. The bishops in Canada naturally desire to keep efficient men in their own dioceses. Missionaries, after accepting appointments here and keeping us for months in expectation of their arrival, have withdrawn from better appointments being given them in their old dioceses, or from being discouraged by a representation of difficulties and pecuniary sacrifices by coming here. It is, in fact, quite clear that at present in getting missionaries from England or Canada there is likely to be dissatisfaction in a large proportion of cases on one side or the other, to the grievous loss of the Church. We feel, therefore, that the most pressing necessity, and one that can be met by a comparatively small sum of money, is to complete the means for our educating men ourselves. We hope, with the aid £1,000 from the S. P. C. K., to raise in this country \$100,000 (£20,000), for the erection of a new building for St. John's College and the residences of the Professors of Theology. We still want about \$15,000 (£3,000) of this. We hope to raise this here. We have sufficient endowment for the Professors of Theology. But for the occupation and working of the new building and efficient tuition in Arts in connection with the University of Manitoba, we require \$50,000 (£10,000), and we cannot touch that here. We shall afterwards require scholarships to aid deserving theological students; but we hope, when the building is off our hands, to accomplish that to a large extent ourselves. There are other most important reasons for members of the Church making an effort to secure us the above sum of £10,000 besides the necessity for the education of our theological students.

There are two other colleges in the University of Manitoba—St. Boniface College (Roman Catholic), and Manitoba College (Presbyterian). Both of these have now fine buildings capable of receiving a large number of students. St. Boniface Coll. has also a large staff of teachers. Manitoba College has its difficulties like our own, but it receives a large sum yearly from the Presbyterian Church of Canada, and has also annual grants from the Presbyterian bodies in Scotland and Ireland. It is important for securing that aid, that will by and by be given by the State, shall go entirely to the University as a whole and not to an undenominational college to be erected that the tuition and buildings of the denominational colleges should be satisfactory. In the general interests then of religious education, this aid to us is of first importance. It is of course also specially important for St. John's College for its securing the confidence of the country and the attendance of students that it should in efficiency compare favorably with the other colleges. The sum of £10,000 will, we believe, be sufficient for carrying us through present difficulties, and enabling us to do in the future for ourselves. It is not more than is given constantly to build a church in England. Is it too much to ask Churchmen to give us when it will do more than anything to meet the wants of their brethren scattered through this vast and great country?

The following subscriptions have been given:—S. P. G., (if £9,000 from other sources), £1,000; Miss. Hutton, Lincoln, £100; Profit from investment, £500; Miss Hutton (second donation), £100; G. V. Philip Smith, Esq., £100; The Bishop of Rupert's Land, £100; Various sums, £100.

The Very Rev. J. Grisdale, Dean of Rupert's Land, is now in England to promote the effort.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. What next do you renounce?
A. The pomps and vanity of this wicked world.
Q. What is the world?
A. Human society—as far as it is not Christian.
Q. Why is it called wicked?
A. Because men not led by the Spirit of God are wicked, and run to wickedness.
Q. Does society in Christian countries fall under this description?
A. Unhappily it does; as the greater part of professed Christians are governed by the world's principles, and the world is always hostile to Christ.
Q. Do you renounce the world itself?
A. No: God has cast my lot in the world, and I must not leave it. (St. John xvii. 15, 1 Cor. v. 10, vii. 30.)
Q. Could any change of place remove us from the world's temptations?
A. No: in every place we shall find temptations to pride and selfishness—the worst characteristics of the world.
Q. What do you mean by pomps?
A. Worldly display, parade, ostentation.
Q. What do you mean by vanity?
A. Literally it is emptiness, and it is meant that those who pursue the things of the world as the grounds of happiness will find them empty and deceiving—that "all is vanity" without God.
Q. But may we never take part in the pomps of the world?
A. It is sometimes a duty to do so; as for a prince or a soldier; but we are not to desire them for personal display, and we should be dead to them in heart.
Q. How does the Holy Ghost instruct us?
A. 1 St. John ii. 15.
Q. What besides the world are we not to love?
A. The things in the world; the lust of the flesh, the lust of the eyes, and the pride of life.
Q. What is meant by these things?
A. All around us, so far as they draw off our hearts from heaven, and make us in love with this present world.
Q. Mention some?
A. Money, beauty, dress; skill and strength; praise and honour; desire of admiration.
Q. What is St. Paul's rule about the world?
A. 1 Cor. vii. 30. ["Not abusing" means "not using to the full." See Revised Version, margin.] Rom. xii. 2.
Q. Can you mention some ways of being conformed to the world?
A. Slavishly respecting the opinions, or copying the fashions and frivolities of those in high places; courting popularity; making it our business to please men; taking as our friends unfaithful Christians. (1 Cor. v. 11.)
Q. Are Christians in danger from these temptations?
A. Yes; and more especially new beginners. (St. Matt. xiii. 20, 21, 22.)
Q. Why is this renunciation made in Baptism?
A. Because then I was baptized in Christ, whom the world hated; who refused its pomps and vanity; who overcame it by suffering and death, and who will hereafter judge it.
Q. What does our Lord lead His true followers to expect?
A. The opposition of the world. (St. John xvi. 33, St. James iv. 4.)
Q. How are we to overcome it?
A. By faith in the Son of God. (1 St. John v. 8.)
Q. How do you understand this?
A. They cannot love the world who believe that the world crucified its Maker; they cannot fear the world who believe that Christ its Maker overcame it by His death, and will surely judge it.

THE REPRESENTATIVE PIANO MANUFACTURERS.—WM. KNABE & Co.—This firm is one of the oldest in the country. Their growth has been solid and steady, and not an ephemeral upspringing, and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their Instruments, and avoided all Clap-Trap and trickery. The outcome is a business whose firm and steady prosperity is unequalled. The relative value of Pianos is pretty well-known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale. With so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is essentially supreme—tenacity of holding Tune. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.—From the New York Observer.

Correspondence.

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

CHURCH OF THE HOLY TRINITY.

We have been requested to reprint the following letters, originally addressed to the Toronto Mail:—

SIR,—In a letter published in your columns recently allusion was made to the Church of the Holy Trinity here, and the evils which had resulted there from placing the control of the church in the hands of a rector-assistant, in opposition to the wishes of the congregation. Your correspondent in no way exaggerated the disasters which have befallen that heretofore fine congregation. Less than one hundred people, by actual count, attended morning service there three Sundays ago. That is a sad record for a large free church in the most populous part of the city, where two clergymen serve, and where formerly seats could often only with difficulty be obtained, so large was the congregation. As the church was a free gift by an unknown donor for the benefit of the citizens of Toronto, it is too bad that anything should have been done to virtually make the gift useless. If the rector-assistant does not see the great injury he is doing to the spiritual life of the parish by remaining in the rectory, the Bishop surely, when he comes to make an investigation, will not allow that grand old free church to remain long nearly empty—as unfortunately it now is. Let an enquiry be at once set on foot.

Yours, &c.,

Toronto, Sept. 16.

ONE WHO KNOWS.

SIR,—Although, as a general rule, it is well to let anonymous letters remain unnoticed, the cause of truth will perhaps be best served by not allowing to pass without a reply the letter which appeared in the Mail of 19th inst., under the signature of "One Who Knows."

The "actual count" referred to must have taken place either before the congregation had assembled, or after all but the last hundred had taken their departure. In all our city churches, as is well-known, the congregations are much diminished during the weeks of summer. The relative attendance at Holy Trinity during the past season will compare not unfavourably with that of other churches in the city. Your correspondent's general statement as to the church being nearly empty is absolute untrue; and as to the number attending morning service on the particular Sunday referred to, evidence is in the possession of the churchwardens, showing that the "actual count" was entirely inaccurate, and that the number present exceeded that mentioned by him. Let him mention under his own signature the time when and the person by whom the count was made, and what the exact result was.

The insinuations intended to be conveyed by other expressions in the letter are entirely misleading, and are as impertinent as they are incorrect. Under the administration of the rector-assistant the congregation has once more become a united and peaceful one, and the parish maintains its former characteristics of solemn and hearty services, and of the regular and efficient rendering of the offices and ministrations of the Church.

The Bishop, we venture to say, knows sufficiently well at whose door is to be laid any diminution that has taken place in the number of the congregation. The rector-assistant has nothing to fear from any investigation that may be set on foot, either as regards the spiritual life of the parish or any other matter connected with his incumbency.

Yours, &c.,

H. P. BLACHFORD,
Churchwarden.

S. G. WOOD,
Lay Delegate to Synod.

Toronto, Sept. 21

IT HAS ENTERED THE CAPITOL BUILDINGS.—It has finally gained its point and no less a personage than the Sergeant-at-Arms of the House of Commons, Mr. D. W. McDonnell, Ottawa, thus indorses the Great German Remedy: "St. Jacobs Oil is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs. McDonnell used it for a most severely sprained ankle; by the steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such at least is my opinion."