

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, OCTOBER 5, 1882.

[No. 40.]

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in any danger until their disease has reached an
advanced stage. This arises, no doubt, in a great
degree from the presumed hopelessness of such
cases. We would warn all who have a frequent
desire to "clear the throat," and who become
fatigued and "out of breath" on every slight oc-
casion, that they are on the high road to all those
changes and symptoms which constitute pul-
monary consumption—that the disease begins in a
majority of cases as "cold," ending in "sore
throat," that gradually it extends down the
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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 8. EIGHTEENTH SUNDAY AFTER TRINITY.—

Morning... Jeremiah 36. Philippians 2.
Evening... Ezekiel 2; or 13 to 17. Luke 8, 26.

THURSDAY, OCTOBER 5, 1882.

THE new Metropolitan of Moscow is Joannicius, the Exarch of Georgia.

The Iceland Famine Fund at the Mansion House, has reached £2,200, not half the amount needed.

The Royal Naval Scripture Readers' Society has sent an agent to Alexandria. It appears from the report that the income of the society fell off considerably last year.

There are now, according to the journal of the 29th Convocation of the diocese in Oregon, fifteen clergymen, and 619 communicants. The total contributions for the year amounted to \$28,717.

The eighth Church Congress of the Church in the United States will be held in the City of Richmond, Va., beginning Tuesday, October 24th, 1882, the Right Rev. Dr. Whittle, Bishop of Virginia, presiding.

The philological researches and labors of the late Bishop Steere were of the highest conceivable value to East African missionaries—he having reduced the languages of the coasts to a system in a way and to an extent which is almost unrivaled.

The Bessemer steel works of Pittsburg, Pa., have ordered the discontinuance of all work on Sunday, in any part of their great establishment. The whole subject has been under consideration for several months, and the best results in every respect are anticipated.

The corner stone of the chapel of the Good Shepherd, at North Seattle, Washington Territory, was laid by Bishop Paddock, on the 24th. The Rev. Geo. Watson, rector of Trinity Church, delivered an eloquent address on the occasion, and set forth the claims of our branch of the Church to the faith and obedience of the English speaking people.

The Bishop of Limerick will shortly publish in *Hermathena*, the Trinity College Dublin literary organ, an account of the newly found treasures he has brought from Egypt. They include fragments of Greek and Coptic papyri, which will prove of great interest. The Greek fragments are from an hexameter poem on heroic subjects which the Bishop believes belong to some Cyclic poets.

The British Museum has acquired 138 volumes of Oriental manuscripts, all dating as early as the eleventh century. They consist of Arabic commentaries on the Bible, written by Karaite Jews; the Karaite and Rabbinic liturgies and hymns, and of various polemic and other treatises. They are written in Arabic, but they contain quotations in Aramaic.

The population of France is 30,817,000. During the last five years there has only been an augmentation of about forty thousand inhabitants; and at that rate it would take more than four hundred years to double its population, whereas England and Germany do that in eighty years. France is the "eldest daughter of the Church" of Rome, and hence the state of morality to be found there!

The Lichfield Diocesan Gregorian Choral Association propose to hold a series of services daily, during the Congress week, in the church of St. Ann, Whitecross-street, Derby. The music will be as simple as possible—viz., *Merbecke* and *Missa de Angelis*, for the Communion; *Doran* and *Nottingham's Psalter*, with the Latin hymns from *Hymns Ancient and Modern*, for evensong.

The earliest mention of evening Communion is in the canons of the Council of Carthage, in the fourth century, permitting it once a year, on Maunday Thursday only; which permission was withdrawn by the Council of Trullo, in the latter part of the seventh century. After this there was no trace of the abuse till it was revived by the Low Church "party" within living memory.

The three Maori Chiefs, who have been in England for ten weeks, have sailed for New Zealand in the Orient Company's steamer *Austral*. They have seen a large number of influential persons in connection with the object of their mission, and have been much encouraged by the sympathy they have excited. They return to their country with the belief that their visit has prepared the way for a final and satisfactory adjustment of the differences between the two races.

A true-hearted layman has given the sum of £3,000 with the twofold object of promoting the cause of Church education, and of connecting the name of his friend, that most holy man, Edward J. Rose, late Vicar of Wyebridge, with the purposes of Selwyn College. Besides this munificent gift, Canon Field, of Norwich, has given £500 for the extension of the College. Selwyn College, Cambridge is to be opened October 10th. The College stands on six acres of land, at the back of King's College and Queen's.

Professor Kyriakos, of the University of Athens, advocates a union of the Old Catholics of Germany with the Eastern Church. He says: "Strengthened and supported by the great Oriental Church, by its dignity and authority, they would be better able to resist the pressure and attacks of the Papal Colossus, and to secure greater results in their work of reform in the Romish Church; while we, in union with the Old Catholics, would be profited by their theological culture, and regain what once we were resplendent in, but have confessedly lost."

Among the treasures lately brought to light in the ruins of Pompeii, is a remarkable painting, which is unusually interesting from the fact that it is the first work of art connected with Judaism or Christianity that has yet been exhumed from the buried cities. It is five feet and a half long, and twenty inches in height, and represents the judgment of Solomon. There are nineteen figures in the picture. The king is seated on a dais, and there are a number of soldiers, spectators, with the women and child.

When Dean Stanley was buried in Westminster Abbey, both Cardinal Newman and Cardinal Manning were present. At the recent funeral of Dr. Pusey in the Cathedral of Christ Church, Oxford, Cardinal Newman walked beside the coffin. The Dean of Christ Church and Canon Liddon took the service and the Bishop of Oxford pronounced the benediction. These are said to be the only two occasions since the reformation, when a Roman Cardinal has taken part in any ceremony of the English Church. About five hundred people of the highest rank and of the learned professions followed the remains of Dr. Pusey to the grave, and every indication of mourning was put on by the entire city of Oxford. Mr. Gladstone was one of the pall-bearers.

Cardinal Manning has written an article on the "Salvation Army" in the *Contemporary Review*, which involves the suggestion that such a phenomenon simply attests the existence of a widely spread religious destitution and godlessness which could not exist if the Roman Church instead of the Anglican were in possession. To this the *Church Times* replies;—"All educated people know that the movement is the precise congener of several mediæval revivals, such as that of [the] Flagellants, for example, which arose when Rome had the entire monopoly in the west, and also that the proportion of unbelievers in France, Italy, Spain, and Portugal, all of them countries where the Roman Church is nominally that of all, but a small fraction of the population is considerably greater than in England."

At the Church Congress at Derby in England, the Bishop of Lichfield has been appointed to give the inaugural address; the Bishops of Liverpool and Bedford will dilate on the neglect of public worship; the Dean of Manchester on authorities and free thought; Earl Nelson, Mr. Stanley Leighton, M.P., Mr. Cecil Raikes, M.P., on the Church and Crown and Parliament; the Bishop of Lincoln, on the controversy with Rome; Mr.

Beresford Hope, M.P., and President of the E. C. U., on the Liturgy of the Church of England; the Dean of York, and the Earl of Mulgrave on the upper classes and the recreations of the people; Sir Bartle Frere and General MacLagan, on Evangelistic work abroad; Canon Gregory on church discipline; Mr. T. Galt, M.P., on the duty of the Church to canal populations; Canon Farrar on morality in private affairs; the Earl of Devon on suffragan bishops; Mr. Wilbraham Egerton, M.P., on central council of diocesan conferences.

CONCERNING CHORAL SERVICE.

THE choral service, with its accompanying ceremonial, is the Church's highest embodiment of her idea of worship of Almighty God. It is not a novelty recently drawn up by musicians and adopted by a few prominent churches; but it is as old as the Prayer Book, and was framed and set forth as the rule of divine worship, by order of the same distinguished Bishops and Martyrs who reformed the Liturgy and restored to purity the ceremonial of the Church. The choral service, therefore, is not simply a form, but the form in which Cranmer and his fellow-Bishops designed that the Services of God's holy temple should be everywhere celebrated. If Queen Mary, Oliver Cromwell and the Puritans, had never lived, the probability is that the Anglican Church would never have seen the disuse of her solemn mode of using the Liturgy; for, that mode is coeval with the formation of the Liturgy: and it is through such disuse alone that it is now regarded by many as a modern innovation.

No sooner was the first draught of the Prayer-Book made, than Cranmer employed the best Church musicians of his day, to take in hand the adaptation of the ancient music of the Church to the English Liturgy. This was a task of no ordinary difficulty; for as the music before that time had been associated with Latin words, great skill was required in adjusting it to the different accentuation and flow of the Service in English. But our Reformers, evidently regarding their work as incomplete so long as only the naked words of the Liturgy were prepared, applied themselves with promptness and alacrity to the perfecting of their labours by immediately clothing those words with an appropriate and well-fitting adornment of music. It is a well established fact that "the first published portion of our Book of Common Prayer in the vulgar tongue was given with the musical notes, and for musical celebration. This was the Litany, which Archbishop Cranmer drew up in English by authority of Henry VIII., and which made its appearance in the year 1544. A letter of the archbishop to his royal master, giving an account of his proceedings on that occasion is well worthy of notice.

"If your grace," he writes, "command some devout and solemn note to be made thereunto, I trust it will much excite and stir the minds of all men unto devotion and godliness. But in mine opinion the song that shall be made thereunto would not be full of notes, but as near as may be, for every syllable a note; so it may be sung distinctly and devoutly, as be, in the Matins and Evensong, *Veni, te, the hymns *Te Deum, Benedictus, Magnificat, Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis, Gloria Patria*, the Creed, the Preface, the *Paternoster*, and some of the *Sanctus* and *Agnus*." Thus was published the Litany, almost in the form in which we now have it, set to a plain chant.*

And the ancient use thus sanctioned and adopted in one particular Office of the reformed ritual was soon extended to all the rest. In 1550, shortly after the issue of the first Service-Book of Edward VI., a manual of plain tune for the celebration of Matins, Evensong, the Office of the Holy Communion and the Burial of the Dead, was compiled and published by John Merbecke (himself an ardent Reformer) for the use of the Chapel Royal, that is to say, in other words, as the *Choral-Book of the English Church generally*,—the Chapel Royal being the model for the whole Church. The use of plain song was thus recognized by the proper authorities.

It was deliberately resolved that the ancient music, used in the Church from time immemorial, should be adapted to the English Liturgy. Therefore all that remained was for competent musicians with due care and study and under lawful direction to make and produce that adaptation. Such was the work of Merbecke, undertaken and completed under the patronage and supervision of Cranmer. And there is evidence even at this early period of the Reformation, that the want of such a work was felt in small country parishes; thus showing that Ritual Song was the universal rule of Divine Service.

As yet no objection had been made to the devotional tendency of the regular Service. But such an objection would appear to have been made at last by the German Reformer Bucer. With some reference to the disaffection which he began to stir up in the Church, one of the earliest proceedings of Elizabeth on coming to the throne in 1558, was to publish the well-known "Injunctions to both Clergy and Laity." The names of the compilers of these "Injunctions" are not certainly known; but their language represents with tolerable fairness the sense of the Church of England generally.

Among the Injunctions, so compiled and issued, is this remarkable one:—"That there be a modest and distinct song so used in all parts of the Common Prayers in the Church, that the same may be as plainly understood as if it were read without singing." Thus was vindicated the ancient and popular Church music, forming what we now call the choral service.

In the year following, by way of practically carrying out this Injunction, there appeared the Service Book of John Day, so called from the name of its printer and publisher. It contained a harmonized Litany, harmonized compositions for the hymns and anthems, in three and four parts, "to the honour and praise of God." A second edition appeared in 1565, enlarged by the addition of "divers other godly prayers and anthems, of sundry men's doings." After this occurred a period of disturbance, in which the extremists among the Reformers revived the objections of Bucer and added many of their own. With great violence they attacked the existing order of Divine Service, and in a petition issued in 1556 they request that "all cathedral churches may be put down, where the service of God is grievously abused by piping with organs, singing, ringing and trowling of psalms from one side of the choir to another, with the squeaking of chanting choristers."

Notwithstanding these and many similar efforts they did not, however, for that time at least, succeed in carrying their point. The feeling of the nation was against them. "Music," says the historian, Heylin, "was retained in all such churches in which provision had been made for the maintenance of it, or where the people could be trained up at least in plain song."

And thus it appears that the rule of the Reformed Anglican Church both was and is that her services should be celebrated musically. The modern idea of a distinction between choral service and parochial service, as if they were two separate kinds of celebration, one proper to the cathedral and the other to parish churches, did not then exist. During the early times of the Reformed Church, one only mode was recognized as the ordinary use for the Church at large, and that was the Choral mode.

In the present day, then, when the Church is renewing her strength, and putting on her beautiful garments, it is cheering to notice the revival in numerous churches of that mode of using the Liturgy which was sanctioned and set forth by the Reformers, thereby showing their wish to preserve in the Church all that was conducive to the maintenance in men's minds of a vivid sense of God's Divine Majesty. And the justification of this may be seen in the fact that, notwithstanding the troubles of the Church in past ages, which caused in thousands of parishes the suspension of the musical celebration of the Liturgy, and the substitution of a lower and less impressive mode, yet, in those churches and chapels in England which were intended to set perfect examples to others, the choral service has been continued (with a brief interruption) ever since the Reformation.

And the ground on which rests the invariable practice of the Church respecting the mode of cele-

brating God's praise on earth, is simply that of holy Scripture and primitive practice; for, through all the period of the Jewish Church the worship was choral in its highest sense, and that too under Divine authority and in consequence of Divine instruction. The Christian Church, therefore, continued "through the ages all along," that which was known to be approved of God and best fitted to win and influence with devotion the hearts of men.

"The Church Triumphant," says Archbishop King, "through the whole Revelation, is, I think, constantly represented praising God after this manner. So (ch. vii. 9.) where the 'multitude,' that represent the people, 'cried with a loud voice (ver. 10.) Salvation to our God, who sitteth upon the throne, and to the Lamb.' And then the 'Angels and Elders,' who represent the clergy, perform their part (ver. 12.), saying, 'Amen; Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God.'"

Diocesan Intelligence.

QUEBEC.

From our own Correspondent.

ST. MATTHEW'S.—An ordination was held in this Church Sunday morning, 24th ult., Mr. Arthur Judge, of this city, son of Cornelius Judge, Esq., of the M. O. S. S. Co., was ordained Deacon by the Lord Bishop of Quebec in presence of a large congregation. The ceremony was a very solemn and impressive one, and suitable music was rendered by the choir. Rev. Charles Hamilton, the rector, who also presented the candidate for ordination, preached the sermon, in which he expanded upon the relative duties of pastor and people, and inviting other young people to give themselves to the work of the Church, alluded to the fact that already two members of the St. Matthew's Church congregation had taken Orders, Rev. Mr. Colston, now of Portneuf, and Rev. Arthur Judge. We understand that Mr. Judge has been appointed to the important mission of Cookshire, in the Eastern Townships. The new pulpit and redos in St. Matthew's Church were much admired.

MONTREAL.

From our own Correspondent.

ST. MARTIN'S.—The Rev. A. F. Stone has been nominated to this Church. It is surprising how some of our congregations who have the power to nominate have to go to other dioceses for men, and for men that are entire strangers. This nominee is the same gentleman who has written a pamphlet on "Apostolic Succession" and which was reviewed in your columns.

ST. GEORGE'S.—This congregation are preparing to give their Rector a hearty welcome home.

The trouble in Grace Church that you have reported, we find is being reported to the Montreal *Witness* in an untrue light.

The Lord Bishop of Rochester, Eng., has been in the city. He put up at the Windsor Hotel. This is not the first time this Bishop has been to Canada. Although an English Bishop, his presence does not seem to make any more stir than one of our own.

The annual missionary meetings in behalf of the Diocesan Mission Fund are now being held in the Deanery of Bedford.

The Bishop has appointed the 5th of October as a day of Thanksgiving for the bountiful harvest and expresses a suggestion that opportunity will be taken to return thanks for the success of British Arms in Egypt. But he has issued no form for the purpose, so far.

The church school for sons of gentlemen under the directorship of Rev. Arthur French, B.A., Keble, Oxon., has opened with its desks filled. It is a school whose repute is spreading. There are more applications in behalf of boys than can be entertained at the present. The Rector of the School is now in England, having, if nothing has hindered, received Priests orders from the hands of the Bishop of Lichfield on October 24th.

TORONTO.

WEST MONO.—On Thursday September 14th the pretty little church of the Herald Angel was consecrated to the Worship of Almighty God by the Right Reverend the Lord Bishop. The preacher on the

occasion was the Revs. Thos. Paterson, M.A., of Deer Park, who preached on Genesis xxviii. 17. "This is none other but the house of God, and this is the gate of heaven." The clergy in attendance, besides those mentioned above, were Rev. Alex. Henderson, Rev. R. A. Rooney, Rev. Thos. Geoghegan and Mr. Webb, L.R., also the incumbent, the Rev. Geo. B. Morley. A picnic was held in the afternoon, but owing to the inclemency of the weather, did not prove very pleasant, notwithstanding over 500 people were on the grounds. Evening prayer was held in the church at 7:30 p.m. The preacher being the Rev. Thos. Geoghegan, formerly of this mission, but now of West Flamboro' Diocese of Niagara, who preached on Acts xvii. 28. It was owing to the energy of this gentleman that the foundation of this building was laid, he having collected from his friends in Ireland some \$200, besides giving a very liberal amount himself. He however left before the superstructure was started, but work was not allowed to flag, for under the eye of the present incumbent the building was completed, and by the energy of a few members of the congregation the church has been freed from debt. The church stands upon one, if not the finest building sites in the Province. It and the fine new parsonage which has been erected this summer is seen from no less than three adjoining townships, so high and prominent are the buildings. The church cost, including organ, bell, &c., &c., about \$1,500, the parsonage \$2,000.00. Your correspondent in looking over the parish register could not help but be struck with the amount of church work which is being done in this mission. It is but a year since the present incumbent was ordained, and during that time I find that 277 services have been held, total number of attendance 18,019, 47 baptisms, 6 marriages, and 9 burials. With the definite church teaching of the present incumbent, we trust there is being laid a good foundation for the time to come, "omnia vincit labor."

SYNOD OFFICE.—Collections, &c., received during the week ending September 30th, 1882.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund. St. Mark's, Parkdale, \$29.40; Christ Church, Woodbridge, \$4.70; St. John's, Port Hope, \$27.07; Wyebridge and Waverley \$1.84; St. Thomas', Shanty Bay \$4.05. Domestic.—St. Thomas', Shanty Bay \$1.05.

MISSION FUND.—July Collection.—Minden, St. Paul's \$3.76; Stanhope \$1.63, Maple Lake 61 cents.

ONTARIO.

From our own Correspondent.

KEMPTVILLE.—There was a most successful Harvest Home Festival in Kemptville Parish on Wednesday, 27th September. The day was everything one could desire, as regards brightness. The handsome memorial church was all glorious in festive adornment. A temporary reredos trimmed with evergreens, moss, flowers, and fruits, was very much admired as being quite a work of art, and suggested how very desirable it would be to have a permanent reredos. The service was hearty; the celebration of the Holy Eucharist very solemn; the singing greatly in advance of average country congregations; the Rev. Rural Dean Bogert preached a plain, practical sermon on the right use of Harvest Home celebrations. At one o'clock an excellent dinner was served in the Parish Hall. The building had been elegantly decorated with flags, evergreens, flowers, and wreaths of autumnal leaves. Upwards of four hundred sat down to dine, and all pronounced it to be the most successful public dinner that they had ever eaten. At 3 o'clock the crowd congregated together on the rectory lawn, to listen to speeches from Mr. B. Sparham, a rising young lawyer of the place, Rural Dean Bogert, and Archdeacon Jones; and to regale on the sweetly rendered songs of the choir and the Archdeacon. The well trained village band afforded much pleasure to the crowd as they brought forth melodious strains from their skilful handling of their brass instruments. Tea was served in the hall from 5 to 6 o'clock. At 7.30 there was evensong in the parish church, when Archdeacon Jones preached a good practical sermon, adapted to the occasion.

SOUTH MOUNTAIN.—This parish celebrated its annual Harvest Festival on Thursday, 28th ult. The beautiful little church looked bright with its decoration suited to the season. The Rev. W. Muckleston of Cardinal, preached a short and practical sermon on "gratitude." The Rector of Kemptville, the Rev. C. P. Emery, celebrated the "divine mysteries." The Rev. W. Muckleston and A. Mercer, the incumbent of the parish, acting as deacon and sub-deacon. A good substantial dinner was served in a hall in the village. The Rev. A. Mercer is building up the church in spiritual matters; it is to be hoped that the parishioners are putting into practice the law of Christ by cheerfully and abundantly supplying him with their "worldly things," and thus make their temporal goods turn to their spiritual welfare. The rector

pronounced the benediction and so closed a happy day. The parishioners both in town and country worked well together to make this their first Harvest Home a success, and they were not disappointed. I believe that the rector of this parish was the first clergyman to start this kind of festive celebrations in central Canada, some twenty years ago, when missionary in Fitsroy.

The Society for Promoting Christian Knowledge has presented a costly set of office books and bible to the Memorial Church, through the Lord Bishop of the Diocese.

NIAGARA.

From our own Correspondent.

DUNNVILLE.—On Monday evening, the 11th of September, the whole town was shocked to hear that Mrs. D. A. Radcliffe, the youngest daughter of Henry Penny, Esq., had died under painfully distressing circumstances, whilst having two teeth extracted, under the influence of chloroform. Mrs. Radcliffe had been for some little time on a visit to her parents, and had been obtaining great benefit (with the exception of the trouble her teeth were giving her) was enjoying excellent health. It is a painful, though sad incident, that the poor young mother glided noiselessly out of her father's house for the last time to have the terrible operation performed, which resulted in death without taking one look at her two little sleeping infants for fear that she might wake them and cause them to fret till she came back. Mr. D. A. Radcliffe, who holds a position in the Bank of Ontario at Whitby, was immediately telegraphed for. Both her poor husband, father and relations suffered the most severe shock, when the dreadful news reached them. The funeral took place on the 18th of September, when the incumbent of St. Paul's Church, the Rev. Percy Smith, assisted by the Rev. R. S. Radcliffe of St. Alban's Luther, performed the last sad, solemn rites for the burial of the dead. Mr. Radcliffe, the husband, Mr. Wm. Penny, and Mr. Bey Penny, the brothers, and the Rev. R. S. Radcliffe and Mr. C. E. S. Radcliffe, brother-in-law of the deceased, were the chief mourners. The most intense sympathy was shown by all the friends of the family, as Mr. Radcliffe was a general favourite, and besides having been organist of the Parish Church for some years, was always willing and ready to help in every good deed and work. Her loss will be greatly felt. The Rev. Mr. Radcliffe preached the funeral sermon by special request the Sunday following.

HURON.

From our own Correspondent.

ESSEX CENTRE.—St. Paul's Church which has been in course of erection for some time past, will be opened for Divine Worship (D.V.) on Thursday, October 5th. Morning service with Holy Communion at 10 a.m., when Rev. J. B. Richardson, M.A., of Cronyn Memorial Church, London, will preach the opening sermon. A children's service of sacred song, illustrative of Bunyan's Pilgrim's Progress will form an interesting part of the day's services at 3:30 p.m. Many of the neighbouring clergy are expected.

KIRKTON.—The congregation of St. Paul's Church in this village celebrated their Harvest Home Festival on Wednesday, the 20th inst., and it was a time of joy and gladness not soon to be forgotten. The church was beautifully decorated. At two o'clock the Thanksgiving service was held, the Rev. J. Edmonds of Mitchell, and the incumbent taking part. The former preached a most appropriate sermon from Deut. iv. 7. The offertory was large, and will be devoted to the mission aid to Algoma diocese. After the service an adjournment was made to the hall, where the ladies had provided a free luncheon. Then followed a most amusing and instructive lecture by the Rev. Rural Dean Hill of Seaford, on the subject, "The soul of sense in things absurd." His crayon illustrations sketched during the lecture were inimitable; and the moral lessons deduced from familiar nursery rhymes most telling.

KINGARDINE.—For two years past it has been the practice in this parish to have a Thanksgiving service in the anti-room on a week day, followed by a Harvest Supper in the Town Hall. This year it was thought best to have the service on a Sunday and to dispense with the supper. The Rector asked the congregation to place their thanksgiving offerings in the alms-plates as the proper and scriptural mode of giving to God. In fact the annual thanksgiving supper has been the only departure from this principle during the past three years. Bazaars and festivals and tea meetings given are thoroughly eschewed as unworthy methods of raising money in the Church of God. The thanksgiving services were held on Sunday, September 24th.

The worship was plain but hearty. The decorations were confined to the chancel, font and desks, and were almost exclusively floral. The sermons were preached by the Rector. The offertory at the two services amounted to over \$76.00, and this from a congregation of 172 in the morning, and 169 in the evening. No wonder the Rev. Mr. Starr speaks in glowing terms of the unity and zeal and liberality of his parishioners. No appeal is ever made in vain, and the response—no matter what the object in view or the form which it is to assume—is uniformly cheerful and satisfactory. Such a state of things is mutually gratifying to pastor and people and must be well-pleasing to the great Head of the church.

MEAFORD.—The ladies of Christ Church gladly expended a large portion of their time in decorating the church for the harvest thanksgiving festival held therein on Sunday the 24th September. Their efforts were crowned with success. Tastefully arranged grain, flowers, fruits, and vegetables contributed to make the house of the Lord—whose is the earth and the fulness thereof—beautiful to those who met to offer their thanksgiving to Him who had so bountifully provided for his creatures for another year. The natural effect of the decorations—made up of the good gifts of God—was to tune the hearts of the large congregations with praise to the Giver of all good. The church was crowded at each of the three services, over 1100 persons attending during the day. The incumbent, the Rev. C. H. Channer, M.A., read the prayers, and the Rev. C. H. Mockridge, D.D., of Christ Church Cathedral, Hamilton, preached most eloquent, instructive, and well considered sermons. The choir, under the direction of Jas. Geddes, Esq., assisted by Mrs. Thomson, of Weston, was largely augmented by the choir of St. George's Church, Clarksburg, who so kindly volunteered their services for the day, and rendered the glad thanksgiving hymns in a manner befitting the occasion. The offertory too was large, and the day throughout was one to be remembered.

RURAL DEANERY OF BRUCE.—The missionary meetings this year have been very successful, especially considering the season of the year. The harvest being rather late, many of the farmers, to their great annoyance, were unable to attend. The offertory at Walkerton on Sunday far exceeded that of any former year, and our popular missionary agent preached to large congregations. The meeting at West Brant was a success. The attendance and offertory been excellent. The meetings at Paisley and Pinkerton were also good and were addressed by Rural Dean Cooper, Rev. W. Shortt, and the Rev. J. Hale. The Rural Dean reminded the Pinkerton congregation of its weakness when he founded it, and that he was told by one of the congregation at that time that the Methodists would sweep all before them, which prophecy had not been verified, as that body of Christians had no church there to the present day, while the Church of England had now a beautiful church and flourishing congregation. The meetings in the Rural Dean's Parish were as usual very successful. The offertory at Invermay being larger than ever. Addresses were delivered by the Rev. J. Hale and the Missionary Agent. The missionary agent's speech was decidedly the best we have heard from him, showing the wonderful work of the church at home and abroad, and the fallacy of judging its progress by the census recently taken in Canada. The number of communicants in the Diocese of Huron has doubled in the last ten years, and the increase in the number of clergy, churches, and parsonages, (as well as its financial) increase is extraordinary. The meeting at Wiarton was not large, but most of the leading church members were present, amongst whom we noticed Mr. McNeill, M.P., member elect for North Bruce, and a cousin to the Marquis of Lorne. He is Churchwarden at Wiarton and Lay Delegate to the Synod of Huron. The meeting was addressed by Mr. Lefroy, Barrister, of Paisley, Rural Dean Cooper, Rev. Mr. Watson of Hanover, and the missionary agent. On the following day at noon a pleasant and successful meeting was held at Bass Lake, the collection being larger than ever before, and a very hearty spirit prevailing. It was addressed by Rural Dean Cooper and the missionary agent. After a liberal repast at a farmers' house, the party proceeded to a settlement some few miles away. The name, if it has one, is yet unknown to fame, but the place exhibited some signs of prosperity. The Rev. Mr. Stout holds service occasionally, but it was the first missionary meeting ever held there. The attendance was small, but the people were much pleased to have a visit from the Rural Dean and clergy. A nephew of the late Bishop Cronyn resides there and was present. The party then returned to Wiarton, passing Oxenden on the way. The scenery was most lovely along the route and the sheet of water magnificent. As the shades of evening increased and darkness began to reign, the lights in the town of Wiarton and along the shores of the Bay gradually increased in number, presenting an illumination of a

truly beautiful character. The probability is that Wiarton will become a place of considerable importance and a summer resort for tourists and invalids—the railway being completed to that place. The next day was one of great interest. A waggon was procured and the Wright man in the right place as driver. (I need not say it was not the Rev. Mr. Wright) and the party set out for Sydney Bay and Lions Head. The Indians at Sydney Bay had expressed a strong wish for the services of the Church of England, and the Rural Dean was therefore anxious to have an interview with them, unfortunately the Chief was away at some great pow wow, but Mr. Jackson, licenced Catechist, was present and acted as interpreter. Rural Dean Cooper addressed the Indians, pointing out the advantages of being connected with the Church of England and reminding them of their duties and responsibilities if a missionary should be sent amongst them. In reply it was said that they would give to the building of a church, if the mission board would obtain a liberal grant for them. It was also said that many families would probably join the Church of England, if a church was built and a clergyman sent. The total Indian population was 400. A large portion of them being Methodists and Roman Catholics. The Protestants have no church. A request was made for finding bibles, prayer books, and hymn books with the music attached, many of the Indians having been taught music. After taking a hearty farewell and expressing great admiration of the beautiful scenery about Sydney Bay, the clerical party proceeded, (not on the even tenour of their way, for the roads were too rough for that) to Lions Head. It was found necessary at times to persevere their way on foot, as the rocks cropped upon the roads, and it required all the skill of Jehu to guide the horses and carriages without upsetting. As it was still many miles to Lions Head and would be nearly dark before reaching there, it was decided that a halt should be called and an effort made to fortify the inner man, which effort was entirely successful, owing to the kindness and foresight of Mrs. Stout, the hospitable wife of the missionary incumbent, and also to the fact that the pure and bracing air of the lakes and woods created an enormous appetite. Overcoats and umbrellas were next in demand as the weather became showery, but Lions Head was reached without mishap, the party having travelled about forty miles that day over roads that must be seen (or rather felt) to be appreciated. The horses was just about done out as they reached the stable. In the evening a missionary meeting was held in the Presbyterian Church, which had been obtained by the people for the occasion. Addresses were given by the Rural Dean and missionary agent, and a few kind remarks made by the Presbyterian Minister, endorsing what had been said in reference to the importance of missionary effort and the reunion of Christendom. An arrangement was then made for another missionary meeting on the following evening, it being about two miles away. The day was very stormy, it being that on which the ill-fated *Asia* foundered. The trees were heard crashing down in all directions, and an effort was made to reach the school house in the carriage, but the party soon came to grief, as they found a large tree across the road with the wheels of a waggon entangled in the roots. This afforded the clerical party a brilliant opportunity of manifesting that muscular christianity is often needed as well as any other kind, and though they did not put their shoulders to the wheel they did to the tree, in such a manner as to release the waggoner from his difficulties. As more fallen trees were met with, it was thought wiser to send the carriage back and tramp it to the school house. The meeting was excellent, and a petition presented to the Rural Dean, signed by a large number of churchmen, asking that a clergyman might be sent among them. The Rural Dean assured them that a strong effort would be made to send one, as the Bishop felt a very deep interest in them, but it was expected that they would contribute as liberally as possible to his support. The Rev. Mr. Stout has held divine service on Sunday once a month at Lions Head, although it is twenty-two miles of bad road away from Wiarton and has readily responded to every call they have made upon his time. He is a most hard working persevering missionary. Two thirds of the people at Lions Head and neighbourhood profess to be members of the Church of England. The land in the vicinity is excellent, and thousands of acres more can be brought into cultivation. The road from Wiarton appears to have been cut through the roughest part, and might, and does leave a false impression of the country upon the minds of travellers. The scenery is really grand, and the village of Lions Head is rapidly increasing in size and importance. A few thousands of dollars would make a good harbour, as the natural advantages are great. Before the party left for Wiarton a grant of land was given in the village for a church, and promises of assistance were made by persons of all denominations. May God grant that a suitable clergyman will be found for this part of the country, for there is no more promising mission field in the Diocese of Huron. It will be an

eternal disgrace to the church and diocese if it leaves its scattered sheep in the wilderness without a shepherd, and its people dependent for the means of grace upon the Presbyterian and Methodist ministers who reside there. The party returned without accident to Wiarton, though slightly impeded on the way by fallen trees and somewhat fatigued and weather beaten, but rejoicing at the success and novelty of the expedition, believing that a noble work had been done, and the foundations of future prosperity laid for Christ's Church.

LONDON.—The Synod met on Tuesday, September 26th, at the Chapter House for divine service. The sermon was preached by the Rev. F. J. C. Moran, Chaplain of the British Embassy at Paris. The text was Eph. iii. 21, 22. The sermon was mainly addressed to the clergy. He exhorted them to do their duty to the congregations entrusted to them—to live to this end confident in the promises of the Father, seeking from him in prayer the strength that he alone can give. Referring to the trials and discouragements to which the minister is subject, he did not, he said he believed it would be well to have all prayers answered, for God knew better than man what would be better for him to have, and often answered prayers in a way different from that asked for. Greater simplicity, the preacher said, was wanted in the preaching of the word, and preaching should be directed more to the hearts of the hearers. Their minds should be directed more to heavenly things, and not brought down to the earth. When we think of the magnitude and importance of the minister's work, the thought is overwhelming, but the strength that would be given would be amply sufficient for their needs. They must preach as dying men to dying men, never doubting that he who gives the strength would care for the result. He spoke of the duty of a minister to cultivate the gifts which he had received from God, to be faithful in little things and to make his home life a pattern to the flock. It was also required of them to keep abreast of the times. All the great discoveries of science serve, but to prove the truth of the bible. He referred to the great responsibilities of the Church in this rapidly growing and the duty of the laity to strengthen the hands of their ministers. Synod met here at three o'clock; many delegates present. After the opening service the Bishop presented Revs. F. J. C. Moran, Mr. Gill and Shiels. The Bishop having stated the reason for calling the meeting at this unusual season—that the Dominion elections would interfere with a full attendance on the proper day delivered his annual address, from which the following extracts are taken:—

With thankfulness to God, I heartily congratulate you on the healthful and prosperous condition of our Diocese. Work is progressing everywhere, and gratifying results are visible on all sides.

I cannot speak of my labours without first expressing my heartfelt gratitude to God for His sustaining grace and preserving care, nor could I withhold my full acknowledgment of the uniform kindness which I have received from my Clergy and Laity in all the parishes I have visited.

Episcopal Acts, Etc.—Ordained to the Order of Deacons, 16. Ordained to the Order of Priesthood, 7. Confirmed, 580. Consecrated 3 Churches. Opened 3 new Churches. Baptized 5 Children. Administered the Holy Communion 25 times. Preached Sermons, delivered Lectures and Addresses, 148. Attended 36 Meetings. Laid one Corner Stone of a Church. Performed two Marriage Ceremonies.

Obituary.—It is with deep sorrow that we record the demise of Bishop Fauquier, the first missionary Bishop of Algoma. For a period of nearly thirty-eight years I enjoyed the personal, intimate and uninterrupted friendship of the late lamented prelate. During his association with me, as one of my Archdeacons, I could always rely upon his hearty and loyal co-operation. He understood the office of Arch-deacon well and conscientiously discharged it, as the "oculus episcopi." His whole ministerial life, as is well known to most of us in this Diocese, was one of earnest and unreserved consecration to his Lord and Saviour. The news of his death brought with it a deep sense of loss, not only to the young missionary Diocese of Algoma, but to the Church at large. His unostentatious piety, his deep earnestness and sincerity on all occasions, commanded for him the utmost regard and respect. He was a man full of sympathy, which, combined with gentleness of disposition, eminently fitted him for the different positions which he filled, with credit to himself, with advantage to the Church, and with a single eye to the Glory of God.

I am grieved to have also to record the demise of two most estimable clergymen of this Diocese—the Rev. Canon Caulfeild, LL.D., and the Rev. H. B. Wray, B.A. Both were faithful ministers of the Gospel, and have grown old and grey in the service of their Lord and Master. Deeply do we sympathise with their bereaved families. "Blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labours."

Provincial Synod.—Soon after the demise of the lamented Bishop of Algoma, the Most Reverend the Metropolitan of our Ecclesiastical Province, summoned a special Session of the Provincial Synod for the purpose of electing a successor to Bishop Fauquier.

The Synod met in the City of Montreal on the 27th of April last, when on the following day the Rev. Dr. Sullivan, Rector of St. George's Church, Montreal, was unanimously chosen, both by the House of Bishops and by the Lower House, Bishop of Algoma. This happy selection has given universal satisfaction and has caused much joy to all the well wishers of our beloved Zion. Dr. Sullivan in accepting the onerous position to which he has been so unexpectedly called—involving on his part many sacrifices—evidently considered this call not only as the "Vox Ecclesie" but the "Vox Dei." We feel confident that the Canadian Church will manifest her appreciation of Dr. Sullivan's worth, by aiding him effectually and substantially to carry on and onwards God's work in the Missionary Diocese of Algoma. He was consecrated in St. George's Church, Montreal, on the 29th of June last, (the festival of St. Peter, Apostle and Martyr.)

Diocesan Work, Etc., Etc.—Our Diocesan income from voluntary sources, which was \$13,800.25 in 1880, increased to \$15,027.86 in 1881, and this year there is a still further increase, amounting to \$15,560.79.

No. of Parsonages in 1871, 34; in 1882, 65—increase 31. Value of Parsonages in 1871, \$53,800; in 1882, \$132,500—increase, \$79,700. No. of Churches in 1871, 149; in 1882, 207—increase, 58. Value of Churches in 1871, \$292,460; in 1882, \$660,784—increase, \$368,324. Voluntary Diocesan Income in 1871, \$10,022.90; in 1882, \$15,560.79—increase, \$5,537.89. Invested capital in 1871, \$522,465.60; in 1882, \$671,718.82—increase, \$149,253.22. Interest from invested capital in 1871, \$27,418.85; in 1882, \$42,951.80—increase, \$15,532.95. No. of Clergy on roll in 1871, 92; in 1882, 135—increase, 42. No. of Sunday Schools in 1871, 110; in 1882, 166—increase, 56. Communicants in 1871, 4,390; in 1882, 8,910—increase, 4,520.

The portion of the Dominion included in this Diocese is probably the most fertile in all our extensive territory, and is fitly described as the "Garden of Canada." Growth under God might therefore be expected in the Church and Diocese, and it is our duty to see that, with God's blessing, its moral and spiritual welfare keeps pace with the development of its resources. With our large population, of over 700,000, according to the census of 1881, the great majority of whom are Protestants, there are abundant opportunities for extending the work of the Church, not excelled in any part of the country.

Nor, in referring to our progress and to the extent of our Missionary operations, must we leave out of sight the amount which annually is available for our Superannuation and Mission Funds from the "Surplus Commutation." In 1880 81 the amount derived from this source was \$8,391.51, and during the past year it amounted to \$9,236.89. The lapse of time proves only more conclusively the wisdom of the action taken by this Synod, when after providing for our aged and infirm clergy, the balance of this patrimony is appropriated to the support and maintenance of our Missionary Clergy. In proportion as this sum augments, it is incumbent upon us to secure a corresponding extension of our Missionary work, and to ensure that the services of our Church are placed within the reach of all her members in this important portion of our Lord's Vineyard.

I am naturally anxious that new missions should be opened; large ones, beyond the power of one man profitably to serve, sub-divided; and to raise, if possible, the stipend of every hard-working missionary clergyman to at least \$1000 per annum. These objects, so very dear to my heart, cannot be secured with the means at our present disposal. More strenuous efforts must be made to accomplish them. The resources of the country are ample to meet all our wants, and to aim at less than this would be unworthy of the temporal and spiritual blessings God has so graciously bestowed. Let the Clergy and Laity, as heretofore, put forth their united strength, under a full sense of their Christian responsibility, and the day is not distant when the wants named will meet with a generous and adequate response. For this end I would urge, as I did on a former occasion:—

1. It behoves those missionary parishes which receive assistance from our Mission Fund, to become self-supporting as soon as possible, and be constituted Synodical Rectories.
2. That each parish should redouble its efforts to increase the annual income of the Mission Fund.
3. To contribute more liberally when the bi-monthly collections are taken up in the churches, and at the missionary meetings.
4. To encourage the system of collecting funds by "missionary boxes" in Sunday schools and in the family household. And last but not least: 5. To increase the annual subscriptions and secure new subscribers.

As in the past, so I feel confident in the future, our able and indefatigable Missionary Agent, the Rev. W. F. Campbell will be a most efficient instrument to aid

us in bringing about these desirable—nay, these indispensable—results. Already Mr. Campbell has rendered us valuable services, not only in the steady increase of our missionary income, but, what is more precious and enduring, he has, by his zeal and hearty earnestness, awakened, under God, a true missionary spirit wherever he has gone. We can only hope and pray that God may supply him with all the needed strength and health to prosecute his arduous work for many years yet to come with the same happy results as in the past. Fully appreciating his untiring energy and special aptitude for the work to which he has been called, I heartily commend him to your sympathy and cooperation in all his labours and efforts to advocate and advance the best interests of our Diocese.

As regards our own Diocese, we have just reason to congratulate ourselves on the efforts that have already been made on behalf of Higher Christian Education, and their success. The fact that a Divinity College, Boy's Collegiate School, and a College for advanced female education, have been now for many years in operation among us, is a cause for deep thankfulness, inasmuch as they have sent out nearly one hundred "able Ministers of the New Testament" to the active Ministry of the Church, and that between three and four thousand young people, of both sexes, have been carefully trained on Christian principles. Until within the last year the crowning point was still wanting, but I now, with pleasure, record the opening of the Western University, which commenced its actual work of instruction on the 5th of October, 1881, and has since been in active operation. In connection with this a Medical Faculty has been established. Lecture Rooms and the necessary appliances are being made ready for the use of medical students, and a staff of fifteen Professors is prepared to commence a course of lectures in a few days. As your Bishop, I felt it a sacred duty to institute the educational machinery which I have been permitted to establish in this city, believing that to a chief pastor of a flock, the Church has a right to look, not simply for what may strictly come under the head of episcopal duties, such as ordination, confirmation, etc., but for counsel and assistance in every department of her operations, and in none, perhaps, more than in those which tend to the spiritual and intellectual culture of her members. I feel it incumbent upon me to draw your attention to the fact, that up to a very recent period the chief burden of responsibility has rested entirely upon me. Such efforts to advance Christian education should not be *personal* but *public*. Every member of the Church should be prepared to do his part in the furtherance of this and of every other work by which the welfare of the community may be secured, and the Church of Christ strengthened and extended.

Rev. J. B. Richardson was re-elected clerical secretary, and Mr. E. B. Reed, lay secretary. The motion on Synod assessment reported, and their report was adopted. Ven. Archdeacon Marsh read the following protest:—"Protest of the undersigned against adopting, without correction, the minutes of the session of the Synod of June, 1881, for the following reasons:—Because the annual report of the Standing Committee, which was adopted by the Synod, and therefore forms part of the said minutes, states that the income derived from the voluntary contributions of the diocese amounts to \$15,007.86, being an increase of \$1,707.61 over the previous year's income; which said statement is incorrect in its figures and unfair in its comparison, as appears from the following facts:—1. The said \$15,007.86 includes money which was not collected by our diocesan organization, and neither belonged to the Synod nor was in any sense controlled by us, *viz.*, \$1,185.99 collected for the Sabrovois mission, Lower Canada, by their own agents, and \$202.90 collected by other parties for the diocese of Algoma, over which the Synod has no control. 2. The said \$15,007.86, which is presented as the income of the diocese for the year ending March 31, 1881, includes \$448.46 being the collection (or part of it) made on Good Friday, April 15th, 1881, fifteen days after the close of the said year, and which justly belongs to the income of the year commencing on April 1st, 1881, and not to the year ending March 31st, 1881, as improperly stated in the Standing Committee's report. 3. These three sums together make a total of \$1,837.35, which being deducted from the above \$15,007.86, would show the income for the year ending March 31st, 1881, to be \$13,170.51, a decrease of \$129.74, as compared with the income of the previous year, and not an increase of \$1,707.61, as improperly stated by the Standing Committee's report in its unfair comparison. I claim that this protest, according to precedent (see minute of Synod, June, 1864), be entered on the minutes to show that I am not a consenting party, even by silence, to the above statement in the Standing Committee's report.

"J. WALKER MARSH, M.A.,
Archdeacon of London.
St. John's Rectory, June 20th, 1882.

ALGOMA.

From our own Correspondent.

We clip the two following paragraphs from the local papers of the diocese, and are glad to find that His Lordship the Bishop is so well received there.

Members of the Church of England in this locality, were highly favored yesterday in receiving, for the first time, the ministrations of their new Bishop. His Lordship preached at both morning and evening service here, and at Fort William school-house in the afternoon. Good congregations were present at all the services, and the fault was theirs if the worshippers were not spiritually benefitted. Bishop Sullivan is largely gifted with the eloquence for which his countrymen are so distinguished, and he consecrates it to the noblest use. The rite of Confirmation was administered after the evening service to a small number of candidates, and immediately afterwards most of those, with a few others, partook of the Holy Communion. We trust that a double portion of Bishop Fauquier's spirit may rest upon his successor, and that under Dr. Sullivan's administration the difficulties incident upon a missionary diocese, will speedily vanish. His Lordship returns to Sault Ste. Marie by Manitoba."

"The services held yesterday in connection with St. John's church, were of a more than usually interesting character owing to the presence of the Right Rev. Bishop Sullivan, the recently elected chief pastor of the diocese. The room in which this congregation worships was well filled in the morning, when His Lordship preached from Hosea xiv. 9: 'The ways of the Lord are right.' The sermon was most interesting and practical, the object being to produce that calm trust in God which is content to wait till He makes His purposes plain. In the afternoon service was held in the school-house, near Fort William. The attendance was good, and the sermon, from St. Matthew x. 38, capital. Confirmation was administered in the evening, and upon that occasion the room was packed from end to end. The text selected was St. Matthew iii. 20. The sermon was a charming description of the supposed character of our Lord's life during the hidden years at Nazareth, the object being to impress the much needed lesson of maintaining allegiance to God amid 'the stunning tide of human care' and secular duty. Five persons were confirmed, and the address which followed was replete with earnestness, affection, and wise counsel. Algoma may well be congratulated upon its new bishop, and we trust that under his leadership the erection of both the material and spiritual fabric may steadily advance."

The Treasurer of the Diocese of Algoma begs to acknowledge the following sums:—For the general diocesan fund, "C. D., Nova Scotia," \$20; A. Robinson, Selton, \$5; and to the steam yacht fund, "Erin," London, \$50; St. Stephen's Church Sunday-school, Toronto, \$5; "L," Halifax, \$6; Henry Pellatt, Esq., Toronto, \$50.

The Bishop of Algoma desires to acknowledge with very many thanks, the further contribution of \$25.00 from "C. D., Nova Scotia, for the steam yacht fund; \$5 from Dr. Smellie, Prince Arthur's Landing, for the same object; \$20 from Talbot Palmer, Esq., London Stock Exchange, for the Nepigon mission; also a box of most serviceable clothing from the sewing society of St. Michael's church, Bergerville, Quebec, "for the poor white children in the parish of Sault Ste. Marie."

RUPERT'S LAND.

From our own Correspondent.

WINNIPEG.—The Bishop of Rupert's Land has sent the following statement to England:

"The Bishop of Rupert's Land asks the earnest consideration of Churchmen to the following statement:—The Diocese of Rupert's Land includes within it the Province of Manitoba and a large extent of fertile land of the North-West Territories of Canada. Two facts respecting this country are now well known, not only in Canada but in Great Britain—the almost boundless extent of fertile land ready for occupation, and the large emigration coming to it. In the past year there has been extraordinary progress. The white population is supposed to have been nearly doubled. Winnipeg, the capital, is now, as regards the payment of taxes on imports, the third city in the dominion. Its population has risen from 12,000 to 20,000, and its assessed property from nine millions to thirty millions of dollars. Winnipeg has a railway for sixty miles south connecting with the lines of the United States, and another for 450 miles west over the fertile prairies of the North-West. It has also several branch railways. Almost all the land adjacent to these railways for a considerable breadth will be settled on this season and very much behind. Winni-

peg has also a railway for 450 miles east to Lake Superior. This is mainly the result of the last three years. Fifty-two municipalities have been formed for local government in the part of Manitoba now being settled. In thirty eight of these, embracing over 700 townships, there is no resident clergyman of our Church—each township has thirty-six square miles. Yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled on. In several other municipalities with from twelve to forty townships there is only one clergyman. But the gravity of the position of the Church will be better understood from this further consideration. The Canada Pacific Railway is being carried still further west at the unprecedented rate of three miles a day. This season it will reach the south branch of the great Saskatchewan. The capital of the North-west Territories has been removed from Battleford, in the Diocese of Saskatchewan, to a new town called Regina, in this diocese. Regina is fixed on as the capital permanently of the new Province of Assinaboia, formed west of Manitoba. This province will be mainly in this diocese. The Canada Pacific Railway will cross its whole width this season, about 200 miles. A stream of emigrants goes with it and before it. Many Colonization Societies are settling townships further back. There is C. M. S. Indian Mission at Touchwood Hills, about 100 miles north-east of Regina. There is not another clergyman of our Church in the whole of this province—not one for the new settlers! There ought to be a bishop and a staff of clergy. Nor is this all. The great deficiency of the supply of the means of grace by our Church thus described is simply the result of the emigration and progress of settlement of the last two or three years. In even another year the story will be much worse. What means can we look for meeting the ever increasing emigration and supplying the ministry of our Church to the countless new settlements.

(a) *England.* We have received no new grants for missions from the S. P. G. or C. and C. S. since 1879, except a grant lately from the S. P. G. of £100 yearly for two years. The S. P. G. grants to the old Canadian dioceses are being reduced yearly. We had hoped that this diocese would have received a considerable additional grant yearly for some time from this source, but it has not. A lady in England is giving us a missionary for the emigrants in Winnipeg. This will be very useful. The S. P. G. has most generously offered us £3,000 in sums of £500 for endowment, if we raise three times the amount. Perhaps in the five years allowed we may do something, but at present the necessities of the day prevent us taking up endowment.

(b) *The Eccles. Prov. of Canada.* Till 1881 we did not receive in any year above a few hundred dollars. In 1881 we received \$859. In 1882 we have already received \$2,000, of which \$1,000 is from the diocese of Quebec. But what we receive is still not given methodically, but in uncertain sums at uncertain times, and we do not know with any certainty what we may expect. The support given by the other denominations to their brethren here is on a totally different scale. Even such a comparatively small body as the Canadian Episcopal Methodists maintains fifteen missionaries in this diocese. The Presbyterian and Wesleyan churches must support in part from forty to fifty.

(c) *Ourselves.* Winnipeg is the only place in the diocese which can yet give us any help. It is prosperous and we share in its prosperity, but it is after all a very small place in view of the country being described and its citizens are mostly new settlers beginning life. It is growing so rapidly that it will have enough to do to supply its own needs. None of its parishes have permanent churches. One of them, Holy Trinity, has been expecting by the sale of its old site—part of an acre in the best business part of Winnipeg—to build a fine church. That piece of luck simply aids the congregation. Still Winnipeg will support two or three missions outside of it. Some missions may be able to release their grants wholly or partially within a year. But on the other hand from an arrangement made by the diocese with the C. M. S., unless some of the C. M. S. lands become productive, we shall have some of their old missions drawing more largely on the diocesan funds. According to statements in Canada a good many Churchmen have come to this country having some means, who used to be formerly helpful in their old parishes. We receive for our mission fund no help from any such outside Winnipeg. The explanation doubtless is that they are simply lost sight of in the vast expanse of this country. At the most with countless expenses upon them in settling on the bare prairie, they can only help in the individual mission where they reside. The population over the whole country is so sparse owing to the large tracts of land given by the Government or purchased, that it will be a considerable time before districts can be self-supporting, unless where a town rises up.

Then there are other temporary but most serious difficulties in the way of the support of clergymen.

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 (£30,000), 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."

Children's Department.

WHAT SHOULD WE DO ON SUNDAY?

WE have read in the Gospel about one of the many miracles of mercy which Jesus Christ worked on the sabbath-day. As on that day He healed the impotent man at Bethesda's pool, gave sight to him who had been born blind, and in the very synagogue of the Jews restored the withered hand, so did He on the same day cure the man afflicted with dropsy, and this in spite of the offence it gave the Jews and the enmity it provoked against Him. Doubtless our Saviour would thus show us that love is the characteristic of the Lord's day, as rest was of the Jewish sabbath, and that no act of love is out of keeping with it. The Jewish sabbath was observed by rest, in memory of the divine rest on the seventh day of the week of creation: the Christian Sunday is the day of light, and light is love, love to God and love to man. There is a resemblance between the days, for both are holy, both belong specially to God; but they are not the same. Sunday is not fenced round with so many positive enactments as was the sabbath of old. It is a brighter, more joyous day. It is the day which the Lord has made; we will rejoice and be glad in it. But it is not less holy. Oh no! the light which streams upon it from the first Easter morning lighting it up to all time with a divine radiance has made it far holier. It is a day for the Christian to be risen with Christ, to have his conversation in Heaven, not for the cares or business of this world.

As might, however, be expected, this does not suit the world. The world is a great tyrant and exacts a good deal from its slaves. It will have all their time and all their thoughts and all their strength. It grudges the Christian his Sunday and so, often it comes to pass that on the point of the proper observance of the Lord's day is the battle fought between the soldier of Christ and the world. So was it with Mark Bonner, whose history we will relate.

Mark Bonner had been in service at Glenfield House since his childhood, first as boy then as gardener. His training there had been most excellent, for his old master, Mr. Mackenzie, was a religious man, strict in his own conduct and watchful over his family; and Mark verified the old proverb, "Like master like man," for he acted on the highest principles as truly as did Mr. Mackenzie.

Mark was turned forty years old and had for some time been head-gardener, when his master died and the house and property came into the hands of his nephew, a young Captain Logan. The grief of the servants and tenants was very great. Their late master had been like a father to them and they knew but little of his successor, who had chiefly lived abroad. The young captain arrived, however, in time for his uncle's funeral, and showed a good deal of kind feeling. He seemed to respect his uncle's memory, said he wished he was like him and desired to keep on all his servants; still many of his ways seemed strange, and more those of a foreigner than an Englishman. Family prayers were stopped at once: he seldom went to church, and used to fix Sunday afternoon or evening for seeing the bailiff or the builder about the new works he was beginning in the house and grounds, till he was reminded what the day was, "Ah, I remember," he would say, "we don't think so much of Sunday abroad. I'm afraid my uncle would have thought me a terrible heathen." And so he generally gave away.

One Sunday morning, however, at ten o'clock, he sent for Mark, who lived in a snug little cottage on the grounds, and told him there was a lot of plants he wanted put in at once. "You must call the under gardener," he said, "and get it done; and my friend here who drove

over with them this morning will come round with me, and help choose where to place them." Mark paused a minute. "Well, be quick, man, and let's have it done at once," continued the captain. "There'll be a good hour's work." "I beg your pardon, sir," said Mark, "but my old master didn't bring me up to work on Sunday, and I can't do it." "Nonsense, man," answered Captain Logan, "one can't always be so strict. If you don't get to morning church you can go in the afternoon. Be off and fetch Smith, and I'll meet you in the garden directly." "I'm sorry to disoblige you, sir," said Mark, "but it's clean against my conscience, and I can't do it." "Your conscience!" exclaimed the captain; "I should think your conscience might tell you to mind what your master tells you." "So it does, sir, unless you order me so contrary to God's commandments; but there are times when we must obey God rather than man," was Mark's reply.

Captain Logan was silent for a minute. He was rather struck by his gardener's words, and quiet, firm manner, and if the two had been alone together, the matter might have ended here. But the friend who had brought the plants was no better than an infidel, and the sneer on his face urged the captain on. "That will do," he said hastily. "If you won't attend to me, I must find a servant who will. You may take a month's warning from to-day. Here, take these plants and fling them away." "No need to do that, sir," answered Mark. "I'll just put them in by the heels in a shady corner, and they'll take no harm till to-morrow. As to the warning, sir, it must be as you please." So saying, he bowed and went away.

Mark Bonner had to hurry himself to get to church in time, but he just managed it, and he tried hard to put away all anxious thoughts in that holy house. The prospect of leaving Glenfield was very painful to him, but he felt sure he had done right in refusing to do a week-day work on Sunday, and so he would not worry himself. Every promise which he heard of God's faithfulness and truth gave him comfort, and he prayed earnestly that he might perceive and know what things he ought to do, and also have grace and power faithfully to fulfil the same.

During the next two or three weeks, Captain Logan often came up to him in the garden or the greenhouses and watched him at work, or talked about the flowers or plants. At last the Captain said, "Well, Mark, are you not going to beg my pardon for what happened that Sunday?" "Indeed, sir," answered the man, "I never thought of that. If there was anything rude in my way of speaking, I'm sure I beg pardon; but as to what I said, why, if it were to take place again, I must say the same." There was a silence, and Mark went on pruning a tree. "Have you inquired after another situation?" asked the master. "No, sir, I haven't. You see I've never worked off Glenfield, have lived here, man and boy, this seven and twenty years, and I haven't brought my mind yet to go seeking another place." "Then you would rather stay on here?" "To be sure I should, sir. The old place is more natural to me than any other could be, and you've been a kind master to me so far. But of course it must be as you please."

The gardener continued his work, and the master took a turn or two on the sunny terrace walk. The reality of religion had for the first time come clearly before Captain Logan's mind. He was impressed by it, and he felt afraid of driving from him a man whose principles were higher and whose life was stricter than his own. Then again, pride held him back from unsaying his own words. Nothing more passed then, but the next day he came out again and said abruptly to Mark, "I've a great mind to tell you you may stay on." "Well, sir, it's as you please. If I stay I'll serve you honestly, and you know I love the old place dearly." "There, then, that's a settled thing. Now you must cut me a nosegay

from the greenhouse."

So Mark Bonner remained at Glenfield, and it was remarked that from that day Captain Logan paid more respect, outwardly at least, to the Sunday. His gardener was always considered a favorite with him, and never again was he required to do this world's work on the Lord's day.

DIVINE LOVE.

TO-DAY'S Gospel enforces on us the two great Gospel commandments, "Thou shalt love the Lord thy God;" "Thou shalt Love thy neighbour as thyself;" the two commandments on which the tables of the law are framed and which lie at the foot of every Christian's grace. Love to God and love to man,—where the one is the other must needs be. St. John, loving his Divine Master, and best beloved by Him, seems, of all the Apostles, most to have abounded in charity to his fellow-men. True, but little of his history after Our Lord's ascension is told us; but we have his Epistles, which breathe the very spirit of love, and we see his character reflected in St. Polycarp, his disciple and friend. Let us speak to-day of this apostolical father as described in early Christian writings, and learn from his life and death what fruits are borne by divine love.

Polycarp was born in Asia Minor a few years after our Lord's crucifixion. According to the customs of that heathen country, he was in his childhood bought by a noble lady as a slave; but, moved perhaps by the sweetness of his character, she adopted him, brought him up as her son and left him all her property. He was converted to Christ's faith while yet young by St. John and Bocolus, Bishop of Smyrna; and, like the early Christians we read of in the Acts, he sold his possessions to feed the poor of the Church. He was ordained catechist and deacon, and in the course of time was made Bishop of Smyrna, before his master St. John was banished to Patmos. Smyrna, as you know, was one of the seven cities of Asia to which the Apostle wrote from that island; and it is interesting to remember that to Polycarp, bishop or angel of that Church, was the letter addressed which speaks of his works, his tribulation and his poverty, of faithfulness unto death and the glorious promise of a crown of life.

One faith St. Polycarp proved during his long episcopate. In his extreme old age, during the reign of Antoninus Pius, persecution broke out, and a cry was raised throughout Smyrna by its heathen population that its bishop should be brought to trial. He heard of it, but not wishing to be parted from his people, declared his intention of remaining with them. They persuaded him, however, to take refuge in a neighbouring village and some of them went with him and joined him in praying day and night. When they were discovered in this retreat, they fled with the aged saint to another; but they left a servant behind and him the persecutors seized and tortured, till at last he betrayed where the fugitives had gone. The pursuers went in search of their prey and found Polycarp at nightfall lying down to rest in a small upper room of the house which had received him. His friends thought he might yet escape, but he refused, and saying, "The will of the Lord be done," went down to meet his enemies. While they were wondering at the old man's calmness and courage, he ordered supper to be got ready for them and then asked them to allow him one hour alone for prayer. They granted it, and as they listened to his earnest supplications their hearts were moved and they repented having come out against such a holy man. However, they secured him and took him back to Smyrna.

His judges seem to have thought him a prisoner of great importance, for they went out to meet him, took him up into their chariot and used every endeavour to make him recant. At first he gave

them no answer, then he said firmly, "I can never do what you desire of me;" at which they were so disappointed and so angry that they thrust him roughly out of the chariot. He fell to the ground and was much bruised, but he got up and walked on into the city and was taken straight before the judgment-seat, where crowds of people were assembled. On entering the place he is said to have heard a heavenly voice, saying, "Be strong, Polycarp, and quit thyself like a man." And strong he was, giving no heed to the threats or persuasions of the proconsul. "Swear by Cæsar's fortune," said the judge, "and I will discharge you; reproach Christ." "Four score years and six," replied the aged saint, "have I served Him and he has never done me any harm but much good. How then can I blaspheme my King and my Saviour?" The proconsul using words of persuasion, he continued, "I am a Christian; if you desire to learn the Christian faith, appoint a time and hear me." Next he threatened with wild beasts, on which he said, "Call for them for we Christians are fixed in our minds not to change from good to evil." "If you despise the wild beasts," exclaimed the judge, "I will cause you to be devoured by fire unless you repent." To which Polycarp made answer, "You threaten me with the fire that burns for an hour, but know not the fire of the future judgment and of eternal punishment reserved for the ungodly. But why tarry? bring forth against me what you will."

A crier was then sent out to proclaim through the city three times, "Polycarp has confessed himself a Christian;" on which the Jews and pagan Smyrniotes rushed together, full of fury, crying out, "This is the great teacher of Asia, the father of the Christians and the destroyer of our gods. Let him be cast to the lions." The president of the public games, however, explained to them that that was impossible, because the games were over, on which they cried out, "Let him be burnt to death," and instantly set about collecting wood and fagots for the purpose. All this time Polycarp stood by calm and unmoved. In those days martyrdom must have been constantly in the thoughts of a Christian bishop. Nor was he unprepared for this particular death. Three days before he had seen, in a dream, his pillow as if on fire, and had spoken of it to Christians about him, saying he was sure he should be burnt to death.

When the pile was ready Polycarp put off his upper garments and went to the stake; but when they would have nailed him to it, he said, "Let me alone as I am; for He who gives me grace to endure the fire, will also enable me without your nails to stand unmoved within it." So they only tied him to the stake. Then looking up to heaven, he prayed, and gave thanks to God that he was "called to drink of his Master's cup." "Grant me," he said, "to be received this day as a pleasing sacrifice prepared by Thee that so Thou mayest accomplish what Thou, O true and faithful God, hast fore-shown. Wherefore, for all things I bless and praise and glorify Thee, through the eternal high priest Jesus Christ, Thy beloved Son, with whom to Thee and the Holy Ghost be glory now and for ever, Amen." When he said Amen, the executioners lighted the fire. It blazed up, but the flame, it is said, making a kind of arch, like the sail of a ship filled with the wind, encompassed the body of the martyr, who stood unmoved in the midst of it. On this his enemies, who crowded around, called upon the executioner to thrust his spear into their victim's heart. He did so, and the blood which streamed forth is said to have quenched the fire. The Christians who stood around desired to take the body and bury it, but the Jews interfered to prevent them, and raised so great a commotion that the centurion who presided over the execution had it burned to ashes.

Thus did Polycarp, the aged Bishop of Smyrna, enter into the joy of his Lord on Easter eve, A.D. 147. His love was strong as death; let us pray for the

Oct. 5, 1882.

writers in full able for their

UNITY.

the following to Mail:—

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Who Knows.

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shedding of such love into our hearts, that, loving, we may obey, and, obeying, may receive those promises which exceed all which we can desire.

"THE BLACK FLAG" is running this week at the Grand Opera House. The New York Herald says:—"The drama is not a series of blood-curdling scenes, as its piratical title seemingly indicates. It proved to be a strong domestic drama, which absorbed the attention and enlisted the feeling of the entire audience from beginning to close. As the play proceeded the development of the plot was followed with breathless interest, the deep silence only being broken by sudden bursts of applause or shouts of laughter. The piece was the most unqualified success ever produced in this city. The delight of the audience was manifested by long and loud applause. The piece is in four scenes and acts."

FISK JUBILEE SINGERS.—The Fisk Jubilee Singers will give three of their inspiring concerts at the Gardens, Oct. 16th, 17th, and 18th.

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NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

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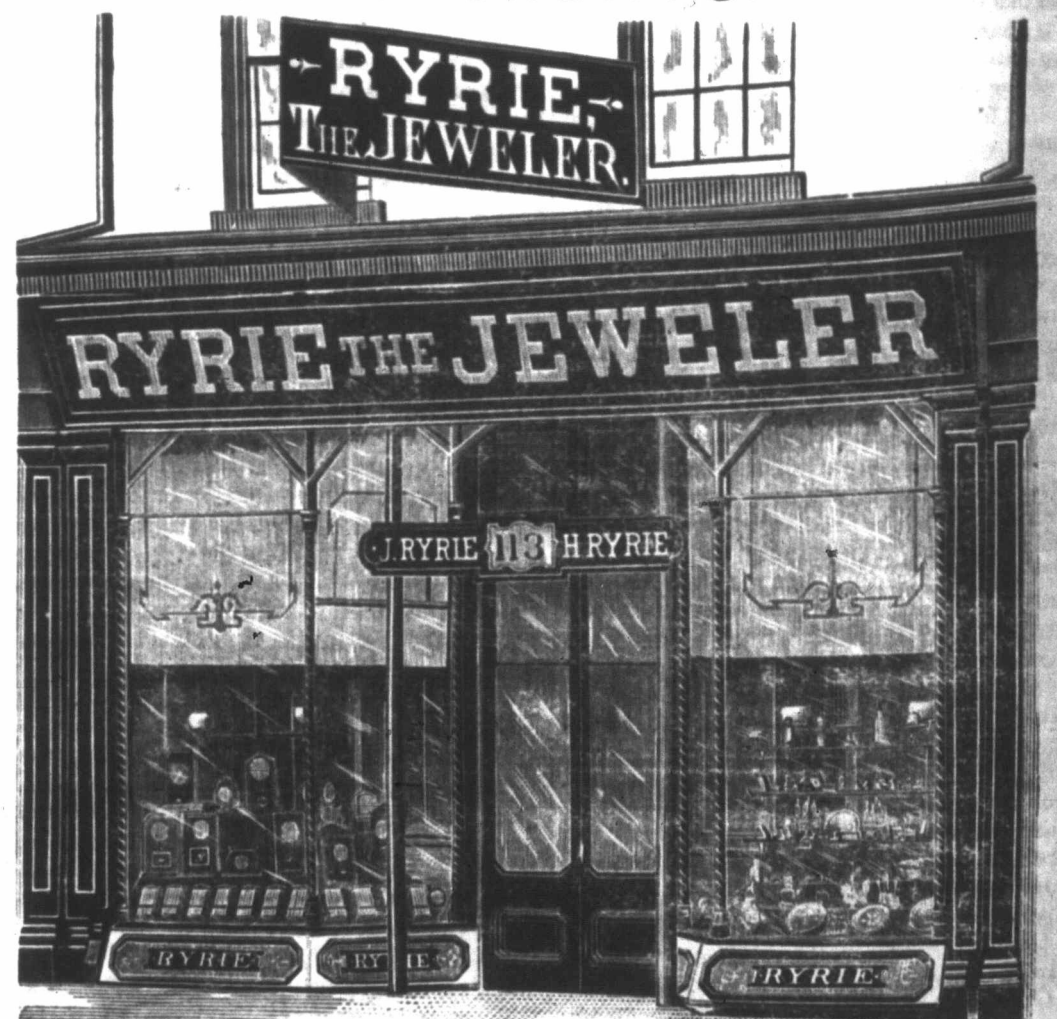
NOTICE.

We beg to inform the public that we have sold our Retail Business, carried on by us on KING STREET, TORONTO, and known as the Golden Griffin, to Mr. JOSEPH W. PETLEY, of Manchester, England, and Mr. WILLIAM PETLEY Toronto, who will in future carry on the business under the name and style of PETLEY & PETLEY, and for whom we solicit a continuance of that patronage so largely extended to us during the past thirty years, as we can with confidence recommend them to our old and valued friends throughout the Dominion, knowing they have every ability and ample means for conducting this very old-established business, which we feel confident will succeed in the future as in the past. We therefore bespeak for these gentlemen a bright future. Again thanking you, our old and valued friends, who stood by us through sunshine and storm,

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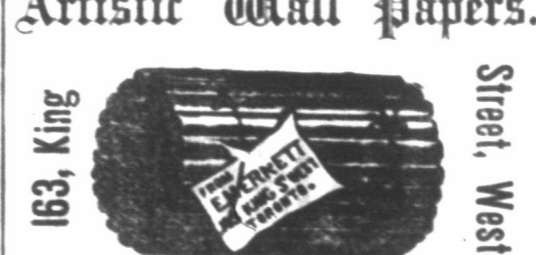
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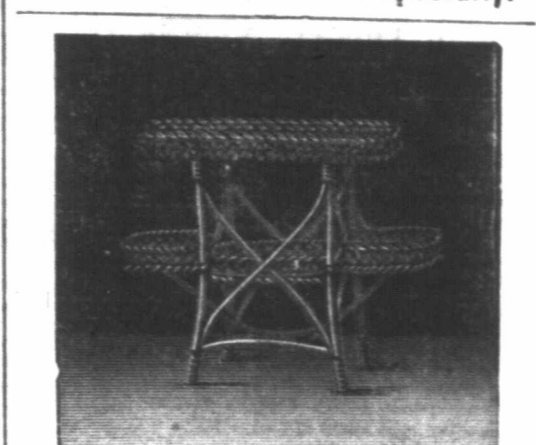
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