

who told him that a second defeat would peril the ministry. The Conservatives were consistent in their opposition throughout. In the meantime Mr. Bradlaugh has taken his seat and voted. He will be prosecuted at the Court of Queen's Bench for so doing. It is said that he will bring the case, if necessary, before the House of Lords.

THE SEVENTH SUNDAY AFTER TRINITY.

THE good fruit unto holiness which Christians are to bring forth is entirely dependent upon their being nourished with all goodness and upon being kept therein by the great mercy of God through Jesus Christ. The spiritual nourishment received by us from an invisible power is illustrated by the miracle of feeding four thousand with seven loaves and a few fishes by means inscrutable to mortal vision. The life of the Saviour on earth was an uninterrupted succession of acts designed to nourish his people with spiritual as well as temporal blessings; and now He sits upon His Mediatorial Throne in Heaven, His children are the recipients of His bounty. He gains nothing by watching, guarding, and nourishing such as we are. We contribute nothing to His Majestic Glory. He spent His earthly life among the villages and hamlets of a remote province, when He might have enlightened and awed the most intellectual circles of the civilized world. Sometimes He had no leisure so much as to eat—so absorbing were His labors. Persecutions, humiliations, rebuffs, sufferings could not diminish the ardor of His consuming zeal; and He crowned all by embracing with the utmost freedom, an agonizing death in order to nourish His flock. And self-sacrifice such as that on Calvary does not lose its saving efficacy by the lapse of years. The precious blood of Christ is as powerful and as needful to save us now, as when it flowed forth from the wounds of the Crucified One. It is the Blood of the everlasting covenant, and the Great Shepherd of the sheep was raised from the dead, in order that He might nourish us in all goodness, might graft in our hearts the love of His Name, might increase in us true religion, and might plead for us perpetually in the highest courts of Heaven.

We look up to Him upon His Throne, and in His courts we sing day by day, that we are His people and the sheep of His pasture. We kneel before Him, and confess that we have erred and strayed from His ways like lost sheep. We need a guide through the uncertainties of life. We need a physician for our moral wounds, a source of strength in our many temptations, a rule and a standard of holiness, a shepherd to feed us with the Bread of Life, and we need a strong arm when we shall pass, not long hence, through the Valley and the Shadow of Death. All this He can be to us: all this He gives us, and much more than this. But we must have that practical knowledge of Him which enables us to claim these blessings at His hands. Faithfulness, submission, courage and perseverance are all necessary; and we may show our zeal for Him, by associating ourselves with His work. We may join in the intercessions of our Great High Priest, and in our measure, we may imitate His bright example, and work under the Good Shepherd Who gave Himself for His sheep, and loved them unto the end.

THE SUNDAY SCHOOL CENTENARY.

THE observance of the centenary of Sunday schools has been well kept in the city of Toronto, and as far as this Diocese is concerned,

had not the inhabitants of Toronto imagined that the whole world lay within the limits of their own city, much larger assemblies from different townships and counties would have united with them. Such was the case in the Diocese of Niagara, as detailed in our last week's issue. However, the feeling in this city somewhat resembles that of the Chinaman when he makes a map of the world—three-quarters of it embracing his own territory. The celebration, notwithstanding, has been, as far as Toronto is concerned, very satisfactory.

On Tuesday evening, the 29th ult., a large meeting was held in St. James' schoolhouse. The Bishop of Toronto gave an admirable address which included an interesting account of the life and labors of Robert Raikes. Conversations afterwards took place upon the subject of his Lordship's address.

On Wednesday a service of sacred song was held in St. James' Church, which was attended by the pupils and teachers of the church Sunday schools in the city. It lasted an hour and forty minutes. The church was crowded and the children joined in the service with the greatest reverence.

On Friday there was a conference upon Sunday school work at the St. James' schoolhouse. The Lord Bishop took the chair at 7:30, and opened the meeting. The Rev. J. S. Stone then read a paper on "The responsibility of Sunday school teachers." Mr. J. Gillespie made some remarks. Rev. John Langtry dwelt at some length on the importance of a thorough understanding on the part of the teacher of the lesson he was to teach. The Rev. Rural Dean Boddy expatiated very forcibly on the necessity of teaching the church catechism, and recognizing the position of the pastor. The Rev. W. S. Darling said that no Sunday school could take the place of the parent in giving religious instruction. The church has been appointed to supplement the parent in this respect; and the Sunday school is a blessed auxiliary to these Divine institutions. Mr. Oliver Howard read a paper on "The relation of the Sunday school to society." Rev. J. P. Lewis, Mr. J. G. Wood, and Mr. Clark Gamble, made some remarks, when his Lordship the Bishop closed with an appropriate address.

On Sunday, the 4th, "Toronto witnessed such a sight as was never witnessed before." The whole afternoon was given up to a monster gathering of all the church Sunday schools, in St. James' to attend a short service and to listen to an address from the Lord Bishop on the Sunday school centenary. From all parts of the city and the outskirts marched vast bodies of children with their several banners, headed by their clergy and teachers—all hastening towards St. James' church. Long before the time of opening, half past three o'clock, there was not standing room in the large building. The numbers present amounted to near 7,000; to which the various congregations contributed as follows:—St. Paul's, 125; All Saint's, 480; St. Peter's, 330; St. Bartholomew's, 240; St. Matthew's, 70; Trinity East, 800; St. Matthias, 150; St. Mark's, Parkdale, 76; St. Anne's, Brockton, 100; St. George's, 240; Holy Trinity, 350; St. James', 1,200; St. John's, 315; Church of the Ascension, 440; Grace church, 660; St. Philip's, 200; St. Luke's, 180; Church of the Redeemer, 200; St. Stephen's, 310; Christ church, Yorkville, 120; St. Thomas', Seaton, 100. With the exception of St. Bartholomew's, none of the children of the infant classes attended. The banners were rich and artistic; some of them masterpieces in design and execution. Rev. Mr. Pearson intoned the prayers. Mr. Baldwin read the lessons. The Lord Bishop gave an excellent address on Joe

2: 16, "Gather the children." His Lordship spoke in a somewhat catechetical manner, occasionally pausing to ask the children to repeat the text, or to answer some question as to the meaning of what he was saying. In this way he kept up the interest of old and young during the twenty-five minutes of his address.

The throng was so great in St. James' church that several schools had to be sent to the school rooms attached to the church, where a service was taken by the Rev. Septimus Jones, the children being appropriately addressed by the Bishop of Saskatchewan on the Barren Fig Tree, St. Luke 13: 6—9. Another clergyman in the churchyard might have secured a large audience for another service there.

LEAKAGES TO ROME.

SECOND SERIES.

II.

THE inauguration of the Bible Society, coincident with the rise of the so-called "Clapham Sect," marked the birth of a movement in the history of the Church in this century which was the parent of much of the real life that is now her distinguishing feature. This movement was purely spontaneous—as far, at least, as the term spontaneous can be applied to any religious movement. It was not the offspring of Wesleyanism, inasmuch as that was looked upon by the Calvinistic party in the Church of England with more than suspicion and dislike, owing to the well-known aversion of the Wesleys to the Geneva line of thought. It took its rise simply from that indefinable sense of craving after somewhat of higher religious life than either the "High and Dry" Church and State Toryism supplied on the one hand, or the cold intellectualism, half fatalism, half predestinarianism offered by the semi-Presbyterian Whiggism of the "Low and Slow" school on the other. Men of the type of Wilberforce, Simeon, Owen, Scott, and the like felt that in neither extreme lay the truth, that if the truth of a system were to be judged by its fruits, the worldly, scandalous lives led by too many of the one party, and the selfishness, formalism, and utter deadness of the other, gave no evidence of that reality and earnestness which beseeem the true followers of the Gospel. At the same time the enthusiasm of Methodism—with its necessary consequences, lapsing into sin and returning to lifelessness, because it had nothing to follow up the revival caused in men's souls by the excited preachers sent out by Wesley and his successors—the narrowness, prejudices, vulgarities, and extravagance of the sects, the almost avowed rationalism of the Presbyterians, or the cruelly repugnant vindictiveness their Calvinism assumes, repelled from their ranks educated men whose lives were moulded according to the gentle precepts of Christianity. Hence they struck out a line for themselves, and were the originators of that school of solid piety and learning which was as little to be compared to the narrow and shallow partizanship which dubs itself Evangelicalism, as the æstheticism and puerilities of the Ritualists are to be looked upon as the outcome of the Tractarian movement. From this new school of thought arose the Bible Society as a necessary consequence—not after the fashion of the Bible Society of the present day, but specially instituted in order that each member of the Church should have a Bible supplied either free of cost or at the lowest possible price, and so should be able to follow intelligently the teachings of their spiritual pastors, and as those of Berea, "search the