

establishment of St. Augustine's Missionary College.

THE FIFTH SUNDAY AFTER TRINITY.

THE extension of the Church through the world, or the gathering out of the world those who are becoming the members of the Church, is aptly signified by the miracle (called a parabolic one), of the great multitude of fishes gathered into the net; and for the successful prosecution of this work it is most essential that the course of this world should be peaceably ordered by the Divine governance.

The sea is the world, the net is the Church, the Apostles of the Church are the fishers of men, and Christ is He Who, in the scriptural as well as in the material world, bids them let down the net, and Who also gathers into it the great multitude of fishes. The great significance therefore of the prayer is clearly seen, that He whose presence, on the occasion of the miracle, was the wealth and safety of the fishermen, will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and be enabled to gather souls into her nets with all godly quietness through the blessing of the Saviour's Presence, which He has promised to His Church "alway, even unto the end of the world." And without a Divine Power always at work in aiding the efforts of the ambassadors for Christ, all their efforts must be null and void. Human eloquence can only operate on principles already existing in the heart. It can create none which are not already there. When the Athenian orator, by his powerful eloquence, excited his countrymen to combat, he only called into action, by a skilful grouping of motives, and a masterly exercise of his genius, principles already existing, but which had lain dormant. He created nothing new; he made no new creatures; but only roused and stimulated the principles which have animated the bosoms of nations in resisting tyranny in every age. But in gathering souls into the Church, the Apostles enforced and demanded a state of things of which there had been no previous instance:—they proposed to make a change in the mind and heart of man, towards which there was no natural tendency; they required a creature dead in trespasses and sins, to awake to Christ; they proposed to convert him to a devoted servant, a subject most loyal, most affectionate, most ardent; and no mere human art or force could effect such changes as these. The presence of Christ with His Church and the continued influences of the Divine Spirit are therefore ever necessary in carrying on this work. For the presence of Christ by no means precludes the agency of the Holy Spirit, nor need we listen to the cavillings of ignorant pretenders to Theology who would have us lay aside the "influences" of the Blessed Comforter, which are absolutely essential to the success of His operations. Indeed, unless the Holy Spirit exert an "influence" upon the minds and hearts of Christ's people, it is difficult to imagine any work or any office at all that He can have in the Church of the Redeemer.

The miracle of the great multitude of fishes suggests also another principle which is likewise caviled at in the present day—the visibility of the Church. The sea is a visible object; the Apostles are visible men; the fishes are visible; and it would be extraordinary indeed if the net alone were to be invisible, having gathered into it visible fishes, and that too by visible agencies!

OUR CHURCH SCHOOLS.

AS the season has again returned for deciding where many of our young people are to go to school, we desire to say a few words of counsel to parents on the subject.

For weal or woe—and we think upon the whole, that it is for the advantage of the nation—the public, established system of schools must now be regarded as a part of our national polity, and must be the nursery of the bulk of our population.

But while we so far acquiesce in what has been done to promote the general welfare, as perhaps the only practicable solution of the educational problem in the sad chaos of heterogeneous creeds and opinions, it is patent to every observer, that this public system must be largely supplemented by private effort. There is scarcely any numerous "denomination" of Christians which has not experienced the demand and the necessity for providing schools for those whose parents desire for their children certain advantages which the public and high schools cannot afford, and where such influences and supervision are provided as the parents can approve. The Church of Rome in its far-seeing policy, always seeks not only to train her own children but those of other communions. This policy has been learned by more modern sects. The Church of England has, from the most remote period of its history, sedulously endeavoured to instruct the young minds of her children in the "faith once delivered to the Saints," while imparting sound learning in the more secular branches of study, believing that our spiritual nature deserves at least as much attention in its culture as the intellect. As civilization advances, we may confidently predict that the voluntary schools will perform an important function in moulding the character of influential positions of the Canadian community.

In Canada the efforts of the Church have so far resulted in the founding of a few institutions, which are doing an excellent work, although unaided by endowment. These schools are fully keeping pace with the advancement in efficiency which is being made by the high schools, while the buildings and grounds and general equipments are superior.

The accounts received of the close of the past scholastic year, afford gratifying evidence both of the excellence of the schools themselves and of the more just appreciation of their merits by the public; the numbers of scholars have largely increased, while the entire year is reported as one of thorough and general progress.

A prominent characteristic of these schools is the good health maintained by the scholars.

This result is not attained without study and care on the part of the authorities, but the maxim *mens sana in corpore sano* is kept steadily in view. By a due attention to the requirements of the physical, as well as of the mental and spiritual wants of the young nature—by the happy combination of judicious discipline and a true kindness—a sound tone both of health and of morals is maintained, as well as of scholarship.

From personal knowledge and experience, we can strongly advise our brethren to place their boys and girls in the care of our Church schools, assured that although the cost may be something which will require some temporary sacrifice, they will be amply repaid in the growth of their children under thorough, healthful influences, and where faith and learning go together. We cannot refrain from raising a warning voice against entrusting children to Roman Catholic convents; while, from a religious point of view, such a course must be condemned as dangerous, we are no less convinced that a true mental culture and a satisfactory formation of character can be better formed in our own schools; and what is true of convents is true of other establishments under various systems of religious teaching, recent instances having been brought to our knowledge where the attempt to pervert children from the faith of their fathers has been hardly disguised. Let churchmen be warned in time.

The hour is not far distant, we hope, when some one or more of our people, whom God may have blessed with wealth, will feel the duty of contributing to endowment funds, and thus widen the sphere in which the blessing of a sound training in useful learning and good principles may be dispersed.

IS CANADA A CHRISTIAN COUNTRY?

THE opinion has extensively prevailed that Church and State in this country being no longer identical or even united—neither of them professing to know anything of the other, therefore, Canada is in no sense a Christian country. To some people this opinion has been a source of much gratification, as implying a total freedom from all religious or moral restraint; while others have viewed the subject with no unfounded alarm—bearing in mind the command "Acknowledge Him in all thy ways," and the principle also laid down by Inspiration "Them that honor me I will honor, and they that despise me shall be lightly esteemed." It is believed by the latter class that a nation which acknowledges no God at all, can scarcely expect the Divine blessing upon it as a nation; while it must be no less a truth in a country practically Atheistic, than in any other, that, "Except the Lord keep the city, the watchman waketh but in vain."

We are glad to find, however, that if the National system of Education acknowledges no religion and no God; and if, likewise, the State has cast off the Church, mainly for the purpose of seizing the greatest part of her property, which as much belongs to her as the grants made to the U. E. Loyalists belong to them—there is nevertheless some little