

whose abilities are not confined to business. There is a continually increasing volume of talent among the laity which rises to the loftier planes of intellectual and spiritual life. And there is no reason why, without in the least trenching upon the proper functions of the clergy, this body of talent cannot be pressed into the service of the Church. Why may not the intellectual force, the persuasive tongue, the skill in argument of the Christian lawyer, be used with effect in the instruction of a congregation? In the absence of the clergyman in a fully equipped parish, and still more in the conduct of mission stations, there is room for the abilities of that large class of men who love the Church and who would be delighted to serve her if they had the chance. In view of the increasing demand for services which the clerical force is wholly inadequate to meet, it is a question of the utmost urgency, why not set our godly laity at work? If any fear that erroneous doctrine might be taught, let their fears be quieted. Of course the precaution would be taken to commission none but those of known character. And this precaution being taken, there is not a whit more reason for supposing that the average layman would teach error than that the average clergyman should do so. We entertain the conviction that the type of men we have in mind are in a high degree distinguished for their fidelity to Church principles. They represent the spirit of the rank and file of the body. They would be under no temptation to deviate from the line of teaching prescribed by the liturgy of the Church. They would not be likely to feel the spur of that bane of clerical soundness, "pulpit competition."

We have no specific plan to propose by which this end can be reached. That rests with those who are in authority. But that something of the kind is demanded, is plain as the day. It is demanded in all parts of the land but especially in the West. After every appeal, the bishops find it impossible to meet the call for clergy. Parishes are weak, stipends are low, social and educational conditions are many times uninviting, and the clergy do not always feel the call to work whether they get paid or not. If now there could be a few men in a diocese willing under the bishop's direction, to occupy these waste places, read the service, to make the Church's teaching for the day the basis for a brief instruction, a stimulus would immediately be given to the life of that "body" which we all love so much. Where the relief is to come from unless in some such way it is impossible to see. The bishop and the clergy together cannot be ubiquitous, many bye places and small vacant parishes will inevitably go without attention unless there can be organized an additional working force, ready to go where it is sent, not dependent upon such work for support, and loving the labor for the Church's sake.—*The Living Church*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

HALIFAX, N.S.—*Election of Bishop*.—The Provincial Synod met on the 11th August, and unanimously elected Bishop Perry, of Iowa, N.S., to the vacant Bishopric of Nova Scotia. All the other candidates were withdrawn by their friends. Several conferences were held last evening by the friends of Bishop Sullivan and Archdeacon Gilpin, and, being satisfied that neither of these gentlemen could be elected, they accepted Bishop Perry. We extend our cordial greeting to Bishop Perry, and trust that he will have a happy and prosperous episcopate in the diocese over which he has been called to rule.

QUEBEC.

Churchwoman's Jubilee Offering to the Widows' and Orphans' Fund of Algoma.—In addition to the sum of \$488.72 sent by Mrs. Williams and previously acknowledged, Mr. Peter Rae, of the parish of Inverness, forwards \$9 from the branch of the Women's Missionary Auxiliary there, and the Rev. Mr. Hewton also sends \$9 as a contribution from the mission of New Ireland, making in all \$461.72, as the encouraging instalment of the Jubilee Offering of the Churchwomen of the Diocese of Quebec. Mrs. Boomer offers her grateful acknowledgments for the above.

—The happiness of your life depends upon the quality of your thoughts.

ONTARIO.

Before Rev. R. L. Stephenson left Almonte for Brockville, his parishoners and Sunday School friends presented him with over \$100 and a beautiful piece of plate.

The Treasurer of the Women's Auxiliary, Mrs. R. V. Rogers has forwarded to Mrs. Boomer, who gratefully acknowledges the same, the sum of \$54.04, being the amount contributed to the Churchwoman's Jubilee Offering to the W. & O. Fund of Algoma, through the following branches of the W. M. A. in that diocese. From Ottawa, \$300.50; St. George's, Kingston, \$100; St. James' Branch W. A., \$53.20; United Jubilee Service in Kingston, \$9.92; Lyndhurst and Prescott, \$18.27; St. Thomas, Belleville, \$21.08. Total (less \$4.42 printing, &c.) \$543.52.

NORTH GOWER.—Sunday, the 31st of July, is a day long to be remembered in this parish. Rev. S. Daw preached his farewell sermons to two immense congregations assembled morning and evening in Trinity Church, previous to his departure to take up the work of the Church as rector of Christ Church, Belleville. At the morning service the Holy Communion was administered, when ninety persons partook of the holy feast. During his incumbency of the past three years he has done a noble work. Coming into this parish to take up the work of his predecessor, the Rev. R. J. O'Loughlin, he has carried it on fearlessly and manfully through all opposition. He built a magnificent Church at Osgood Station, and has one well under way at Pierce's Corners, and the grandest work of all, divided this large parish last Easter, and made two self-sustaining parishes. During his sojourn amongst us he has never shirked his duty, driving by night and day to perform his work. He has faithfully and boldly proclaimed the doctrines of the Church of England, and has the prayers and best wishes of the whole congregation in his future work, and that he may hold up the doctrines of the Church as he has done in the past.

TORONTO.

Report of the Sunday School and Book and Tract Committee.—The Committee beg to report that with next Advent will begin the seventh year of the course of Sunday School teaching sanctioned by the Synod.

The experience of the past five and a half years has abundantly demonstrated the wisdom of the suggestion made by His Lordship the Bishop, in his first address to the Synod (Journal, 1879, p. 86) viz., that the efficiency of our Sunday School teaching would be greatly increased by the general adoption of the sound and moderate publications of the 'Church of England S. S. Institute,' as the basis of our Diocesan Lessons. In accordance with his Lordship's recommendation (which was adopted by the Synod in 1880: Journals pp. 49, 84), the "Institute Leaflets" have been regularly issued by the Diocesan S. S. Committee since Advent Sunday, 1881. Already they have come into use in every Diocese of this Ecclesiastical Province. Their weekly circulation is nearly 18,000 copies; and the Committee cannot but feel gratified and encouraged to find from the last statistical returns that they are now used in almost 80 per cent. of the Sunday Schools of this Diocese which use any leaflets at all.

There has been hitherto one serious obstacle in the way of their more general adoption; viz., the fact that teachers who would be thoroughly prepared for their work were obliged to purchase annually the two Institute Text Books, from which were taken the Scripture and Prayer Book Lessons appointed for the year. In order to meet this difficulty, and to save this expense to Teachers and Sunday Schools, your Committee during the past year ventured upon the experiment of publishing in cheap and convenient form a "Teachers' Assistant, to explain and illustrate the Institute Leaflets." This little Magazine has proved successful beyond expectation. It has already received the warm approval of His Lordship, and of many other Bishops and Clergy, and has secured within its first six months more than a thousand subscribers. The Committee bespeak for it the sanction of the Synod, and trust that the Clergy will recommend its use to their Sunday School teachers. They venture to say that it will be found a most valuable aid to S. S. Teachers in the preparation of their work, as it contains full notes on the Scripture Lessons, derived from many trustworthy sources, and arranged under the various heads of "Lesson Sketches for Senior and Junior Classes," "Hints for Teachers," "Lesson Topics," "Explanation of difficult Words and Phrases," etc.

In order to encourage in both Teachers and Scholars a more thorough preparation of the "Institute Lessons," the Committee have arranged to hold during next Advent, at convenient centres throughout

the Diocese, a written examination upon the subjects of the Lessons for this year, viz.: The Church Catechism, and "Israel in Egypt and the Wilderness." A considerable sum has already been promised towards the formation of a Prize Fund, and the Committee appeal to the Clergy and Lay Superintendents of the Diocese to make the undertaking a success, by urging their Teachers and Senior Scholars to go up for this Examination.

The Prayer Book Lessons of the current year are upon the Church Catechism, and the Bible Lessons upon "The Wanderings of Israel in Egypt and the Wilderness," the Lesson Notes of Miss Sarah G. Stock, being taken as the basis of the latter. These will bring down the history of Israel to the death of Moses. For next year the Committee recommend:

(1) A series of Scripture Lessons based upon Vol. I. of the Rev. John Watson's Notes on Old Testament History, (Church of England S. S. Institute), which covers the period from the death of Moses to the death of Saul; and

(2) A series of Prayer Book Lessons upon the teachings of the Christian Year as contained in the Collects, Epistles, and Gospels. A schedule of the proposed lessons is appended hereto.

Your Committee have not been unmindful of the fact that the Constitution of the Synod (sec. 61) makes it their duty "to obtain statistics, and to present a Report annually to the Synod on the condition and progress of Sunday Schools in the Diocese." They have made repeated efforts during the past year to obtain statistics sufficiently complete to enable them to report as required by law, and they acknowledge with thanks the kind assistance which has been afforded them by His Lordship the Bishop.

They are still, however, without any reports from the following 51 stations:

West York.—Nobleton.
East York.—Point Mara, Norway (St. John's), Columbus (St. Paul's), Derryville, Greenwood, Sunderland (St. Mary's), West Brock (St. James'), and Udon.
Peel.—Edmonton (St. John's), Churchville (St. John's), Grahamsville (St. John's).
South Simcoe.—Pinkerton (St. Luke's), Thornton (St. Jude's), Tecumseth (St. John's), Whitfield (Christ Church).
West Simcoe.—Massey Settlement, Davidson's Mill, Lisle (St. James').
East Simcoe.—Wyebridge (Good Shepherd), Atherly, Longford.
Durham.—Verulam (St. Peter's), Cobocok (Christ Church), Elizabethville (St. John's), Orono (St. Saviour's).
Northumberland.—Hamilton (St. Luke's), Colborne (Trinity), Warsaw (St. Mark's), Westwood (St. Michael's), Birdsall's School House, Warkworth (St. John's).
Haliburton.—Cardiff and Monmouth (5 Stations), Dysart West (Ascension), Eagle Lake and Guilford in the Mission of Dysart, Swamp Lake Road, Silver Lake, Irondale, Monk Road and Furnace Falls in the Mission of Galway, Stanhope, Lutterworth, Anson, Island Station, Wright and Gelert in the Mission of Minden.

The following stations (88) appear to have no Sunday Schools, but the Committee will be glad of any corrections in the list:

Toronto.—St. Andrew's in Insula, Trinity College Chapel.
West York.—Georgina (St. George's), Holland Landing (Christ Church), Vaughan (St. Stephen's), Kleinburg (St. Thomas), Maple.
East York.—Duffin's Creek (St. George's), Goodwood, Greenback.
Peel.—Albion, Charleston, Campbell's Cross, Sandhill (St. Mark's).
South Simcoe.—Middleton (Christ Church), Churchill (St. Peter's), Ivy (Christ Church), Ballynascreen (St. George's).
West Simcoe.—Singhampton, Banda.
East Simcoe.—Coldwater (St. Matthew's), Waubesa, Cross, Fesserton, Coulson's, East Oro (St. Mark's).
Durham.—Devitt's and Red School House in the Mission of Bobcaygeon, Head Lake (Cameron), Bethany (St. Paul's).
Northumberland.—English Settlement and Woolner in the parish of Brighton, Dartford.

The remaining 168 stations report 176 Sunday Schools, with 1,755 Teachers and Officers, and 18,062 scholars, according to the tabular statement annexed to this report.

From an estimate of the probable result of complete returns your Committee think that they are at present about 2,000 Teachers, and 20,000 Scholars in the Sunday Schools of this Diocese, an increase of nearly 40 per cent. since 1883 (see Synod Journals, 1883, p. 211).

During the past year grants of Bibles, Prayer Books, Sunday School Books, and Catechisms were made as follows:—Warkworth, St. Mark's. Bible, Prayer Book and Communion Book; Apsley, \$8 worth of Sunday