

liberty. But in giving us His grace, Christ does not annihilate our moral freedom; nor does our probation end at baptism or at conversion. There is no insurance against loss in the kingdom of grace. Even St. Paul knew that after his long years of service, he might possibly, through his own weakness, perish at last. "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself might be a castaway." What is certain is that once risen with Christ, we need, if we will, never again submit to spiritual death. Nothing from without can possibly avail to destroy our life if it be not seconded from within.

#### SUNDAY SCHOOLS.

ANOTHER hundred years will pass away before a similar opportunity will occur for bringing before ourselves, in so impressive a shape, the great value of this auxiliary to Church work. The occasion, therefore, ought not to pass without the most solemn reflections, the most earnest self-examination, resulting in the highest and firmest resolves as to the future. The subject belongs not alone to superintendents and teachers, but to every Churchman; for every one of us in his vocation can and ought, either directly or indirectly, to help forward an object so well calculated to foster and nourish the Church in the present day, as well as to prepare for her wider extension in ages yet to come.

The Sunday School with us is essentially a Church institution, and is in every respect under the immediate and direct control of the clergyman; so that in no way does it interfere with the commission given to an Apostle and through him to every minister of the Church for all succeeding ages—"Feed my lambs." The agencies engaged in Sunday School duties are the pastor's assistants, and exceedingly valuable assistants they are too, enabling him the better and the more fully to fulfil Christ's injunction to feed the lambs of his flock. And in our schools, also, it is distinctively Church teaching that has to be instilled into the youthful mind. If we want our children to grow up to the advantages we ourselves enjoy, we cannot be too careful, in this latitudinarian age, to let them know what the Church herself teaches, and to let them understand that her teaching is very definite and very precise in its character; not contenting herself with merely echoing the shibboleths of the thousand sects around her—as if she were only one of their number—and that this teaching is founded on the Word of God, and is in entire agreement with the Church of the first ages.

In order to do this, we cannot do better than to do as the Church herself requires, in making our children thoroughly familiar with the Church catechism. On this subject the words of the Bishop of Toronto are well worthy to be attentively studied. We have not space to reproduce the entire paragraph referring to Sunday School Centenary which appeared in our last week's issue. We cannot, however, avoid repeating one part of it, so exceedingly suitable as it is to our present exigencies. In his recent charge, he said:—"More attention must be directed, in the course of teaching, to a careful and thorough instruction in the distinctive principles of the Church. We cannot afford, in these days of excessive liberalism, to allow the old-fashioned, but sound and safe guide of our own and our father's childhood's orthodoxy—the Church catechism—to fall into disuse. And further, we must be more careful and watchful in training our children in the habit of attending the

services of God's House. It is too much the case that the Sunday School is made the substitute for the Church, instead of the vestibule leading into it." His Lordship's subsequent words were of equal importance, and to them, as given in our last issue, we refer our readers. The Lord Bishop of Montreal, recently addressed his Synod in a somewhat similar strain:—"Sunday Schools are not doing the work they can and ought to do..... We ought at least to institute inquiry into our own proficiency or neglect..... Let me recommend that where schools cannot be organized, and teachers cannot be obtained, the pastors of the several congregations carefully instruct the children of their flock at stated times in public. Let them see that, at least (using the language of the Prayer Book), the Creed, the Lord's Prayer, and the ten commandments, and all other things which a Christian ought to know and believe to his soul's health, are taught them while they are young, that their moral and religious education may be one in accordance with Scripture, and the doctrine of our own Church." In this country, however, our parishes are so much scattered, at least in the rural districts, that the importance of Sunday Schools as an aid to the pastor's work is much more apparent than in Great Britain.

The present week, with two or three days more, will be devoted by Churchmen of the English speaking populations of the world to the Centenary celebration. On Sunday last, the subject was brought forward in most pulpits. Attention has been called to the fact that at least a couple of Sunday Schools are known to have been started before Robert Raikes, editor of the Gloucester newspaper, was so impressed with the necessity for something of the kind to be done. But the celebration is to commemorate, not so much the first Sunday School ever known, but the inauguration of the institution as a system which has spread so widely and has been so valuable an auxiliary to the Church.

#### TRINITY COLLEGE SCHOOL, PORT HOPE.

WE desire to call special attention to the announcement in our advertising columns of the Speech day on the 7th of July. This announcement would have been made last week, but was unfortunately received too late for insertion.

TO CORRESPONDENTS.—Several important communications have to be held over; also an account of the Reception at Trinity College. Received, C. E. S. R.; W. R. B.; J. C.; Mr. C.; O.; C. E. W.; E. R.; Canon D.

### Diocesan Intelligence.

#### MONTREAL.

FROM OUR OWN CORRESPONDENT

BISHOP'S ADDRESS.

(Continued from last week.)

Although our matters financially are on a better footing than last year, in some respects they cannot be considered altogether satisfactory. Several of our missions are vaantbec' cause a suitable stipend cannot be raised, and many of our clergy are suffering, silently and cheerfully, but still suffering, from a galling and hopeless poverty. By degrees \$600 has come to be thought the maximum, instead of the minimum, sum per annum to be provided. In this it is high time that we devise more liberal things. An attempt has been made to classify missions. In one particular we remain, I am sorry to say, nearly where we were last year, only two of the missions, so far as I know, have made any progress towards self-support, viz., Lacolle and Berthier. If blame there be, I cannot tell to whom it attaches, but I own to a feeling of dis-

appointment. In his primary address to Synod in 1870, Bishop Oxenden states the number of country missions to have been fifty-one, of which twenty-six received aid from the Mission Fund. Now, in 1880, the missions are 49 in number, 88 receiving grants from the Mission Fund, and of these 22 belonging to the original 26; four, Sutton, Cowansville, Lacolle and Berthier having raised themselves to the dignity and privileges of rectories. Besides, of the original 51, five, viz., Knowlton, Waterloo, Bedford, Granby and Philipsburg, have also become rectories. These were served by stipendiaries of the S. P. G. I do not find, however, that they have in all cases complied with the terms laid down in our constitution for the formation of a rectory. But of this I will speak presently. The present system of Deanery Reports, while it appears to afford valuable statistics for the general information of the Church, does not give me exactly what I want to help in this matter of enquiry into self-support. The grant from the Synod to a mission precedes the statement from the mission as to what it has done in the past year, and what it can promise in the future; as no uniform habit of report has been obtained, no comparison of mission with mission can be instituted. I am unwilling of course to interfere with any part of existing routine which is of value for general purposes, but I am tempted to ask for an additional report to be furnished to myself, by every church or mission receiving aid from the Mission Fund. What I want to know is the amount of money raised in the mission, actually raised, not promised or subscribed only, between Easter to Easter of each year, and what proportion of that amount was paid to the missionary in charge. If I could have this information within a fortnight of each succeeding Easter Monday, I should know what to recommend as a suitable grant to be made at the meeting of the Synod in June, and I should like it further to be understood that any mission failing to make such report within the given time, will be at a disadvantage in the allotment of grants from the Mission Fund. Allow me also to call your attention to the state of the Widows' and Orphans' Fund. It is not receiving the regular support which is its due. Few of our clergy can do more than provide for the needs of the day. It is therefore incumbent upon us carefully to maintain this particular fund, in order that our widows and orphans may not be neglected in the day of their necessity.

#### RECTORIES.

The parish of Trinity Church in this city has been unable to overcome its financial difficulties. In fact that beautiful edifice in St. Denis street has ceased to be the property of the Church. I am much indebted to the Rev. Canon Henderson, who, at my request, sustained the services there for many months without remuneration of any kind. I hoped continually that a way would be found out of our embarrassment, but though many schemes for the payment of the debt have been set on foot, nothing has come to a satisfactory issue. While on the subject of rectories I am tempted to say that the Bishop too often finds himself called upon to assume responsibility in matters over which he has no control, until trouble or scandal draws him in. Nowhere, perhaps, in the diocese has he so little voice and so much anxiety, as in the conduct of a Synod Rectory. In the exercise of its rights, a congregation requiring a rector takes every one into its confidence, except the Bishop. It asks the Bishop—almost requires him—to induct a clergyman, of whom little is known by the people amongst whom he is to minister. After an intimate but short acquaintance there is some, too often, disappointment; then application is made. Nor is this the worst—a clergyman for whom the Bishop has no suitable employment, is adrift upon the diocese. It ought to be understood that when a parish calls a rector without the express approval of the Bishop—when the Bishop concurs only because by the letter of the law he cannot help himself—that parish must keep its rector and maintain him properly until he shall choose to leave of his own free will—unless under our canons he shall become disqualified. I wish we could arrive at some more satisfactory system for the protection and improvement of Church property than any which at present exists; perhaps centralisation might be a gain. Records of insurances, sales, and such like might be deposited in the Synod office and no changes effected without notice to the Secretary, who in his turn might notify the Bishop or other responsible authority, when any change affecting property is in contemplation, and in this connection I should like also to have united action in regard to the building of new churches and parsonages. It is desirable that all such edifices not erected without external aid should, as to size, value, design and locality, be subjected in some degree to the control of the Synod. Mistakes are too frequently made by zealous but inexperienced persons whereby good money is injudiciously expended, and opportunities for the acquisition of valuable property lost.

I will not detain you longer from the business which is before you, than to remind you how much depends

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