

The Canadian Church Press.

TORONTO: WEDNESDAY, JULY 11, 1860.

CALENDAR FOR THE WEEK.

JULY 11.—Wednesday.
 " 12.—Thursday.
 " 13.—Friday.
 " 14.—Saturday.
 " 15.—SUNDAY.—SIXTH SUNDAY AFTER TRINITY. *Troper Lessons—Matins: 2 Sam. xli.; John iii. Even Song: 2 Sam. xli.; 2 Thess. ii.*
 " 16.—Monday.
 " 17.—Tuesday.

THE SUNDAY SCHOOL FESTIVAL.

OUR Sunday School Fête was a great success. Considering the difficulties which must necessarily attend the marshalling and combining six large schools, containing an aggregate of some two thousand scholars, which had never met together before this occasion; and that there was not the slightest confusion, disorder or accident, it was nothing short of a triumph. Many difficulties had been suggested, many anticipated, many doubts raised as to the practicability, some as to the expediency of such a combination. Such doubts are set at rest for ever. The "Solvitur ambulando" principle holds good in matters of every day life, as well as in the most perplexing Metaphysics. The thing is possible, because it is done. The combined Church Sunday School Festival in Toronto, we hope will be perpetuated year by year for ever. The eyes of our venerable and patriarchal Bishop must indeed have been gladdened, when he saw the choice flock of the tender lambs of Christ's Fold, over which he had been made chief shepherd; the rich blossoms which gave sure promise of a ripe harvest in the vineyard over which he had been set as chief husbandman. It was not without deep import that he called it a glorious Festival. We have given great prominence to this matter; but the Sunday School is a thing of such momentous significance to the Church; fraught in its ulterior effects, with such a burden of good or ill, that no position given to it can be too emphatic. As an institution, it is a speciality, and characteristic feature of our English Church. It dates back not many years. In 1781. Robert Raikes, a newspaper proprietor and printer, in affluent circumstances, in conjunction with his Rector, the Rev. John Stockes, initiated in Gloucester, what was to become the greatest moral engine for the Christian education of the poor. What has now become the invariable concomitant and natural feeder of every Church, an integral component and organic portion of the Parochial system, had many prejudices, and violent opposition to encounter. In the rural districts it spread but slowly. In the great manufacturing, industrial and commercial centres, its value was at once appreciated; its absolute necessity fully recognised. In these, before the economising of manual labor by the wonderful development of machinery, and before the passing of the Factories Bill, the children of the working classes could receive no education but what was to be obtained in these schools. Time with them was money. In these Institutions, many of the so-called Merchant Princes received their first and only systematic education. At the present time there is no church, rural or oppidan, that is without its school. In the larger towns, as Manchester or Birmingham, single schools number between two and three thousand scholars. After the Church, the Wesleyans, with their wonted instinctive appreciation of what tends to the organization and consolidation of their system, were the first to adopt Sunday Schools. The other dissenting bodies were not slow to follow.

Although the exigencies which called Sunday Schools into existence at home, have not the same force here, where the education of all classes is so largely provided for—yet as Churchmen we have special and paramount reasons for their maintenance and extension. They are absolutely necessary to

our existence as a Church. We trust that the day is not far distant when the Church of England will have Separate Schools of her own in the towns, at all events, of this Province. Let us now strain every nerve to supplement the Common School system by our Sunday Schools. In them the distinctive doctrines of the Church must be taught. Again, if we are to secure in their attachment to the Church of their fathers, those of our communion who crowd into the Province; when every tie of local association and English tradition is violently snapped asunder, this silver cord which binds the children to the Church through the School may save the whole family from being carried away into the many wild and chimerical devices of the Evil One, so rife on this continent. The Sunday School too, depends for its existence on the co-operation of the Laity, implies close and constant intercourse with them, and thus tends directly to the building up and stability of the Parish, and the legitimate extension of the personal and ministerial influence of the Pastor. Our advice to Christ's minister who is establishing a mission for the first time is—organize your School at once; to the rest of our Brethren—throw life and energy into your Schools. But this subject will hereafter engage our attention. It is with the Festival we have at present to do. Our Bishop told us, that the School Feast at home, was cherished in the memories of the old, was joyfully anticipated by the young. So may it be here. In the great towns of England, the school-children hold high festival during Whit week. Then it is that in thousands, they breathe for the only time in the year, the pure air of heaven, in the lordly parks of Alderly, Dunham, or Aston. In London, the June Festival is a world-wide interest. In the south, these are connected with aristocratic lawns, and baronial hospitalities. In all there is pure and innocent joy, that leaves no regret. But no re-union could ever have been more joyous than this in Moss Park. To him, who

"All a summer's day,
 Gave his broad lawns, until the set of sun
 Up to the people."

our thanks would be poor. May the beautiful slopes, "sown with happy faces, and with holiday," make sunshine and rich music in his memory. We rejoice so fair a heritage has fallen to a noble heart, discovering itself in princely deeds. One circumstance alone marred the harmony of this happy day. A Toronto Pastor, considering his Church as a mere Huron mission "in partibus," forbade his School to join the celebration. The charity which embraces with open arms, "our dissenting brethren" and the platform, was steeled against his fellow laborers in the Ministry, and the Festival. The spirit which forced upon the minds of two thousand children, for the first time, the knowledge that there was such a thing as division in the Church, met in public a severe and well merited rebuke from our Diocesan. The disappointment of his own scholars was no doubt softened by the consciousness, by his act suggested, of their superiority over their little fellow Christians of the "one baptism." Perhaps however, he was right. Genial intercourse, pure air and sunshine, a merry heart and good digestion do play havoc with the gloomy creed of Geneva. Still we do not envy that morbid habit of mind, which spies Puseyism in a bowl of Lemonade, or Popery in a Penny Bun.

THE MISSION BOARD.

No event has, for a long time, so thoroughly excited the interest of the Church, as that which was inaugurated at the late Synod, and constituted the first great step towards the formation of the Diocesan Board of Missions. We believe that we may now safely congratulate our brethren throughout the Diocese of Toronto, on the consummation of their desires, and ask them heartily to unite in carrying forward the important work which is now fairly before them. So far as the labours of the Joint Committee, appointed by the Synod and the Church Society are concerned, the Mission Board is an accomplished fact, and the