

without the facts embodied in the Apostles' Creed (which is not a Church of England production, but the common heritage of the Universal Church of Christ,) is to produce men and women in the next generation whose law will be selfishness, whose life will be without recognition of dependence upon the God who is their Father, and whose souls will be dwarfed and starved because they have nothing to believe?

Better, infinitely better, all the superstition and vanities, the traditions and false doctrines of the Church of Rome, (for nevertheless she does also teach in plain and unmistakable tones a man's duty towards God and his duty towards his neighbour—she does bring the invisible world and its concerns into relation with the every day life she does help the children to feel the beating of the waves of the infinite ocean of spiritual truth upon the shore of their bounded material existence, she does hold out before men the hope and the duty of becoming perfect even as their Father in heaven is perfect—) than a generation ignorant of all this—"children in whom is no faith."

Those who really value religious education will give their honest commendation to the Roman Church for its outspoken demand that religion shall not be divorced from instruction in what is called secular knowledge, and to the Bishops and clergy for the efforts which they have made and are making, at the cost of large outlay of money, and the procuring to themselves of much hostility and ill-will, to secure for their children in the Day School definite instruction in the Christian faith.

Alas! that we should be so apathetic about securing a similar blessing to our children, regardless of the contrast presented by our brethren in England, who in the face of great difficulty are maintaining their voluntary schools, and endeavoring to procure, at least in London, that the religious teaching in the Board Schools shall be of positive, and not merely negative, Christianity.

At our last meeting delegates to the interdiocesan Sunday School Committee were appointed, and I for one shall look for their report with great interest. Any plan which will help to render our Sunday School work more efficient, by the adoption of a uniform scheme of rightly graded and well selected lessons should be welcomed by everyone who has the best interests of the children at heart; and if at the same time a means could be devised for improving the knowledge and perfecting the methods of the teachers, and of bringing to our Sunday Schools the services of others, especially men, who at present do nothing to impart a knowledge of the things of God to the rising generation, but spend the hours of each Sunday afternoon in calling on their friends, and in sleep, the whole Church would be quickened by its being put in operation.

It has been my happy privilege to visit a few of the Sunday Schools both in Halifax and elsewhere, and I am glad of this opportunity to say a word of commendation to those who are doing this most interesting work of feeding the lambs of Christ's flock. They may depend upon it that no pains are too great to spend upon the work of preparing the lessons, no thought too much to be expended upon the differing characters of their scholars, no prayers too earnest to be offered at the throne of grace for a blessing upon themselves and the children, no love too abundant to win an entrance for the truth into the hearts of the young, that they may be wholly given to the Lord.

In my journeyings through the Diocese I have been thankful to note the general seriousness, and earnest attention to what they were about, manifested by the candidates for Confirmation, indicating much painstaking on the part of the clergy in the work of preparing them for the Apostolic rite of the laying on of hands. Now and then I have seen demerit which was painfully suggestive of trifling and inattention, even after mak-