

Now it is for me, after the foregoing to urge the necessity of distinctive Church teachings in our Sunday-schools. The Sunday-school, as we know, is a modern institution of not much over 100 years standing, but in these degenerate days a necessity, if we wish our children to receive any religious instruction, for all such is excluded from the public schools in our land; but not so in the early Church days, or even in the days of our forefathers, when religion was the basis of all learning. It is not only the unbeliever and the godless that clamour for the exclusion of religion from our schools, but also many of the sects, who would put all religions on one dead level. Under this state of things the Romanist has the advantage of us with their separate schools. One of their Bishops said give me a child until it is twelve years old and I have no fear of losing it afterwards. Dissent was unknown in the English Church until a little over 300 years, first the Baptist and Presbyterian, then Methodist and the hundreds of other 'isms up to our days. Then we may teach our children that for at least 1,500 years, the Church into which they have become privileged members by baptism, has held the truth as once for all delivered by the Apostles—not deviating from or adding thereto. These facts, if properly presented to our children, should surely imbue them with some love for their Church and faith in its Apostolic origin and teachings.

I would ask where is the necessity of going outside of our own Church for sound and faithful teaching in our Sunday-schools, or for our interpretation of the Holy Scriptures. Have we not an open Bible with our almost inspired Prayer Book—truly suitable for all sorts and conditions of men. Yet those outside of our communion pooh-pooh this our heritage as of merely human composition, when it contains all essential points of Faith and practice of the Apostolic Church of the first century, and has been handed down from age to age in every part of the globe the same. Expunge the Bible from the Prayer Book and nothing would be left. Within this priceless book have we not all the requirements for the true teaching of the children of the Church—in our simple and clear catechism faithfully taught and understood. What of the Thirty-nine Articles of religion? do our children know anything of them? I doubt if 10 per cent of them do, or under what circumstances they were formulated after the reformation, when the British Church purged herself from Romish superstitions. Then, of the creeds, they may be used, but are they clearly taught, daily they may say, "I believe in God the Father Almighty and in Jesus Christ," etc., this first part we may say they are taught to believe, but what of the latter part, "I believe in the Holy Catholic Church"? This is as much the creed of the Church as the former. Do they believe it, are they taught to understand what it means to them as baptized members of that Church. In my youth a child was thought little of, if it could not clearly repeat the catechism, and with a fair knowledge of the Thirty-nine Articles of his religion; would it were so in this day? Much more might be said on this part of my subject did time permit.

I would ask, are we consistent and honest in the teaching of our children as to their real position in the Church? Do we not rather by the terms we use, and our action towards those outside of us lead them to believe that "one church is as good as another." If this view is correct, what is there to hold them in a true allegiance to the good old paths of their fathers; and thus the Church of England becomes the recruiting ground of the sects. On this question of one church is as good as another, the Bishop of Algoma says in a letter in the *English Guardian* as to an appointment in his diocese: "I am strongly opposed to the theory of one church being as good as another, and should

"this be Mr. C.'s view must decline to receive "him."

Owing to the Consolidation of the Church in B. N. A. it has been our privilege to hear for the first time read in all our churches a Pastoral from a full House of Bishops of the Canadian Church, in which among other things *definite teaching* was enforced, showing that our Bishops are in full accord on this most important question.

Do our children know anything of the grand history of the English Church, and the struggle for centuries to throw off the yoke of Rome? Are they not rather misled by the way the Church of the Reformation is applied to us as without any knowledge of this history prior to that period? are they not led to suppose that we left Rome and set up a new Church? Rome of course tries to prove this so as to make us one of the sects; who also use it so as to bring the Church of England down to their own level.

Then again, as the term Protestant is applied to us, mixing the Church up with every conceivable form of the Christian religion except Rome; we are a Protestant Church, for we not only protest against the Roman dogmas, but also against the forms of heresy and schism, as we pray in our Litany to be delivered from all such.

Do our children not hear it asserted that there is no visible Church, that the Church is purely spiritual, composed of all who love the Lord and Saviour and is in the heart? If this is so there is no use for the Apostles' teachings as laid down for our guidance and faith in the New Testament Scriptures as to Christ's Church on earth. I have had it said to me, do you not make too much of the Church: my answer is, is it possible to make too much of what I believe Christ Himself established on earth.

I do not doubt some will say that I am illiberal towards those outside the Church. I do not presume to judge them, to their Master they must stand or fall. I concede to them what I claim for myself, to defend and uphold what I believe to be right and true. And in conclusion will only say that if there is no "necessity for distinctive Church teaching in this so called enlightened age of religious confusion and contradictions, the Catholic Church may as well give up the conflict and let the world run riot in religions.

INTER-DIOCESAN SUNDAY-SCHOOL EXAMINATIONS.

ADVENT 1893.

	Scripture Paper.	Prayer-book Paper.	Total.
75 per cent. of the marks required for first-class.			
50 per cent. for second-class.			
25 per cent. for pass.			
Maximum on two papers, 200.			
TEACHERS—SECOND CLASS.			
Miss Carrie Orr, St. Mark's S.S., Toronto.....	58	85	143
Miss Elizabeth Scrivener, St. John's, York Mills.....	62	75	137
Miss Mollie M. Orr, St. Mark's, Toronto.....	55	78	133
Mr. A. Firth, Linton, Ont.....	56	74	130
Miss Alice Owen, St. Anne's, Toronto.....	53	76	129
Miss Clara M. McConnell, Georgetown, Ont.....	71	57	128
Miss A. L. Applebe, Esquesing, Ont.....	58	69	127
Miss May Saunders, St. George's, Kingston.....	47	78	125
Miss Grace Thompson, St. Mary Magdelene, Lloydtown.....	56	65	121
Miss May Lingham, St. Thomas', Belleville.....	55	62	117

Miss Z. McGuire, Georgetown, Ont.	53	63	116
Mr. James H. Morrison, Ashgrove, Ont.....	55	58	113
Miss Jennie Bradley, Georgetown, Ont.....	55	46	101
Miss Susie Briggs, Grace Church, Toronto.....	40	61	101

PASS.

Miss Loretta Morrison, Ashgrove, Ont.....	43	49	92
Miss R. Morrison, Ashgrove, Ont.	53	24	77
Miss Louise Morrison, Ashgrove, Ont.....	28	48	76
Miss Sadie Nicholson, Grace Church, Toronto.....	45	30	75

SCHOLARS—FIRST CLASS.

Miss Annie Newton, All Saints', Toronto.....	88	79	167
Miss Katie Bowling, All Saints', Toronto.....	84	80	164
Miss Annie L. Chipman, St. John's, Cornwallis, N.S.....	76	83	159
Miss Eloise Girdlestone, St. Philip's, Toronto.....	80	79	159
Miss Helen Good, Shantz Bay, Ont.	72	84	156
Miss Gertrude Girdlestone, St. Philip's, Toronto.....	75	75	150

SCHOLARS—SECOND CLASS.

Miss Aggie L. Cox, St. John's, Cornwallis, N.S.....	73	71	144
Miss Edith Abel, Trinity, Barrie...	69	70	139
Miss Lizzie McClellan, St. Philip's, Toronto.....	59	65	124
Miss Eliza Healey, St. John's, Cornwallis, N.S.....	56	68	124
Miss Grace Jones, St. Philip's, Toronto.....	59	64	123
Miss Maggie Mitchell, St. Philip's, Toronto.....	73	50	123
Master Laury E. Healey, St. John's, Cornwallis, N.S.....	53	64	117
Miss Ida Curran, St. Philip's, Toronto.....	48	67	115
Master Harry Perry, St. Mary Magdelene, Lloydtown.....	58	54	112
Master Tracey Curry, Esquesing, Ont.....	53	53	106
Miss Mabel Stevenson, St. Anne's, Toronto.....	57	49	106
Miss Maggie Ellingsby, St. Anne's, Toronto.....	47	53	100

PASS.

Miss Wilhemina Thompson, Georgetown.....	36	53	89
Miss Annie Price, St. Olives, Toronto.....	45	42	87
Miss Edith E. Potter, St. Thomas', Belleville.....	50	35	85
Miss Lena Johnson, St. Thomas', Belleville.....	40	44	84
Miss Violet Armstrong, St. Mary Magdalene, Lloydtown.....	56	28	84
Master Chas. DeCue, Trinity, Barrie.....	52	23	75
Miss Edith Worman, St. Anne's, Toronto.....	32	38	70
Miss Minerva Howard, St. Stephen's, Toronto.....	35	34	69
Master Edward Colgan, St. John's, Dundalk.....	30	35	65
Miss Agnes Shortley, St. George's, Montreal.....	48	15	63
Master Edward Lewis, Trinity, Barrie.....	35	25	60

[Signed], J. BRADFORD, Archdeacon. }
 WILLIAM BELT, Canon. } Examin.
 H. POLLARD. }
 G. B. KIRKPATRICK. }