

this important question, it is perhaps necessary to refrain from two things that are certainly desirable, but not yet attainable.

It is wise in the meantime to refrain from placing the Bible in the position of a text book to be handled by master and scholars like the other text books. We hold that all Protestants are substantially at one in regard to all the doctrines and precepts that need ever be touched in a public school in this country. The great truths it concerns the children to know are the existence of God, the character of his government, the mission of his Son, the certainty of the resurrection, and the day of judgment. There is enough of theology in these doctrines to occupy all the school years; and enough of power in these few great truths to mould the future life of our children. Now on all these doctrines Protestants and Roman Catholics are at one, and there is nothing to hinder all these churches meeting together on that platform in the public school, save these two things—the *intolerance* of the Church of Rome, and the *indifference* of Protestants. Till this indifference ceases and till this intolerance abates, till the night is over and the shadows fly away, it will be necessary for us to be content with the Bible as a book of devotion and monitions. Let each child have a copy, let the school be hushed for one half-hour each morning for its reading, let them be asked to commit to memory some of its stories, poetry and maxims, and there in the meantime let the matter cease. Is that Sectarianism? Is there any denomination that can object to that? Only one. In the better days of Popery, Roman Catholics would agree to that; but the Spirit of that Church is now so utterly and outrageously intolerant, and its doctrines of late so wicked that it has ceased to be in the correct sense of the word a Christian Church, and if we are to go on in the ways of a

Christian nation we must cease to consult it, and ask its permission as to what and how much religion we are to teach our young.

It is also wise in the meantime to refrain from asking any further legislation from the Parliament of Ontario in regard to the Bible in the Public Schools. The trouble in the meantime lies not so much in the Parliament that sits in Toronto, but in the little parliaments that sit in hundreds of places throughout the province. Let us go to parliament to ask additional power for our trustees when we find that they have used well the power they have already got.

The great evil in regard to this matter lies in the indifference of our Protestant Churches. It is a trite proverb that "what is every man's business is no man's business." It is the business of the Methodist Conference to watch over the interests of Methodism, the Bishops of the English Church are busy, each in his Diocese: the Presbyterian Assembly has its hands full of higher questions and lower questions about hymns and organs. But whose business is it to see the Bible vindicated, and the place given it which belongs to it in the schools of a Christian nation, and that at a time when ignorance is abroad, and our youth are perishing for lack of knowledge? Whose business is this? "We pause for a reply." It would be a noble mission for our Dominion Evangelical Alliance to mix up a little practical business with the fine essays and beautiful talk with which they regale our ears and edify our hearts. It would be "doing the State some service" indeed could the Evangelical Alliance unite the Protestants of our Dominion in some common action in this business. In the meantime let each denomination move apart if they cannot be made to move together.

At its General Synod held last June, the Reformed (Dutch) Church of the