

Sunday schools, missions and denominational schools and colleges everywhere free to teach all these things, and with all desired help from the religious press, can it be supposed that any appreciable portion of the people want to have taught, in their free schools for all, the Baptist's insistence on immersion; the Congregationalist's insistence on the ecclesiastical independence of the local congregation; the Episcopal conviction of the importance of the episcopate; the Presbyterian insistence on clerical parity; the Papist's claim of the supremacy of the Bishop of Rome over his fellow-bishops; or Calvinistic election; or the Methodist's belief in universal salvability; or the Universalist's trust in universal actual salvation for all; the Unitarian's doctrine of the simple unity, or the Trinitarian's of the composite unity, of the Divine Nature? Indeed, we think not.

Yet, with none of these things, there is still left free, for the use and benefit of all, the whole body of moral teaching which flows, as from a fountain-head, from the word: "Thou shalt love thy neighbor as thyself." This, in turn, naturally flows only from the one higher word concerning love to God; since it is only as man is felt to be the child of a common Father, that he can be fully recognized as a brother and an object of affection, so that, as occasion offers, I minister to his necessities—taking care to give myself with my gift, and so fulfil the excellent word of the poet: "Who gives himself with his alms feeds three,—himself, his hungering neighbor and me."

We now, second, will show, as proposed, the needlessness of a fear of sectarianism in connection with moral instruction in schools, by means of a few examples of such instruction, though supported by the Bible as a reference book in morals. Cannot

the parable of the sower be well used to teach the importance of a faithful and wise use of opportunities for improvement, and of freeing ourselves from unfavorable conditions for it? Is not the parable of the Good Samaritan unexcelled as a model for all illustrative examples of, "who is my neighbor?" Could anything better show the glory and beauty of whole-souled magnanimity in heartily forgiving any offence in whatever relation of life committed, when it is suitably acknowledged, than does the parable of the Prodigal Son? And what an example of magnanimity, and of incorruptible fidelity, too, with wit and wise thrift, is found in the story of Joseph.

Or, having real examples, or supposed cases, for visions of noble ideals, what inspiration to lofty ideals of character may be drawn from the Beatitudes.

Or, turning to plain didactic instruction, what a storehouse of it for all occasions is found in the Book of Proverbs.

Or, finally, to mention a few particulars: Is neighborliness to be encouraged? Then read, "Withhold not good from them to whom it is due when it is in the power of thine hand to do it." Is the emptiness of boastful pride to be exhibited? The bubble is thus pricked: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory?"

Is the vanity of doing apparently philanthropic or heroic deeds out of ostentation or obstinacy to be exposed? Then see that "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Now, without meaning to be querulous, it is impossible not to ask: Where is the sectarianism, or the chance for any, in years of time, or