

resisted under difficult as well as under favorable conditions.

The proper purpose of moral instruction being the formation of stable personal character, we would not, indeed, as has already been plainly implied, make it a matter of cold, dry, bloodless, loveless science. Yet, at the same time, the human mind should not, like a satellite, be centered in another mind—which condition is just what causes one to be called a satellite—but, by intelligent judgment, right feeling and goodwill should, while not rejecting sympathetic aid, counsel and advice, be, as much as possible, self-centered in relation to its fellows, with respect to stability of virtuous character. Justice to the analogy here introduced demands that it be completed, so that all to which it points may be seen, by adding that, so far, with respect to character, as the mind is properly centered in aught outside itself, it should, as the planets are centered in the comparative infinity of the sun, be centered in the Supreme Being, so as thus to be more surely held in its proper orbit of well-doing.

If what has thus far been said be essentially sound, the question returns with added force: Why then is not moral instruction everywhere enthusiastically given? And if the humbug cry of "sectarianism" be really, as it seems to be, the chief hindrance to such instruction, we may well hasten on to the final step in clearing the way for that greatly needed instruction, by showing the needlessness of the cry.

Happily, this needlessness is easily shown, in two ways: It is shown, first, by a clear view of what sectarian instruction really means, coupled with the then evident absurdity of supposing that anybody would want it. Second, it is further and otherwise shown by turning from vague generalities and unmeaning cries on the

subject to concrete examples of moral instruction, not on a basis of natural religion only, but even on a biblical foundation.

First, then, what is sectarian instruction? As everybody knows Christendom is divided—whether for good or ill matters not to our present purpose—into numerous sects, which, however, group themselves according to their prevailing affinities. Each sect is marked, and accordingly sometimes named, by certain distinctive doctrines and usages. Moreover, each sect defends its distinguishing peculiarities by an appeal to the Bible, or, also, to Church History and to Reason. But, as to the Bible, it is here to be particularly noted, in behalf of a correct understanding of our subject, that looking at the Bible simply as one of the world's great books, it contains, though not in systematic form, a body of moral teaching, or ethics; and, likewise, a body of distinctively religious teaching. The latter, again, includes both the religion of development, or evolution; and the religion of salvation, or rescue. It includes the former in all that flows from the word: "Thou shalt love the Lord Thy God with all thy heart;" the normal result of perfect obedience to which would be the evolution from infancy of a man perfect in every particular toward God, toward man, and towards all inferior creatures and things. The religion of salvation, or rescue, necessary as it may be, especially belongs, as we fully and cheerfully grant, to the church, the home and the denominational school, not to the non-sectarian free public school. The answer to the question in hand is now ready.

Sectarian instruction then means instruction in the distinctive doctrines or usages of the various sects; or the presentation, especially of the religion of salvation or rescue, as held by each sect. Now, with homes, churches,