

what does the mere reading of a garbled selection of scripture amount to? When it is done (and often it is not done at all) reverently, and followed by prayer, it is all very well as a devotional exercise, but it amounts to very little as instruction—there must be no comment, no question and answer.

The remedies may be readily found, but some of them cannot be so easily applied. First, there should be, and there will be, if an army of earnest men and women can effect it, improvements in the line of Sunday-school work itself. A great deal has been done in recent years, but much more remains to be done. Greater attention should be paid, and in some places is paid, to the proper construction of edifices for this purpose, with ample provision for isolating classes. The story books should, for the most part, be banished from the libraries. The discipline should be improved. The teachers, I think, are fairly faithful to the extent of their own information and ability, and so far as the untoward circumstances amid which they labor will allow; but in numerous instances improvement is quite possible. Efforts should be strenuously put forth to get the efficient co-operation of the Home. Systematic memorizing of Scripture should be encouraged, not merely of Golden Texts, not perfunctorily of the memory verses connected with the lesson, but thoroughly of the literary and doctrinal gems of the Bible. Some provision should be made for securing for our young people a sufficient knowledge of the great outstanding facts of Bible history, biography and literature. And, above all, the spiritual aim of the Sabbath school, the inculcating in the young the spirit of reverence, the saving of souls from sin, should never be lost sight of. In fact, as a

matter of theory, I hold that the precious hour a week should be wholly devoted to worship and to moral and religious stimulus, the teaching of facts being largely relegated to the parents and the schools. But we are dealing with conditions and not theories, and we must do the best we can to fall in with these conditions, if we cannot change them. The Church and the home must co-operate in order to carry out these reforms; the former by providing men, money and time to carry on efficient work, attending themselves as a body, even if one of the Sabbath preaching services has to be sacrificed. "The whole Church in the Bible-school and the whole Bible-school in the Church" should be the motto of all our congregations.

But even if this happy ideal were realized it is very doubtful if matters would be completely satisfactory without the aid of our secular schools. Why should our much-vaunted system of education, "from the Kindergarten to the University," practically ignore the most interesting book of biography, the most instructive history, the noblest literature the world has ever seen? To adopt the line of argument pursued by Richard H. Dana, Jr., the well-known author of "Two Years Before the Mast," before the Supreme Court of Maine, given in an article by Dr. Turnbull in the *S.S. Times* of July 1, 1899, we say: "That our ordinary English Bible is the foundation of our common views of morality, is the basis of our common civilization and is the bond of our common language; that, apart from any opinion as to its religious teachings, every American (and Canadian) child is entitled to be instructed in this book, his acquaintance with which is essential to his understanding of very much that he hears in public address