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from the State's overstepping its province are by no means entirely avoided, especially in mixed communities; but the danger of rights being trampled on is reduced to a minimum. A period, however, is anticipated when the relations of Church and State will be adjusted more harmoniously; when a truly national system of education shall be established, and the agencies of the Church shall be so improved, and the channels for the transmission of her influence so multiplied, that she will no longer need a helping hand from the State for the performance of her work, but find in the multiplication of loving hearts a surer means of putting the Bible in the school.

II.

The State cannot thus overstep its province without inflicting wrongs and injury in many and grievous forms. This aspect of the question has been so exhaustively dealt with in the discussions to which the action of the Church courts referred to has given rise, that it seems necessary to do little more than mention a few leading points in order to the full presentation of the subject. First, It is impossible, among a people holding different religious views, for the State to assume the functions of a religious teacher without undue discrimination between them. Even the conscience clause, which is regarded as adequate to protect the rights of individuals, as associated with the assumption on the part of the civil authorities that they are competent to determine what is best for the religious interests of the community, is the means of shedding a measure of opprobrium on the views of those who