

part of the genius of Protestantism to wholly secularize any domain of life. It is certainly not part of the genius of Christianity. If our religion is not everything to us, it is only a question of time for it to be pushed out from this sphere and that, until, at last, it has no value at all. Our practical difficulty arises from the fact that many of us do not believe in substituting the particular tenets of ecclesiasticism for the universal principles of our common Christianity. The State can never properly be a propagandist of denominational idiosyncrasies, however excellent they may be in their own place; and when the smoke of controversy has disappeared. I am sanguine enough to believe that many intelligent Catholic laymen will be ready to assist any rational attempt to unify our educational system upon the broad lines of Scripture truth, leaving to each Church to emphasize its own Shibboleths at some other time and in some other way.

For the Bible is not a Protestant compendium of religion and ethics. If it is worth something to any section of the community, it is of equal value to all. Its three great lines of revelation, the revelation of the Fatherhood of God, the Brotherhood of Jesus Christ, and the presence and power of a Divine Spirit working amid the tangled affairs of earthly life, are of such a character that, to say the least of it, the facts themselves can excite no antagonism in any reasonable mind, however much it may be perplexed and irritated over dogmatic developments of them. Even though anyone finds the revelation doubtful, he will surely want to believe it if he can. A great deal of controversy exists in the present day upon Biblical questions, and we ought to receive with gratitude any competent attempts to throw light upon them. But the great purpose

of the Bible remains unaltered, however much our theories of "inspiration" may vary, or however diverse our views upon minor subjects involved in it. Looked at in any way we choose, it is a book whose educational influence is unique and unparalleled. We should expect no undue bias from Professor Huxley, and this is what that fair-minded thinker says: "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and errors; eliminate, as a sensible lay teacher will do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral grandeur and beauty. By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fill, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?"\*

No space is left to treat of the details of religious instruction in our

\*"The School Boards: What they can do and what they may do" *Critiques and Addresses*, p. 51; or *vide Contemporary Review*, -D. c., 1870.