

unable to carry the load imposed upon it. The very limited amount of time allotted to the work, to say nothing of the impossibility of securing a sufficient number of good teachers, and of enforcing proper discipline in many schools, is a sufficient barrier to obtaining anything like satisfactory results. Bible literature, history, morals and theology cannot be taught with any approach to thoroughness in a go-as-you-please half hour a week. The Sunday-school is not doing satisfactorily the work expected of it; it cannot do it alone; and, I venture to say, it cannot be made to do it alone.

III. The State should again undertake the duty of giving Biblical instruction.

Once upon a time Biblical instruction was regularly given in many of the Public schools, then called Common schools, of this province. Some of us can remember, and with gratitude, the Bible lesson in the morning and, later in the day, the drill in Bible history from the old Irish National Readers. In the national schools of several countries, notably Norway, Sweden, Holland and Great Britain, the Bible is a text book. In the Protestant schools of our sister province, Quebec, both the Bible and Bible history are taught. In regard to this matter why should Ontario be obscurantist and retrograde? It should encourage, by every means in its power, the inculcation of Bible ethics, for a state built on any other foundation is a house resting on sand, and great will be the fall of it in some not far distant day of stress. To those who object to State aid to religion we say that sectarian dogma need not enter into the question at all. Just as English and Canadian history can be taught without offensive allusions to current party politics, so can the Bible be taught without doing viol-

ence to denominational prejudices. As the President of this section, Mr. Stevenson, well expressed it in a letter to me, which I trust he will excuse my quoting: "The State should aid the teaching of Hebrew history and literature as well as Greek or Latin or French or German or English or Canadian literature and history. The State should aid the development of the moral faculty as much as or more than it does that of the intellectual faculty." The force of that argument is to me irresistible. And yet our schools are expending all their time and energy on a wide range of studies to the almost total exclusion of a subject more important than any of them. In our Public schools we are paying a good deal of attention to the science of physical health and neglecting the science of moral health. We foster a spirit of patriotism, but we pay only casual and slight attention to purity and truth and honesty and charity and generosity, without which patriotism will be but a name for an unscrupulous and debasing national selfishness. Should these things be so? Should not the State step in and adopt decisive measures to remedy the evils which threaten its own existence?

IV. The teaching of the Bible in our schools is quite practicable.

But there is a lion in the way, and, with the exception of a voice or two in the wilderness, our politicians, our educationists, our clergy even, either from timidity or indifference, have failed to face the fancied difficulty. Of late, however, there has seemed to be a real revival of interest and courage with respect to this question, and one now hardly runs the risk of being denounced as foolhardy or presumptuous or visionary in venturing to suggest that the teaching of the Bible in all the grades of our provincial system of