

latical sense, they must never consent to compromise with the principles or to co-operate in the methods of those whose real purpose is to render all education absolutely secular, under the absurd pretence that religion can be ignored and yet not denied, and that education can be simply non-religious, and yet the whole mass of human knowledge not to be rendered positively anti-theistic."

Let this secular and godless theory of education, (by godless we mean nothing more than the word says, "without God") be pushed to its legitimate issue, and then our national anthem, which is but a sublime prayer to God for the Queen, must be forbidden our children, as must our present mode of dating events, "from the birth of Christ," for if our schools have nothing to do with religion they should have nothing to do with God nor with Christ, neither with his birth nor his death.

We have no doubt that many intelligent Christians have been driven to adopt this theory of secular education from the belief that their choice lay between it and the sectarian theory of religious education that demands that the tenets, catechisms, and peculiar doctrines of some denomination must be adopted, if any religious education is at all given. But the experience of the London School Board has shown, beyond doubt or cavil, that the education of children may be *religious* and not *denominational*, thoroughly *Biblical* and not *sectarian*. If the only alternatives possible were that the schools of a nation must be either *sectarian* or *secular* then there might be some grounds for taking up the secular position; but all these grounds are completely swept away when we find, in such a mixed community as London, that education may be thoroughly Christian and yet cause offence only to fifty families; carefully minute in the details of the Christian books, and yet enlist in the study 80,000 scholars; rigid in the examination and tabulation of results, and yet find 4,000 entitled to obtain the valued prize in the June gathering at Sydenham.

When such a result is possible in such a city as London where infidels, deists, secularists, positivists, and Jews abound, we need not despair of yet seeing a similar result in the different provinces of this Dominion (save Quebec, where national education will be intensely denominational for years to come) where, according to