

munity are so far of one mind that, without causing offence, the school can be opened daily—in accordance with the recommendation of the Council of Public Instruction—with the reading of the Scriptures and prayer, there can be no question as to its desirableness. But my own early recollections of the Bible as a school book do not greatly incline me to insist on its use as a "Reader" or lesson book; especially if by so doing a barrier is to be raised against the free use of our public schools by Catholic and Protestant alike. But where there is a teacher of high principle, with the constraining love of Christ in his heart, neither school regulations nor Acts of Parliament can shut out the Bible from the school; for its precepts will be hourly on his lips, and its principles in all his actions. It is no less important to add that we may feel well assured that neither Roman Catholic nor Protestant parents have any desire that such precepts or such principles should be withheld from their children.

There need be no clashing between the functions of the Christian minister and those of the school teacher, nor between the distinct and diverse work of the Sunday and the Public School. But without trenching in the slightest degree on the functions of either, the Bible is full of delightful lessons, which the wise teacher will not fail, whether formally or informally, to turn to account.

The Christian morals taught at our Public Schools should be altogether distinct from questions of sacramental grace, of baptism; or the eucharist. Questions of grave importance on which the Churches of Christendom are at issue can find no proper place in the national school system of a free people. But is there no such apt lesson as "Consider the lilies of the field, how they grow," or that of the sparrows—now no strangers in Can-

ada—"not one of which falleth to the ground without the will of our Heavenly Father;" or the young ravens that "neither sow nor reap, neither have they storehouse nor barn; and yet God feedeth them;" There is "the rain coming down on the mown grass," "the hen gathering her chickens under her wing," the good shepherd leaving his ninety and nine to go in search of the lost sheep; and all else of moral beauty and wisdom so aptly fitted to the young mind eager for knowledge; open to all impressions; and receiving the bias, for good or evil, on which the whole future life so often depends. He must have little in him of the true teacher who cannot turn to account the parable of the wise and foolish builders; or the story of the unforgiving servant; or the buried and useless talent.

All this, if done as the man or woman possessed of the true teaching faculty well knows how to do it, instead of involving any wearisome sermonizing, will give a life and charm to the whole work of the day. Nor need he pause on the threshold of higher moral lessons. He, too, may claim as his own that of the wondrous boy, disputing with the doctors in the temple; of the child set in the midst of his disciples; or the exquisite story of the prodigal son, so tender in its touching beauty and power. These, and so much else in the lessons of the Great Teacher, lie fully within the legitimate compass of your daily work. There is the Lord's prayer, Catholic in every sense, "Thy will be done on earth as in Heaven;" "Give us day by day our daily bread;" "Forgive us as we forgive;" "Amid temptations deliver us from evil." In all this there is surely ample room for a godly national system of education, which shall trench on no denominational creed or dogmatic teaching. Let me add that a manly courage in the confession of an honest faith may, with those whom