

simply be the allowing of the use of the book for its own worth and for its value in deriving the lessons to be used in the training of an important side of the human character, the neglect of which is a danger to the state. It would not prevent the use of a St. James, a Douay, or a Revised version as each individual may please. The broad-minded teacher is not bound to any particular text-book, but teaches his subjects topically allowing his pupils to obtain the facts from any sources. The Bible would not be restored to its old place to be used as a part of recognized religious exercises in the school, but as a text-book with other text-books; thus the old objections to its use fall to the ground.

The second step is the adoption by the state board of education of a minimum course of religious study. In the absence of a state board, this could be done by the highest school authority or by the state legislature. All of the schools of the state should be required to conform to this minimum course in religion the same as in other subjects, but each individual locality would be at liberty to enlarge and extend the course according to its ability and inclination.

This course should include for the primary grades stories from the Bible; for the intermediate grades continuation of the stories with introduction to the history and literature suitable to the capacity of the pupils; and for the grammar grades Bible history and literature, with a study of the great characters of the Christian world. The moral lessons to be derived from this rich material are never to be lost sight of, but are to be practically applied wherever possible. A map of Palestine is essential for every school and should be freely used in connection with the instruction. Two full hours a week should be given to this subject. In our already over-crowded

courses this may seem difficult; but if the subject is as important as we believe it to be a place must be found for it. It will be found, however, that the material furnished in religious instruction supplements many other subjects so that the number of hours now devoted to them can be shortened without loss in general results, and, indeed, even without loss to these subjects themselves. For example, the reproduction of the stories from the Bible, supplements language; the study of Bible history and literature supplements history, literature, and reading; the study of Palestine, Paul's journeys, the spread of Christianity supplements geography. Therefore religious study can be introduced with no loss to any subject now taught, but with an immense gain to the course of study, and a vast enrichment of the fund of knowledge with which our pupils are sent out into the world.

Finally, every opportunity should be used to inform the people of the purpose of the proposed religious instructions in the schools. The people of America are jealous of their religious freedom and anything that looks like trespassing upon it is regarded with suspicion. But, if they are made to see that this is no attempt in that direction, on the contrary, that it only makes their religious rights securer in that it makes their children intelligent concerning them; if they learn that this seeks to form a sound basis of morals, and prepares the way for them and their church to introduce into the hearts and lives of their children their own peculiar tenets; in a word, if they are convinced that this movement seeks the best good of their children, they will be found, and can only be found, on the side of religious instruction in the common schools. Without the consent and active support of the parents no law can avail, and there can be