

and not those of the majority, should be embodied in the public policy of the country.

It may possibly be said, that the religious and moral lessons or exercises, which I have approved, are open to the objection of involving the principle of the union of Church and State. I do not think so. We should not make a bogey of State Churchism, in a way that would require Governments to shut out of consideration all moral distinctions. The chief objection to a State Church is the unjust bestowment of favours on those who hold one form of religious belief and worship. In a country where an overwhelming majority of the people profess the Christian faith, I do not think a recognition of those principles and moral precepts of Christianity that are held in common by all Churches can be justly regarded as State Churchism. So long as there is no selection of a sectarian religion for the people by the State—no application of public money for the teaching of the doctrines of a church creed—no interference with liberty of conscience—and no favour shown to any section of the people, because of their religious belief, there is no good ground to complain of State Churchism.

I am utterly opposed to a State Church. Yet I do not admit that opposition to State Churchism makes it the duty of a government or parliament, which represents a

Christian community, to make no distinction between the principles of Christian morals and the views of atheists, pagans and agnostics.

But I am free to confess that if such united religious teaching as seems to me desirable and proper should prove impracticable, I would rather give up all formal religious teaching in our public schools, than to accept a system of denominational schools; because I believe this would be a greater evil than the absence of direct religious teaching in the schools. I would, however, remind Christian people who volunteer to secularize our public schools, that they probably do not see how far this may carry them. The principles of Christian faith and morals are woven into our history and literature. The demand for secularizing the schools may mean a good deal more than omitting the reading of the Scriptures and prayer. Secularization may be interpreted to mean the exclusion of historic facts and essential ethical teaching from our school books, on the ground that they are Christian, and therefore sectarian. Besides, nothing is gained by secularizing the schools, so far as the Roman Catholics are concerned. Secular schools are just as objectionable to them as the so-called "Protestant Schools" of Ontario and Manitoba. What they demand is "Separate Schools," in which their religion will be taught to their children.

HAPPY NEW YEAR.

Though 'tis not the time of roses, and the weary land reposes
Underneath no golden glory and no shade of fronded palm;
Tho' the earth has lost her brightness, save for robes of snowy whiteness,
And the wild winds whistle coldly in the place of summer calm;
Yet a power divine attending, and a love supreme befriending,
Fill the heart with sunlit gladness and with summer all the time;
There's no lack of light and beauty on the path of faith and duty,
For a life to God devoted is forever in its prime.
So we cross the mystic portal, for a hand benign, immortal,
Takes our own and leads us onward to the unknown nights and days;
And an eye that never sleepeth loving vigil o'er us keepeth,
As we tread the New Year's pathway with the song of trust and praise.