

was knowingly infatuated and disloyal to the Bible, or too stupid to understand the purport and effect of the course of action of which they approved. It will be impossible to persuade the people of Ontario that they were either the one or the other. The Protestant Ministers who approved of the proposed readings are certainly as loyal to the Bible, and as jealous of its honour as the most blatant of their partisan assailants. For myself and the Christian gentlemen with whom I was associated, I fling back the clap-trap appeals and partisan misrepresentation as mean and slanderous aspersions on the character of men who were honest and intelligently endeavouring to promote a fuller knowledge of the life-giving truths of the Bible among the youth of the country.

I confess I have been surprised at the weakness and unfairness of the appeal made against the Bible selections, and the desperate efforts to make the teachers believe that they were slighted and ill-used in the matter. **If the Scriptures are to be read in the Schools at all, some selections must be made.** Only a brief portion of Scripture can be read at any one time. It will not be denied that **some portions of Scripture are better adapted to instruct and edify children and youth than others.** Somebody must make the selection. Can it be denied that selections chosen in the way these selections were made are more likely to be chosen judiciously than if the selection is left to the hurried impulse of the moment?

I am glad to learn from a recent statement of the Minister of Education that **since the issue of the Readings, the Scriptures are much more extensively read in the Schools than formerly.** This must be gratifying to every Protestant who is not warped by some perverting influence. The object sought by the Churches is evidently being accomplished. A great step forward has been achieved.

There has been a disingenuous play on the phrase "The Bible in the School," as if it meant only the Old and New Testament bound in one volume and kept within the walls of the school-house. By "The Bible in the School," I understand the **truths of the Bible read and taught in the school** as part of the daily exercises.

It would intrude too much upon your space for me to reply to the cavilling objections that have been urged in the columns of the *Mail* against these Scripture Readings. The mere statement of most of these cavillings reveals their essential weakness and unfairness. But I may be permitted to ask:—**Is the more extensive reading of the enlightening truths of Holy Scripture in our Ontario Schools something that should rouse the opposition of Protestants as if it were a calamity to be deplored?** Is the form in which the Scriptures are bound more sacred and important than the spiritual truths which enlighten the mind and purify the heart? **Does the Church of England dishonour the Bible** when she inserts in her Prayer-Book select lessons to be read in the public services? **Does the Bible Society dishonour the Bible** when it publishes parts of the Scriptures in separate volumes for reasons of economy and convenience? Were the different books of Scripture dishonoured, or robbed of their authority and spiritual power, in the time before they were all bound together in our modern form, in one volume? **Does the selection of certain Scriptural lessons by the International Sunday-School Committee, and their publication on separate fly-leaves, dishonour the Bible?** **Are the Bible truths given in these "Scripture Readings" any less the Word of God, "quick and powerful" because they are published in this form?**

I am satisfied to leave every honest man to answer these questions for himself.

In view of the facts and arguments which I have hastily named, and others which it would occupy too much space to state here, I do not hesitate to say that, **if the other grounds on which it is alleged that Protestantism is in danger in this**

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