

feel the need of the Sabbath's relief from the strain of their calling; and all these would hail with satisfaction the opportunity to do more effective work in this line than can be done under present limitations in the Sunday-school. I agree, however, with those who contend that the best work will not be done in our primary and secondary schools until the subject is given its due position in our higher halls of learning. By all means have a chair of Biblical Literature in our Provincial University, filled by an able man, but it is not necessary nor advisable to wait for the results of this to trickle down to our schools before attempting to do anything there. Let us do what we can whenever an opening is presented. Let us keep the ideal in view, but let us not miss the practicable.

6. How shall the Bible be taught?

Teachers should be allowed to teach the Bible as they would any other book, by question and answer, by comment and explanation, by having the pupils memorize certain passages, by drills and examinations. Most teachers have common sense and discretion enough to avoid an offensive treatment of controverted points in religion, and they would as seldom get into trouble by such treatment as they now do when referring to questions of party politics in teaching history. The Protestant denominations are by no means so sensitive about their little points of difference as they were not very many years ago, and I am sure they would be willing to hold them in abeyance in the schoolroom. One may even venture to hope that in time our Roman Catholic fellow-citizens will be found joining us in this study, just as they now sometimes are present at our devotional exercises. As questions of race are fast being merged in the unifying

conception of a common Canadian nationality, so may the bigotries of creed be speedily swallowed up in a recognition of the fact that all we who acknowledge God as our Father, Christ Jesus as our Elder Brother, and the Bible as a revelation of the Divine Will, are spiritually brethren. Is this too sanguine a hope? The signs of the times say nay.

7. Would there be examinations in this subject?

Not necessarily, but why not have them? If examinations are advisable in English history, why not in Hebrew history? If good in English literature, why not in Hebrew literature? There should be class examinations by the teacher, at any rate. If you wish the average pupil to acquire knowledge, he must be made to feel that he is liable to be called upon to give it out again. "Writing maketh an exact man," and written examinations are useful as a stimulus to thorough acquirement. A good deal has been said against examinations, but there are examinations and examinations. Those that encourage cram are mischievous; those that encourage rational and conscientious study are beneficial. Departmental examinations would not be an essential feature in the working out of this problem, neither need they be altogether excluded. A correspondent suggests that a statement by the Board of Trustees could be substituted for them. If this were based on a report of the standing of the pupils by the teacher, it might be accepted in lieu of an examination.

8. What modifications in the Statutes and Regulations would be necessary to effect a change?

The Confederation Act would not require amendment.

The Public Schools Act, 1896, section 7, reads: