

his character. Only thus can he cultivate others and bring out of them all that is best and most worthy. When fathers and mothers, trustees and school authorities realize this truth, when these have set up truer standards of success than the ability of a teacher to prepare pupils to pass a certain written "promotion" or "entrance" test, then our teachers will discharge their duties in this higher respect even better than they do at present. But so long as the people of Ontario insist upon a certain kind of work, so long must teachers continue to cater to this demand, to the neglect of higher things.

Here it is pertinent to examine what means are available for imparting a knowledge of the Bible. These are the Pulpit, the Sunday School, and the Public and High Schools. I do not include the family, for in the cases which are most desirable to reach, the Bible is little used, if used at all.

(1) At present the pulpit, with a few exceptions, does little to make clear the meaning of the Scriptures. Could not the forenoon service in cities, towns and places where there are two services, be devoted with much profit to doing this kind of work? A series of continuous lessons, one growing out of the other, given like lessons in school or college, in simple, direct language, would, it is believed, do much to attract the youth of the congregation. These take pleasure in learning from a man apt to teach, glowing with truth and instinct with loving kindness.

(2) Any one who knows the necessities of the case and is qualified to judge of the work of an average Sunday School—excellent in many respects as it is—knows that such are quite unequal to bear the burden placed upon

them and constituted as they are, they cannot be made to do the work required. With a half-day session, paid teachers trained for this work, and the pupils under discipline as in day-schools, a knowledge of the literature, history and ethics of the Bible might be effectively imparted. Such a scheme by gathering together the children of the various denominations, might also lend itself to religious instruction as it is understood by many of its advocates, viz., denominational instruction.

(3) The regulations for religious instruction in our Public and High Schools read as follows: "Every Public and High School shall be opened and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department of Education. The Scriptures shall be read daily and systematically. The portions used may be taken from the book of selections adopted by the Department for that purpose, or from the Bible, as the Trustees, by resolution, may direct. Trustees may also order the reading of the Bible or the authorized Scripture selections by both pupils and teachers at the opening and closing of the school, and the repeating of the Ten Commandments at least once a week. The teacher may require the pupils to commit to memory appropriate verses from the Scripture lessons." Then follow the "conscience" clause and those empowering clergymen to give religious instruction, and ending with "It is the duty of the teacher in connection with the ordinary work of the school to inculcate by precept and example, respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance, and all other virtues."