

education is quite practicable. If the people, through their representatives in the ecclesiastical, educational and political fields, unmistakably demand this reform, the supposed difficulties will be easily overcome. The only real obstacle to be surmounted is the lukewarmness toward the Bible of its nominal friends, the members and adherents of the Evangelical Churches. When this is got over, the other hindrances will vanish like mist before the morning sun.

Let us now glance at a few of the questions that may be raised, premising that the answers given, though the best that the writer has been able to arrive at, are merely expressions of individual opinion, and are intended only as suggestions:

1. What book shall be used, the whole Bible, or a book of selections?

The simplest and, on the whole, most satisfactory plan would be to have the whole Bible as a text book in the hands of both teachers and pupils. No book of selections that would be generally and continuously acceptable can be made, though it may be admitted that a book of selections, even the one we are permitted to *read* now, would be a great deal better than nothing. Most of the purposes served by a book of selections could be attained by prescribing a syllabus of Bible studies adapted to the various grades and classes in our schools. It might stimulate the general interest if these studies were in the line of the lessons that are studied in the Sunday schools. The whole Bible would thus be available for reference or other supplementary study, and no book can be obtained more conveniently or more cheaply. A summary of Jewish history might be given in the Readers, or in a separate book.

2. How shall time be found for this study?

There is force in the objection that our programmes of study are already overcrowded. Still changes are constantly being made, and these are not all in the direction of simplifying courses or lightening burdens. To find time, we may drop less important subjects, or curtail the time allotted to them.

3. When shall it be taught?

In the Protestant Public schools of Montreal twenty minutes every morning are spent in this kind of instruction; in the Board schools of London, England, the first forty minutes every day are devoted to it. In our Public and High schools, could we not spare the first fifteen or twenty minutes of the school day for this very important subject? The difficulties as regards organization would not be nearly so great as they are, for example, in providing for physical training in our secondary schools.

4. Who shall be taught?

Bible knowledge should be as widely diffused as possible. With this end in view, all the children and youth attending our educational institutions, from the kindergarten to the university, should be seriously engaged in getting it. Only those should be excused who present from parent or guardian a written declaration of conscientious objection. In the case of adult students their own declaration might be accepted.

5. Who shall teach?

There should be a conscience clause for teachers as well as for pupils, but those taking advantage of it would be the exception and not the rule. Most teachers in our Public and High schools both could and would teach the Bible with a fair degree of efficiency. Many of them are already engaged in Sunday school work; many others would be engaged in it did they not