

impossible that a minister might do the same, and yet any minister may give religious instruction with the permission of the trustees? Is it not possible to select a course of readings which would omit all passages that have been battlefields for contending sects—a course to which even Rome could offer no fair objection? The school could read through this course—the primary classes taking first the easier lessons. The books of the Bible in their order, select portions from the Psalms, the Proverbs, the Gospels and the Epistles could be committed to memory, and in the entire school course the whole of Scripture history could be mastered. A due proportion of Bible knowledge should be necessary to every promotion, even from the first book to the second. The Entrance Examination and every succeeding stage in the scholar's course, should call for at least as familiar acquaintance with the Bible as with any other text book. There should of course be a "conscience clause" in the regulations for the sake of parents who would rather their children should be biassed in favour of Atheism or Agnosticism than any kind of Sectarianism, or even our "Common Christianity"; but the children who are exempt from Bible study should be required to make at least as many extra marks on other subjects as were allotted to the papers on the Bible. In the case of teachers trained under such a system trustees could tell at a glance from their certificates whether they

were Bible scholars or not, and accept or decline their application accordingly.

Some such course would put a premium on knowledge of the Bible, would soon produce a generation of Bible scholars, would introduce the Bible into many a home where it is never read, would make the work of the Sunday school teacher and the preacher easier and far more effective, and would in time make its mark upon social and Church life, and even upon public affairs. And why should we not have such a course of Bible readings? If there is not room for The Book with all the other books, why not make room? If there are many things in the Bible beyond school children, omit them from the course, and confine it to what is within their reach, grading the lessons according to classes. If there is much on which there is difference of opinion, then either omit the passages which have become the shibboleths of sects, or let them stand and trust to the survival of the fittest. If the Roman Catholics object, let them take advantage of the "conscience clause," and let the Bible lesson be all over during the first hour of the school day, so that their children could miss the best element of their education by coming an hour later than the others. "Where there's a will there's a way," and it is to be hoped this matter will not be allowed to rest till the Bible has the place it ought to have in our School System.

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NEVER speak in a scolding, fretful manner.

He that knows himself knows others; and he that is ignorant of himself cannot write a very perfect lecture on other men's heads.—*Colton.*

BE understood in thy teaching; instruct to the measure of capacity. Precepts and rules are responsive to the child, but happy illustration winneth him.—*Tupper.*

REMEMBER that your capital is your health, your education, your liberty, your determination to brighten and improve yourself, and your power to teach others.

How is it, then? the part of men

Is part of our Eternity—

The days of yore we so deplore,

They are not dead—they are not fled,  
They live and live forever more.