

heart, and by the time a scholar reaches the top of the school, he knows by heart a number of the finest passages from the P.salms, and from the prophetic and historical books of the Old Testament and nearly all the principal discourses and parables of the New. These have become part of the stock of his mind, and he has them for life. What a course of eloquence and poetry (to call it by that name alone) is this in a school which has and can have but little eloquence and poetry! And how much do our elementary schools lose by not having such a course as part of their school programme! This, at least, one would think, might be effected and inspected in all Protestant Schools, without occasioning any 'religious difficulty.' And all who value the Bible may rest convinced that thus to know and possess the Bible is a most sure way to extend the power and efficacy of the Bible.

"There remains the question of Secular Schooling, and this is a question of which the solution is above all likely to be governed by politics, lay or religious, and, by being so governed, may do serious harm to the nation. I address myself on this point to the managers of British Schools, with many of whom I have an acquaintance of now nearly twenty years. One of the main objects for which their schools were instituted was to promote the knowledge of the Bible. That this or any other branch of instruction will be really provided for by the Sunday School, no serious educationist believes, but neither is it really provided for if it is withdrawn from inspection. Let the managers of British Schools set an example, which other managers also, if they are wise, may follow. Let them make the main outlines of Bible history, and the getting by heart a selection of the finest Psalms, the most inter-

esting passages from the historical and prophetic books of the Old Testament, and the chief parables, discourses and exhortations of the New, a part of the regular school work, to be submitted to inspection, and to be seen in its strength or weakness like any other. This could raise no jealousies, or if it still raises some, let a sacrifice be made of them for the sake of the end in view. Some will say that what we propose is but a small use to put the Bible to; yet it is that on which all higher use of the Bible is to be built, and its adoption is the only chance for saving the one elevating and inspiring element in the scanty instruction of our primary schools from being sacrificed to a politico-religious difficulty. There was no Greek School in which Homer was not read. Cannot our popular schools, with their narrow range and their jejune aliment in secular literature, do as much for the Bible as the Greek Schools did for Homer?"

*"Government Reports on Elementary Schools," by Matthew Arnold. pp. 150-1-2, 296-7.*

The State has undertaken the duty of educating the child. In self-defence the State must see that his moral education is attended to. Education without moral training is not worthy of the name. It has already produced the new intellectual type of murder for insurance money and many other such like things. These modern crimes could not be committed by what we call uneducated men. The nation has had to pay dearly for the "education" of these men. And it is the duty of the profession to tell the nation what it so much concerns them to know.

Thinking of these things, the writer was confronted by this question. Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible,