

PUBLIC OPINION.

THEY ENJOY THE BIBLE LESSON.—One hears so much about "godless Board schools" that it may be as well to make clear what is actually done in London Board schools. The Board's rule ordains that "in the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children." In "such explanations and instruction" the provisions of the Education Act of 1870 are to "be strictly observed both in letter and spirit," and no attempt is to be made "to attach children to any particular denomination." Furthermore the "explanations and instruction" are to be given only by the "responsible teachers of the school," and pupil-teachers are expressly excluded. A syllabus of the parts of the Bible to be studied is drawn up by a committee of which that pillar of orthodoxy, the Rev. J. J. Coxhead, is the present chairman. School opens at nine o'clock; the roll is immediately called, and then, after such religious observances as the teacher thinks fit, the Bible lesson begins, continuing till twenty minutes to ten. There is an annual examination, when hundred of prizes given by Mr. Francis Peek and the Religious Tract Society are competed for, and the Board's own inspector may come down at any time and thoroughly investigate both the methods and the results of the teaching. The religious instruction in the Board schools is as reverent, and we believe that it is more thorough and more practical than the religious instruction in Church schools, as the latter lays so much stress upon the words of creeds, catechisms, and formularies that it must often be almost meaningless to

children. The children in the Board's schools enjoy the Bible lesson; the teachers value it because they appreciate the opportunity it gives them of inculcating right principles, and because they know that dogmas cannot be made intelligible, and do not affect the life; the parents are satisfied, and the difficulty is to find out who is dissatisfied except Mr. Coxhead and Mr. Riley, and the good people whom they have frightened.—*The Journal of Education*.

BEYOND THE REACH OF SCIENCE.—High as a man is placed above the créatures around him, there is a higher and more exalted position within his view: and the ways are infinite in which he occupies his thoughts, the fears or hopes, or expectations of a future life. I believe that the truth of the future cannot be brought to his knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect of the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. I am content to bear the reproach. Yet even in earthly matters, I believe that the invisible things of him from the creation of the world are clearly seen, being understood by the things that