

Board schools, where what has been called a "residuum" of Christianity is taught. I am not prepared to condemn this *via media* altogether. I do not deny that there is so wide an agreement among the Churches on certain fundamental doctrines of the Christian faith that, with good will on the part of teachers, most valuable results may be attained. But I fear the drift is, and must be, towards purely secular education. Nor do I believe in the solution which points to religious instruction separate both in time and place, and conducted by the Churches. Here and there it may answer for a time. But the drift will have its way. Parents are often careless and indifferent. A trade union of masters is claiming the right to believe or disbelieve exactly as they please, and may easily become what they evidently hope to be—masters not only of the children but of the parents and of the public. All these influences, together with the usurpation of time by the high demands of modern ideas on secular instruction, will tend more and more to leave religion—nowhere.

Financially it seems to me to be the height of folly to discourage the greatest of all agencies—zeal for religious truth—in persuading men to support efficient voluntary schools in which they take an earnest interest. I should be prepared to deal equally with all voluntary societies and all Churches in paying them for their work as tested by such methods as may be deemed best. I heartily sympathise with Roman Catholics in demanding the same reward for the same work which is freely given to secular or it may be to irreligious schools. I have long thought that the restrictions placed on their education in Ireland have been the only remaining grievance in that country; and I am rather ashamed of the Protestantism which fears the effects of the

emblems of our Lord's Passion exhibited on the walls of schools. Nor am I afraid in England of the silly fanaticism brought to light by Dr. Rigg in a catechism composed by a gentleman of the name of Gace. If Dr. Rigg thinks that this sort of thing can spread widely in the face of an open Bible, and in times when the laity are likely to take an increasing part in the government of their Church, I hope and believe he is too nervous. But in any case the field of contest with such opinions lies outside the walls of Parliament or of any Government department. Voluntary schools are the best, and, indeed, the only hope of combining good secular education with religious knowledge; and I agree with Dr. Parker in wishing to have "careful instruction by qualified teachers in distinctive Christian doctrine and morality." But as we—the State—cannot pick and choose what is "distinctive" and also true, we must be content to leave that to the various branches of the Christian Church and to deal with them all equally as our best and, indeed, our only agents in that great work.—*The School Guardian*.

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In those moments when Christ is most real to me . . . I am surest that the dead are not lost, that those whom this Christ in whom I trust has taken, He is keeping.—*Philips Brooks*.

We talk about men's reaching through Nature up to Nature's God. It is nothing to the way in which they may reach through manhood up to manhood's God, and learn the divine love by the human.

There is no royal road, and he that is not prepared to live for his work, and to be at it from week's end to week's end, will certainly fail.—*Marcus Dods*.