

made great advances; even heathen and idolatrous nations have not been behind in affording an impetus to scholastic attainments; while, in a moral point of view, education, in every age, has been surrounded by a host of difficulties and opponents. And though society has the experience of the history of the world—a history of humanity—for its guide, still a vast portion of mankind insist, even to the present day, upon a merely intellectual education. Turn to the countries of antiquity, whose intellectual greatness and moral weakness have caused their very existence, like the morning dew, to be wiped away.

What became of Jerusalem, the capital of the Israelitish nation, after she forsook the teachings of the *moral law*, and mixed with and subscribed to the worship of the idolatrous nations—her enemies—with which she was surrounded? Where is Tyre, that great mart of nations? Where is Chaldea, with its capital, Babylon? Where is Athens, the capital of the Grecian empire?—where, as a late writer says, “vast sums of money were collected by forcible contributions, and laid out in ministering to the amusements of the people: the services provided, games and spectacles and theatrical entertainments, in which troops of singers and dancers displayed their musical skill and performed their evolutions.” Where is Rome, the once mistress of the world? And where is that “exceeding great city, Nineveh?—the capital of the Assyrian empire, which was three days journey”—or 60 miles in circumference,—and which had “more than six score thousand persons (120,000) that could not discern between their right hand and their left hand.” In fact, where are all the great places of ancient times, whose inhabitants revelled in luxurious impiety, despotism, and almost every species of moral ignorance? And if we turn to many of the countries of note of the present day, and ask wherein does that weakness and imbecility lie, which continues to cause so much bloodshed and so many wars and internal broils and revolutions? the answer will invariably be found in the want of moral and intellectual education, which, when combined, is power indeed.

It is not the morality of Greece and Rome, or any of the once benighted and now almost extinct countries of antiquity; nor yet the morality of the lifeless

and tottering nations of the present day,—it is not the morality of those chiefs and sepoy of India, whose unparalleled acts of bloodshed and murder have so horrified society: but is the morality of the Bible, and that alone, that must pervade our schools and public institutions. In advocating this view of the subject of moral education, we do not mean that any one particular creed or code of peculiar doctrines shall be forced upon the children, or even taught, who may not desire it; nor do we believe that a system of proselytizing should be allowed in the public schools and literary institutions of the country. What we hold to be right is, let the Bible be read in the parish schools, without note or comment, by all children whose parents or guardians do not forbid it.—The parents who forbid, or even do not inculcate the use of the scriptures among their offspring, must be ignorant indeed of their only safeguard against depravity. And as to the doctrine frequently urged, that, because children sometimes laugh or cry with the Bible in hand—profaneing, as some say, its sacred character,—its use should be abandoned entirely; we cannot see any force in this view of the subject: but, on the contrary, we admit that the scriptures should be used with reverence and veneration to its Divine author, and it is the duty of parents and teachers to inculcate a solemn regard for the doctrines of the Bible among those under their charge; still, because their efforts may sometimes partially fail to secure this result, it will not do to abandon this only sure path to prosperity and happiness. Because the morality of the Bible has even been opposed, spurned, and scoffed at, and its votaries shamefully and cruelly put to death by an unbelieving and infidel world, it is no reason that its moral precepts should be discarded from our institutions of education. The idea is too preposterous to be entertained for a moment by an enlightened people: a people who can safely say that all the light and liberty they possess has been gained by a diffusion of the spirit of Christianity breathed forth on every page of the bible.

Knowledge is not virtue, nor does it always lead to good morals: but it is certainly far more favorable to an advanced state of morals than ignorance; and yet we seem to think that all that is necessary to the education of the young