

put into the hand of its pupils *the lamp of wisdom*, as well as the key of knowledge. It is the business of right education—the education that upholds order—not only to teach what is true, but also to teach what is *right*; to give the pupil not only the best *means*, but also the best *ends* of activity. There must be, in other words, in all true and complete education, an appeal to the whole man—to the Moral nature as well as to the Intellectual; to Conscience, as well as to the Understanding.

This, and nothing else, is what we mean by a *religious* education in contradistinction from a sectarian education on the one hand, and a purely secular education on the other.

"It is a long subject," says Dr. Duff, advocating religion in education, "and I fear to trespass on your patience; but I should like to put it briefly before you in this light. It is a question with which I have been familiar all my life and have seen both sides of it in theory and practice from every possible point of view. There are those who advocate a purely secular education, while others with ourselves maintain that religion should be considered an integral part of it. For defending this opinion we are called sectarian, illiberal, and bigoted. Such accusations I pass by with silent contempt. They are not merely contemptible in themselves, but utterly devoid of all ground and reason. Our opponents boast themselves to be philosophers. Take the argument, then, on that ground, and what is education—an educating or bringing forth of the latent faculties, powers, susceptibilities of the human soul, and guiding these to the objects for which they are designed. And what are these capacities and powers? What do your metaphysicians say on this? With whatever difference of phraseology, they all concur in this, that there are two great departments—the Intellectual powers of which are memory, imagination, reasoning; and the Moral powers comprising conscience, the desires, emotions, joy, hope, love—all the impulses which lead to human action. Would the secular educationalist have us to deal with only the former of these—with only half the faculties of the human soul? Such a system would be but a pitifully meagre demi-system—which might serve if a man were but as a beast of burden to be trained for useful manual toil—a mere machine or piece of auto-

matic ingenuity—as if the soul's immortality were a lie, and heaven and hell the wildest fancies created or conceived by the poetic Muse. Oh! if man were destined but to strut his little hour upon this stage, and then drop into non-existence, it might be sufficient to present him with that which is suited to the interests of time alone. But when reason and elevation point to us his high and immortal destiny, it must be alike anomalous and insane to bestow upon him only this barren education of the intellect, and then cast him adrift on the uncertainties and speculations of life. But more than this, I contend that even the intellectual powers cannot be rightly developed without a contemporaneous culture of the moral faculties. Sin, as a great fact, has intruded into the world and disturbed the harmonies of our nature. And so long as our desires, emotions, and passions are impure and uncontrolled by the highest influences of divine truth that can be brought to bear on them, the intellectual faculties are blighted, their powers are paralysed, and their utmost results will prove but the blasted fruitage of an imperfect harvest. A purely secular education, and that alone, for a human soul, would be but to swell the ocean with a drop, to marry immortality with death, and fill infinity with an unsubstantial shade. (Cheers.) And therefore it is that I have ever striven to associate religious and secular instruction together with reference to the whole completed circle of that completed truth with which we have to deal; and it has been my maxim that whenever, however, and by whomsoever Christian truth is sacrificed on the altar of human expediency, there I beheld the supreme interests of man lie bleeding at the base. (Cheers.)

WHAT RELIGION IS TO BE TAUGHT?

We are fully aware that readers who may have travelled in harmony with us up to the point are prepared now to ask the question, "In what sense do we here understand religion? And on what basis of doctrine and books is the religion to be taught in our public schools to rest? Which confession of Faith is to be used in the schools? Which creed? Which Catechism? We reply, that "The Bible, and the Bible alone, should be the religion of our Public Schools." The best thing in the world to make a child grow up with pure blood, strong limbs, deep lungs,