

## OVER-EDUCATION.

It is not by any means a new thing to hear it urged that there is a possibility of over-educating a community, and of in this way inflicting upon it a very great, if not an irreparable injury. In some quarters of our own country this is the talk which at present is somewhat current. We are, it seems, establishing too many High Schools, holding out too many inducements to our boys to take a course at some university, and thus making everything but intellectual and genteel occupations unpopular, and drawing off the supply necessary to recruit the ranks of labour and handicraft to such an extent that there threatens at no distant day to be a dearth of workers and an extravagant over supply of those who, as the phrase goes, wish to earn their bread without throwing off their coats. The danger is still, it is added, in the future, but, at the present rate at which things are going, we are assured that this threatened calamity will be upon us before very long. Already young men are forsaking the farm and the workshop under the persuasion that they were intended for something better. A number of educated and semi-educated, as well as demi-semi-educated boys and girls turned out by our High Schools are every year on the increase. To such all the details of farm-life and manual labour look mean and unattractive. Instead of this education enabling them to take up such work with increased intelligence, and consequently with increased success, it is driving them from it altogether and crowding them into occupations already far more than fully supplied, and for success in which they are very often by no means suited. In view of all this, which we must acknowledge has only too much truth in it, it is very naturally asked if a plan which has such results can be anything like a wise one. It is even hinted as more than questionable if the State, as such, has any business to meddle with secondary education at all, or to spend any part of the public funds on such work. Primary education may be the legitimate business of the public authorities, but why, it is asked, should a very limited number of boys and girls be taught either the higher mathematics, or the ancient or modern languages, or any of such kindred subjects at the public expense, any more than that another class should be taught shoemaking, or have their apprentice fees paid by the State, in order that in due time they may appear as full-fledged lawyers, doctors, and civil engineers, to say nothing of clergymen, bank clerks, and dry goods merchants. If parents, it is urged, wish their children to have such education, let them pay for it themselves, and let not the State spend the public money in turning those who would make excellent farmers and most intelligent and successful mechanics into intolerable prigs, and in very many cases into failures as deplorable as they are manifest.

We have little doubt that those who urge such objections go too far, and more or less unconsciously magnify the evil which they so strongly condemn. At the same time, there is something in it which may well be calmly and earnestly considered. That the State ought to charge itself with the work of higher education, or that that work will be done in this way with greater economy and efficiency than by private effort is not so self-evident as many are inclined to imagine. Nor is the duty so plain. No doubt Macaulay has told us that the power which has the right to hang is bound to educate. But this, like some others of the pompously oracular sayings of that brilliant essayist, will be found on examination to be little better than nonsense. Carried out to its legitimate issue, such a principle would end in the establishment of a paternal government which was bound to do everything for those under its authority because it "could hang" any of them who in one way or other might be led to break the law. "Teach them to read, because otherwise they won't know what the laws are, and consequently may sin through ignorance." Well, if such an argument has the shadow of soundness about it, will it not follow that the State must give everyone some handicraft, lest he or she become idle, improvident, and consequently vicious? Does not every Christian besides acknowledge that religion is the best of all possible instrumentalities for making people moral, law-abiding, industrious, and honourable? But does it therefore follow that the State, as such, must take the public money and with it teach this religion because, without it, many are likely to become criminal? If

so, then the State or Cæsar, or whatever one likes to call the civil authority of the country, must sit in judgment upon what is the true phase of Christianity and what is the false, and must act accordingly. Not only so, but, in that case, that same authority will be bound to teach what it believes to be the true, and to put down by force (which, by the way, is its only weapon) what it has settled to be false. Yes; and there are a good many other things which in that case Cæsar not only may, but must, set his face against. It would be too absurd to ask if we in Canada are prepared for any such return to the "beggarly elements" of a paternal government of this kind, from which to a good extent we have been happily emancipated. And yet it would be difficult to show that there would be anything more unreasonable in such a return than in Government taking upon itself the whole care and expense of the higher education of a small section of the community, very well able to pay for it itself if it wishes, and very much more likely in that case to make it a living, effectual, and practically expansive thing than it too often is under the cramping, confining influence of official red-tapeism and mechanical routine. Of course the mere suggestion of such things will be regarded with affected horror by many who think themselves the special friends of popular intelligence and culture, but in the presence of much that is going on around us, and in view of a good deal of what is said to be taught in not a few of our educational institutions, and of some other things which are still more notoriously not taught, we may have to go back and discuss anew the somewhat hacknied, yet still all important, question, as to the proper parties with whom the obligation to educate properly lies, and how those whose special and evident duty this educating work may be shown to be, can most fully and most effectually discharge its sacred and most important behests.

## ACKNOWLEDGMENTS.

MR. EDITOR.—I beg leave to acknowledge through your columns, the receipt of seven dollars from the Claremont Sabbath-school, per Mr. J. S. Harvie, for the Brunell Church building fund. Also from "Presbyterian," Mitchell, the sum of ten dollars for the Bracebridge manse fund. With many thanks to these kind friends for their assistance in advancing the work in this portion of the field.

Bracebridge, Oct. 12, 1882.

A. FINDLAY.

## GOSPEL WORK.

## REMINISCENCES OF MR. MOODY'S WORK IN LONDON.

Very many have said that Mr. Moody's work "has passed away like smoke," and that it is "all excitement." Some who speak thus "wish to have it so," and others are ignorant of what the work was, and only make their statements as they heard them made by others. It will not be out of place if I tell something of what I then saw with my own eyes. A young man, living in the west end of London, was converted at one of the meetings. Before 800 young men, he got up and said that he had "found the Lord." Shortly after his conversion, I went to dine with him to meet some of his friends. Nine gathered round that dinner table; only two of the dinner company—myself and another—had known anything of Christ for more than three months. Seven out of the nine were new converts. Two or three of them were young barristers, and all were young men of similar position. After dinner, our host said, "We must read of the Bible," and every man brought out his Bible from his pocket, and we sat for two hours searching the Word with the deepest interest. Seven years have passed away since that gathering, and each one is still known to me, and each one has lived a life of devotion to Christ. Three have renounced their calling for that of the ministry. Another, who was a young man of fortune, living the life of a spendthrift, losing sometimes £50 or £60 in an evening at cards, is working as a lay evangelist in a parish near London, and the others are known as devoted Christians in the metropolis. To have been the means of leading that one group to Jesus was worth the voyage from America to England.

Another case came under my notice on the last Sunday that Mr. Moody was at Agricultural Hall. I went down directly after my own evening service, and found that I was just in time for the after-meeting. Going up into the immense room set apart for this

purpose, a gentleman came up to me and said, "Oh, Mr. Head, please come and speak to my friend." I did not know who it was that spoke to me, but I followed him. He led me to a spot where stood a man of perhaps twenty-five years of age. He was evidently under deep emotion. He had listened to Mr. Moody's address, and felt that he was lost. Taking out my Bible, I pointed to passages of God's Word that tell of present pardon. Then we three knelt together to pray that light might break into this man's soul, and that he might accept Jesus then and there as his Saviour. As soon as I had finished praying than this man broke forth into praise and thanksgiving. He saw it all, and his tears were changed into tears of joy. Turning after a while to the gentleman who first spoke to me, I asked how he knew me. He said, "I was at the communion at your church last Sunday, for the first time since I was a youth. I strayed into the Haymarket last week to hear Mr. Moody and got a blessing. I met my friend, who has come up from Newcastle, and persuaded him to come here, and now he has found the Lord. Two days afterward, I went to my friend's house, and there met his mother and sister, who had been praying for him for years, and his Newcastle friend. There we had prayer and praise together. My friend entered into a state of great doubt and darkness afterward, but the gentleman from Newcastle went back, took his stand as a decided Christian, and ever since has laboured in every good work among the men of the large glass-blowing factory of which he is the owner."

I may not venture further on the space granted to me in our magazine. I have said enough to show that the work which God does through Messrs. Moody and Saukey is lasting and true. I look forward, without fear, to see very many such cases of conversion in Plymouth as those recorded above. "According to your faith be it unto you." Let us expect great things, and God will give us more than either we desire or deserve. Believe me to remain your faithful friend and pastor, GEORGE F. HEAD, *Charles' Church Magazine*.

## MR. MOODY'S GLASGOW CONVERTS.

If any are sceptical as to the practical results of Mr. Moody's evangelical work, a visit to one of those interesting young converts' meetings, held in the Christian Institute on Monday evenings, ought to dispel their doubts. It is not often, perhaps, that one has the opportunity of seeing so many young men and women, boys and girls, gathered together for a similar purpose. The express design of the meetings is to select passages of Scripture bearing upon a certain subject, and to extract from these all that may be desirable toward the strengthening and upholding of disciples, whether young or old. At the meeting last week about five hundred were assembled. Mr. J. Campbell White presided, and was supported on the platform by five or six other Glasgow gentlemen. The subject, "Faith," although perhaps more discourses have been founded upon it than upon any other in the Bible, seems to be inexhaustible. After a few introductory sentences by the chairman, the meeting was opened for the reading of verses on faith. For upward of three quarters of an hour one after another throughout the audience started up, read a verse, and again disappeared. To this proceeding an occasional remark by a gentleman on the platform, or the singing of a hymn, formed a pleasing variety. To enable all present to carry home the substance of the meeting, faith was shortly summed up in three words, Assent, Consent, and Leaning. After the conclusion, all who had any difficulties or doubts were invited to wait for an after-meeting.—*Christian Leader*.

We are pleased to learn that the congregation of London Township and Proof Line Road, in the vicinity of London, have resolved to give Mr. Ball, Knox Church, Guelph, a unanimous call to be their pastor.

THE Rev. J. A. Murray, St. Andrew's Church, London, referred on Sunday week, to the dispute now pending, with regard to the adoption, or non-adoption, of instrumental music in the church. He said a vote would be taken, and, if the result were a decided majority for or against, the wish of the majority would be regarded, and if the vote authorize the introduction of an organ into the church, those voting nay would not be asked to assist in paying for the instrument.