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FOR THE PROVINCE OF NOVA SCOTIA.

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EDUCATIONAL.

1.—THEORY OF EDUCATION.

MORAL EDUCATION—THE PRINCIPLES AND PRECEPTS OF THE BIBLE MUST NOT ONLY BE EXPLAINED. BUT REDUCED TO PRACTICE.

In our discussion of this important subject, we have shown that the Bible should not only be used, but explained. We expatiated at considerable length on this latter point,—showing, first, the necessity of some explanation being given if the conscience is to be enlightened and directed, and, then, the sort of explanation, that the great end of moral education may be accomplished. But all this instruction and intellectual training is but preparatory, is to be regarded in no other light than as a mean leading to an end, even the reducing to practice the principles and precepts of the Bible in the every day intercourse between teacher and taught, between scholar and scholar. We may succeed, by the analyses of terms and of clauses, or by the pictorial representation of certain passages, to exhibit clearly and forcibly, a thought to the understandings of the young, or to inscribe it vividly upon their tender hearts,

but all this will prove of little or no avail, unless it impel to action, unless it control and regulate conduct. We would not undervalue the benefit of sound knowledge; still less when it is communicated in a way calculated to expand and strengthen some of our intellectual powers. But we do depreciate it when it is made an end, an intellectual regale, without any ulterior object or aim—a mere speculation floating in the brain,—without being attended with any practical results.—Much as we value knowledge, or the due cultivation of the intellectual powers, it is only when the one or the other of these is directed to its legitimate purpose, or to the furtherance of those great ends for which the Creator intended, that they are possessed of real intrinsic worth, of lasting benefit.—To secure all this, conscience must be enlightened, quickened and rendered increasingly sensitive. For this purpose, it must not only be brought into direct and immediate contact with the Bible, its only infallible guide, by directory and support, but it must be daily and hourly exercised. When conscience, enlightened and controlled by this standard, gives forth its dictate, whether in the way of requirement or prohibition, it must be implicitly obeyed—obeyed not once or twice, but aye and until the habit of obedience in that particular thing is secured. The being convinced of a certain thing being right, or the doing of it occasionally, or by fits and starts, will not effectuate or bring about the formation of the habit, it must be regularly and steadily persevered in; it must be