

## GODLESS EDUCATION.

THE following letter was recently addressed to the Mayor of Liverpool, as a protest against the Liverpool University College, by the Rev. James Kelly, Incumbent of St. George's, Liverpool, a very pronounced Evangelical:—

MR. MAYOR,—I have to acknowledge the compliment of your invitation to meet "the representatives of collegiate education in Liverpool." Suffer me to say, that I am constrained by principle to withhold my humble attendance on the occasion, inasmuch as in the chief institution concerned, knowledge is unnaturally and sacrilegiously divorced from Him Who is its supreme object, "In Whom, by Whom, and for Whom, all things were created, and in Whom they consist or stand together." (Col. i. 16).

"I AM THE LIGHT OF THE WORLD," said this glorious One when an earth—the incarnate Son of God. But to this the practical reply of Liverpool's University College is:

"Thou shall not enlighten us. We will walk in sparks of our own kindling. Among our philosophies we will, indeed, teach what the law of gravitation is, and how inexorably it acts, crushing all rebellion against it. But of Thee, the great LAW-GIVER, and of Thy holy love to the children of men, nothing shall be taught within these walls."

Accordingly, to provide for this determined exclusion of the religious element from every department of the College, its Charter recites:

"No student, professor, teacher, or other officer or person connected with the College shall be required to make any declaration as to his religious opinions, or to submit to any test whatsoever thereof; and no gift or endowment for theological or religious purposes, or having a theological condition attached thereto, shall be accepted on behalf of the College."

Of course, it is only a corollary from this, that, if amongst professors be found at any time, a man really believing—i.e., according to the etymology of the word,—*living* by the grand truth that knowledge centres in and radiates from his Divine Lord, "the Alpha and Omega," "the Beginning and the Ending," "the First and the Last," "the Beginning of the Creation of God," such professor in exercising his office must stifle his loyal conviction and not act upon it, and thus, forsooth, by way of its not being liberal to impose a disability on men for their conscientious opinions, as though it were not a matter of conscience with the true disciple of Christ to connect all knowledge with Him.

For Christian men, then, by our "University College," to pander to the divorce of science from religion argues a deplorable delusion.

Moreover, it is remarkable that, in our Lord's last discourse with His disciples, speaking of the office of the Holy Spirit under this dispensation, He lays the illimitable contents of creation—even "all things that the Father hath," i.e. the whole material and providential universe, under tribute to the edification of the Church through the knowledge of Himself.

How impious, then, in the light of this solemn utterance, is the enterprise of Christian men to separate the teaching of any branch of science from God and His Son Christ.

Oh! for one of the days of our Hugh M'Neile, that faithful watchman on our walls, who, at such a crisis as this, would have sounded the tocsin and roused the Protestants of Liverpool to defeat the unhallowed project! For I am old enough to remember, how with God's help when after the passing of the Municipal Reform Bill, the Town Council essayed to deprive the poor children in the Corporation Schools of a free and open Bible during school hours, that valiant man of God prevailed to counteract the mischief by stirring up our Christian men at once to start new schools; and by their success the Corporation was moved to return to the former regime, so that good came out of the evil, in that nearly one hundred per cent. was added to the number of children that then in the combined schools came under Scriptural instruction. I remember also how, referring to this very incident, in his farewell address to the clergy of the diocese, our departed brother used these prescient words, "The attempt then made in Liverpool is likely to be repeated on a larger scale." Alas! On what a scale we see now in our godless University College of Liverpool.

Pray, Mr. Mayor, excuse the length of my letter. I ask your assent to my sending a copy to the papers.—I am, Mr. Mayor, your faithful servant in Christ,

JAMES KELLY.

The writer of the above noble protest, belongs to the old evangelical school which has just lost its distinguished chief,—the late Vicar of Islington.

In no one point is the spiritual decadence of this party, its decline from its own high standards, more markedly shown than in the support it gives to godless educational Colleges, such as Mr. Kelly so vigorously denounces. Verily the fine gold of Christian principle has indeed become dim when Christ's people can accept a system of education which utterly ignores "The Great Teacher."

## THE LATE PREBENDARY WILSON.

ALTHOUGH Daniel Wilson, (late) Vicar of Islington, has been a prominent member of the Evangelical school and its most distinguished ornament for a generation, we venture to say that a far wider fame, a nobler remembrance will be his, for in all that made his name honourable and his ministry a power, he was the common property of the Catholic Church of England. His party prejudices, his limitations of sympathy, are buried in the grave with all else tending to and capable of corruption, but his sainted memory will be ever precious to Churchmen, while the Church honours saintliness or reveres spiritual zeal. The closing words of his funeral sermon we adopt and say: "Believing that we are in thorough sympathy with thee, and the blessed ones whom thou hast joined, when we say, 'unto Him that loved—that loves us and

washed us from our sins in His own blood, to Him be glory and dominion for ever,' we only add:—

Until we meet again before His throne,  
Clothed in the spotless robe He gives His own;  
Until we know, even as we are known,  
Fare thee well.

We condense the following from the Record: Daniel Wilson, vicar of Islington and Rural Dean, and Prebendary of Chiswick in St. Paul's Cathedral, who entered into rest early on the 14th, was the eldest son of the Right Rev. Daniel Wilson, late Lord Bishop of Calcutta and Metropolitan of India. He was born at Oxford in November, 1805, when his father was Tutor and Vice-Principal of St. Edmund's Hall. In 1823 young Daniel, then in his eighteenth year, went up to Wadham College, where his career was uneventful. He graduated in 1827, was ordained deacon on the 21st of December, 1828.

In 1829 he was admitted into priest's orders, and proceeded to his Master's degree at Oxford. In the same year he was presented to the rectory of Worton, and this was followed by a most happy marriage. Three years later he was inducted to the living of Islington. Mr. Wilson's fifty-four years' incumbency at Islington has been singularly uneventful so far as the outside world is concerned. His life was one of the simple routine of a parochial clergyman. He did his work quietly and well. Week in, week out, he was constant in his devotion to the Master's cause. In addition to services in the Church on Sundays and great festival days, there was morning prayer on Wednesdays and Fridays. There was also on the Sunday an early administration of the Holy Communion at eight o'clock. The multifarious agencies that were at work within the parish showed indeed that Bishop Wilson desired to spend and be spent amongst his people. Like father, like son; and when the son in 1832 succeeded to the living he right loyally carried out the initiatory steps of his father. He inherited from his revered father much force of character, though intellectually inferior to him, was nevertheless an able minister of the New Testament, and with much zeal and practical sagacity he discharged the onerous responsibilities that rested upon him. He was very ably seconded in all he undertook by a loving and devoted wife, and in endeavouring to depict the life of Mr. Wilson at Islington, it would be impossible to overlook the enormous influence she exercised by her life and work on the whole parish. She was indeed a helpmeet for her husband in the true sense of the word. Gifted with singular excellence—spiritual, intellectual, educational—she fulfilled with pre-eminent fidelity the life-work which the Lord gave her to do. Her death, early in 1863, was a great blow to her husband and an irreparable loss to the parish.

During his vicariate some forty churches have been erected and are now filled by faithful men of God. His name, of course, will ever be associated with the Evangelical party in the Church of England. It was his great ambition to tread in the steps of his honoured father, and never to swerve a hair's breadth