

## Education.

WE do not intend to enter upon this most important subject at length in the present number. But we wish to call the attention of our readers to two voices which have lately reached us, one from England, and the other from the United States.

The British Legislaturo has rejected Lord John Russell's Education Bill, the effect of which would have been the establishment of a school system, resembling, in many particulars, that which we have imported from the United States. But Lord John Russell did not venture such an experiment upon the patience of the people of England, as to recommend the establishment of schools, such as we have among ourselves, from which religion should be excluded altogether. He deceived himself, or tried to deceive the people, by the delusion, that by having the Bible read in schools, he would retain the substance of religion. In the United States the confession has been loud and general, that the reading of the Bible, where it is carried into effect, amounts to little or nothing. We have known one or two Common School teachers, under whom the children might derive benefit from the reading of the Bible; we know scores under whom it could only be mischievous. Mr. Gladstone, in a noble speech, a fit companion to Mr. Henley's of last year, thus exposes this specious snare:—

“But, now, as to the question of religious instruction. My hon. friend who has just sat down has calmed his apprehensions on that head, because he says that he finds the Holy Scriptures foremost in the resolutions. The question, however, is not whether the Holy Scriptures are in the foreground of the resolutions, but whether they would not very soon fall into the background of the system. It is not the ‘intention’ of the framer of the resolutions, or of ourselves, which can give a religious character to this education. I confess I am afraid that if we adopt provisions like these, in connection with other provisions which tend to extinguish voluntary exertions, we might expose the Holy Scriptures to much needless irreverence—we might see a formal and perfunctory discharge of the duty of reading the Holy Scriptures in schools to escape a difficulty—we might see them again employed as the mere vehicle of the formal and technical rudiments of instruction to young children; but I wish to avoid these issues, and I am fearful of adopting measures which, abandoning every other principle of doctrine and instruction to the discretion of

the ratepayers, say that the Holy Scriptures shall each day be read in these schools.”

The second voice to which we call attention comes from the Diocesan Convention of New Jersey, lately assembled in the city of Newark. In the United States the Common School System is not, as it is with us, an experiment. It has been long in operation, and generations have grown up under its influence. There are features in it peculiarly adapted to a Republican form of government, and it has been made the subject of glowing panegyric by some of the ablest and most eloquent of their statesmen. Yet what say the clergy and lay representatives of the Diocese of New Jersey, in solemn convention assembled? We hang our heads with shame, when we compare the vacillation and indecision of our late Synod with the spirit of Christian courage and determination which is breathed in every line of the following preamble and resolutions:—

Whereas, man is a religious as well as an intellectual being; has a conscience and sensibilities, on the right training of which depend the happiness of individuals and the welfare of society, infinitely more than on the highest intellectual attainments:

And, Whereas, this education of the heart and conscience should, during the season of childhood, receive the same *daily* attention as the cultivation of the intellect—a truth declared by our Heavenly Father Himself, who says, “These words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up:”

And, Whereas, there can scarcely be a more favourable sphere for instilling Divine Truth, “here a little and there a little,” and for giving a happy and lasting direction to the young, than in the school-room, and on the school-ground, in that association with equals, in which the most intense feelings are enlisted:

And, Whereas, it was the conviction of both the early Christians and the Reformers, and was expressed by the framers of our National Constitution, as follows: that “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools should be for ever encouraged;” and was thus expressed by the Father of our Country:—“Reason and experience both forbid us to expect, that national morality can prevail in the exclusion of religious principle,” and “there is no security for property, for reputation, and for life, if the sense of religious obligation desert the