

The Church Times.

"Evangelical Unity--Apostolic Order."

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NO. 12.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING	EVENING
Mar. 23	Sund. Lent.	Gen. 43	John 8
24	Mon.	Judges 14	10 th Judg. 16
25	Tue.	10 th Judg. 16	3 rd Tim. 1
26	Wed.	10 th Judg. 16	11 th Judg. 16
27	Thurs.	10 th Judg. 16	11 th Judg. 16
28	Friday	10 th Judg. 16	11 th Judg. 16
29	Sat.	10 th Judg. 16	11 th Judg. 16
30	Sund.	10 th Judg. 16	11 th Judg. 16

Poetry.

ST. MATT. XIII.

O Thou that sow'st the precious seed,
In my heart's garden, make it speed,
And root out every hurtful weed
That stops its growth.
O! give me all the strength I need
To conquer sloth.

Shall disappointments sad and drear,
Or sight of other's sins make scar
And dead my heart, or dull my ear
To Thy command?
Dear Lord, forbid: give me to hear
And understand.

If storms of tribulation rise,
And hide all heaven from my eyes—
Clouding its pure and peaceful skies—
Pour in thy balm:
Command the waves as they arise,
And give a calm.

O! let no worldly pleasures kill
Thy seed divine, nor riches fill
My soul with cares, and mar my will
To run my race;
But let Thy holy dew distil
In drops of grace.

Vouchsafe me daily some increase,
To fit my soul for her release;
Nor let the precious growth e'er cease
Till thou hast told
Of fruits of faith, and love, and peace
A hundred fold.

When'er my eyes are seal'd in sleep,
And I can then no vigil keep,
Let angels guard me from the deep
Designs and snares
Of ghostly foes who then may seek
To sow the tares.

And when the awful trumpet's sound
Shall summon angel reapers round
To gather the harvest from the ground—
O grant me then,
That in Thy garner I be found.
Amen! Amen!
—Old Church Porch.

Religious Miscellany.

MANCHESTER EDUCATION.

There was a large meeting at Manchester, at the Free-trade Hall, on Friday, to inaugurate, as it were, the new Manchester Education Bill, based on the compromise effected between various sections of educationists through Sir John Pakington. Resolutions were passed declaring the necessity of further progress being made in education, and supporting the plan proposed. The chief speakers were—Sir J. K. Shuttleworth, Sir J. Pakington, and Mr. W. Entwistle. The latter explained the objects of the new bill.

Sir J. K. Shuttleworth congratulated the meeting on the prominent position taken by Sir J. Pakington, to which he had been invited by Mr. Cobden, and the union of these two statesmen on the subject he thought a matter of great significance. There were, he said, in the country already 4,000 certificated, and 10,300 pupil teachers, 40 training colleges, sending out annually 1,000 teachers. To meet this expansion the capitation grant to rural districts had been determined upon by the Privy Council at his advice, led by the discussions of the Manchester and Salford Committee. Its application and effect Sir Kaye Shuttleworth proceeded to explain.

The fourth resolution was as follows:—

That although, in the opinion of this meeting, it would be unjust to administer any local rate, in aid of the schools built by voluntary effort, to interfere with the management, discipline, instruction, or inspection of such schools, otherwise than to secure

the specific objects of such aid, yet it would be equally unjust to disregard the conscientious feelings of parents in respect to the religious education of their children, or of the ratepayers in respect to their paying for forms of religion to which they object; therefore this meeting considers that the only requirement pertaining to instruction which, as a condition of receiving such local aid, ought to be demanded, is a prescribed amount of secular instruction, and that the religious instruction ought to be left to be superadded, or otherwise, at the discretion of the school managers, but that no child ought to be compelled to learn a distinctive religious formulary to which his parents conscientiously object.

This was supported by a speech from Sir John Pakington, dealing with the "religious difficulty," and defending the secular party having its headquarters at Manchester:—

"While on the one hand all the religious denominations had insisted upon their children having the blessings of religious education, others, equally anxious to disseminate those blessings, felt that so impossible was it to reconcile the denominations, and to bring them into co-operation for the training of their children in the same schools, that it would be better to banish religious teaching from the schools altogether, and to establish schools upon a secular system. And what was the secular system? It had already been remarked that it had been greatly misunderstood, and such was undoubtedly the case. An impression prevailed in the country that the secular party was opposed to giving religious instruction to the youth of England. Was there such a party in existence? (Cries of "No, no.") He believed there was not. If there was a party that would deprive the youth of the country of that first and greatest point of instruction, and that believed it was possible to train really good men and good citizens without impressing upon the youthful mind the all importance of religion, with that party he had no sympathy—with it he could have no connection—and with it he would have no united action. ("Hear, hear," and applause.) But this was not the character of the secular party. If he rightly understood the meaning and objects of that party, what they said was this—"We value religious instruction as much as the advocates of a religious system, but we contend that for such teaching the school is not the place, and the schoolmaster is not the man." The difference, then, between the so-called secular and religious parties was not so much one of principle, as of time, manner, and place. (Cheers.) Previous to his visit to Manchester, in November, he received a communication from that distinguished man to whom reference had already been made—he meant Mr. Cobden—suggesting to him, as he would have an opportunity of communicating with the leading members of both the educational bodies in this city, to undertake the task of putting an end to the unhappy differences, and finding a common ground upon which all might unite. When he proposed a conference, in consequence of what was suggested by Mr. Cobden, some three or four gentlemen were deputed from each side. On the day after he delivered his address, they met in conference; and he was not going too far when he said that this great difficulty, which had puzzled and perplexed England for years, and which, again and again, had been pronounced to be insuperable, was solved by seven or eight gentlemen in a discussion that did not occupy two hours. (Applause.) The ground they had taken was founded upon the principle of religious freedom. The basis they had adopted was as simple as possible. It was that hereafter the conductors of every school should teach religion as they thought right; that there should be no interference with the teaching of religion according to their belief, save only the indispensable requirement that no man's conscience should be violated, but that the most perfect respect should be had for the religious scruples of every parent whose child or children might attend the school. He believed in his conscience that the plan which by the bill they were about to recommend to the adoption of the Legislature was one which every friend of education—the most rigid secularist, and the most religious and conscientious clergyman—might conscientiously and cordially adopt. But he might perhaps be allowed to give a word of counsel to each side of the now united party. To his secular friends he would say that if they trusted to the Sunday-school and to home teaching for the religious instruction of the school children, his belief was that in the one they were trusting to what was not sufficient, and that if they trusted to home teaching they must be thinking rather of the homes to which they themselves belonged than of those comfortless and too often wretched homes from which the children of the humbler classes come to school. To the other side he would say that their religious teaching would be utterly thrown away—that they would be sowing seed in an unproductive soil—unless the secular teaching of the school of England was raised to a higher standard than it had yet attained. ("Hear, hear," and applause.)

The right hon. speaker, after paying a high tribute to Mr. Cobden's exertions in the great cause on behalf of which they were then assembled, and referring to many political questions on which it had been his fate in public life to differ with that gentleman, went on to say that he could see no reason why he should not co-operate with those who were opposed to him in public life, when they would meet upon this one great question, which ought not to be the subject of party difference; and while he saw no reason against it, he saw this strong obvious reason in its favour, that whether they looked to the effect in Parliament or in the country, the moral effect must and would be great of seeing men of opposite parties in public life casting aside party catchwords and party entanglements, and consenting to act together for a great object which all parties deemed important in its relation to the welfare and well-being of the people. (Cheers.) It was therefore animated by those reasons that they went about to introduce a bill the history and objects of which had been explained. It was incomplete, he admitted; permissive, not compulsory; local, and not general; but in the present state of public feeling, the part of wise politicians was to gain what they could, and if the measure was not extensive they must remember that the principles it involved were all-important. Let them once have those principles upon the statute-book, and he predicted that it could not, would not, be long before the operation of them should be extended over the whole country. What are those principles? Did the people of Manchester value religious freedom? Then let them support the system under which every school should be free to choose that religion which the conductors thought right and under which no man's conscience should be violated. Did they value the principle of local self-government? Then let them support a measure which would confer the administration of local funds upon a local body, and would resist the centralising tendency of administering a gigantic fund by an administrative department of the State. (Great cheering.)

A correspondent of the *London Guardian* makes the following remarks on the last meeting of Convocation:—

CONVOCAATION AND THE LAITY.

"The last meeting of Convocation has made several points much clearer than they were before.

"1st. Convocation has established itself; it cannot be put down, or anything else substituted for it.

"2ndly. All agree that, in some way or other, the laity ought to be consulted.

"3rdly. There is an equal consent that they cannot in any way be made members of the Convocation.

"4thly. The curious and interesting debate in the Upper House on the best mode of obtaining counsel from the province of York, on the subject of missions, shows that somehow or other York must be combined with Canterbury.

"Canon Wordsworth's suggestion of consulting the laity in diocesan Synod is most valuable, but it is a step only; its advantages will be mainly local, and Parliament will be unable to gather the wishes of the laity from the discordant resolutions of diocesan Synods. Their collective wishes can only be satisfactorily expressed by their deputies in one assembly for England.

"Dr. M'Caul was right when he said that we