

according to which they should act"—men who have not studied the constitution they have sworn to defend, and who are not qualified to take a comprehensive view on any one question which they are called to decide? To expect any good from such men as senators, is surely to look for grapes in thistles! And farther, is it too much to require *moral worth* in connection with intellectual ability? Ought not the senator to be a man of unimpeachable veracity, of unspotted integrity, of a pure life, else how can we repose confidence in him, and what can prevent the leprosy of his example, rendered more pernicious by his elevated station, from contaminating the commonwealth? But on this point we cannot enlarge. Such men will be chosen only by a virtuous and enlightened constituency.

This suggests to us another very important element in national well-being—a general and effective system of mental and religious education. We join these two because their union is essential to individual and national well-being. Those infected with the prevailing mania of the day, cry out for the divorce of the education of the school, and the education of the sanctuary; but God has joined them together, and only in their union are they prolific of good. Were we, indeed, to define education as it is vulgarly limited, so as to comprehend nothing more than the ability to read, and write, and cypher, in the degree necessary to transact the affairs of the humblest life, its essential connection with religion might not be very apparent. But the truth is that these acquirements are rather means that prepare for education than the thing itself. For of what utility can it be for a youth to possess the ability to read, if he never exert it, or exert it only in useless, or corrupting, or seditious publications. Thus abused, the youth had been better without the power, whether we regard him as a moral being, or as a member of the community. The proper end of all popular education, is to furnish the mind with correct principles, to qualify it for the discharge of personal and social obligations, to open up such sources of enjoyment as may refine and elevate the soul, to form it to a taste for the exalted pleasures of devotion, and to prepare it for its immortal destiny. Any system of education that proposes other ends than this, or that stops short of these ends, is a miserable cheat, both in respect to the individual and the community, and will, within half a century, prove itself a source of bitter disappointment. What! is not the whole community deeply interested in the moral training of the young? Is not public order, and national character, based upon the *religious principles* in which they are brought up? And can any system of national education be worthy of the name in which these are not provided for? How often does the fact painfully obtrude itself upon our observation, that the young man who has passed through a course of intellectual training, however complete, but whose religious culture has been totally neglected, is only the more sharpened for the practice of mischief and dishonesty. His conscience—he has none: it

has never been developed. Truth and falsehood, honor and shame, public virtue and public venality, are with him objects of choice or rejection, just as chance or interest may determine. His soul, spiritually dead and debased, is incapable of the finer and loftier emotions of a religious being. This is the mistreated class that furnishes the cunning swindler in trade, the noisy brawler at the hustings, the ready made-tool of the demagogue and anarchist: and yet such a character is the necessary result of an education in which the culture of the heart has formed no element. Oh! let it never be forgotten, at least by a Christian community, that the intellectual training of the young ought never to be separated from their religious training; that it is far more important to all the ends for which education is desirable, that the moral powers should be developed early, than that the intellectual should; that nothing has a greater influence on the happiness of the young and the well-being of society, than the early imbuing the rising generation with the fear of God, the love of truth, reverence of parents, cheerful obedience to authority, with a conscience so enlightened and tender, as to be a guide to good, and a guardian from evil. These results cannot be secured but by a system of Christian and scriptural education. These means are ordained of God, and none but these will be blessed—none but these will ever prove effectual. The school, if it shall prove the seminary of virtue, must stand within the shadow of the temple. The world as it was, and is, does not present one instance of a successful system of general education in which the school has been removed from this shade. In this colony the separation has been attempted, and the failure has been at least as conspicuous as the folly.

But while this religious training should commence with the earliest to which the youthful mind is subjected, and should therefore be incorporated with the common school system, let the Christian statesmen not overlook that higher culture which, by the express appointment of God, ought to be provided for those of mature age, and which if not provided, the most disastrous consequences to the peace and well-being of society will speedily ensue. Morality, the only sure basis of public order, cannot grow out of an irreligious heart; and religion cannot grow but in the way of divine appointment. The maintenance and diffusion of religion then—the religious culture of the moral nature of all the subjects of the commonwealth, becomes a question connected not with their eternal interests alone, but even with the whole temporal well-being of society. Educate, in this higher sense, the people, and you form them to a reverence of the laws, to habits of industry and temperance, to a care of the public weal; you diminish the causes of litigation, and abate the expense of judicial establishments; you prevent the waste of the public resources in the erection of buildings for restraint and punishment, the multiplication of which in every part of the land, creates so heavy a burden on every ignorant and demoralized community. The intelligence and religious habits of a people are better safe-guards, by

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