

in the Gospel, labouring steadily, however, at the same time, as far as circumstances would admit, to establish schools, in which Religious and Common education should go hand in hand.

The importance which all Popish orders attach to securing implicit obedience to the lessons of the Church, has led the Jesuits to trust much more to their power of forming the youthful mind in the school, and shaping it to their purpose from the first, than to their power of afterwards bending it to their will by the eloquence of the pulpit. Apart altogether from the opinions we hold as to the nature of the system which they teach, we do not believe that any community could be trained up to the fulness of the stature of perfect men in Christ Jesus by any such close system of teaching as that adopted by the Jesuits, in which the school is made the vestibule of the confessional, and the schoolmaster hands over his pupils to the spiritual Director. God is the sun of the soul, and the principles of life and growth, with which He has endowed it, must be allowed to expand under the open light of His countenance in the wide universe of Truth through which His Spirit bloweth where it listeth. But, though a system of mental surveillance may be carried to an extent that will prove injurious either in the school or in the Church by teachers with the best intentions inculcating the very best of lessons, yet that the mind be without knowledge is not good; and knowledge cannot be successfully communicated unless those, who are invested with the character of teachers, exercise a careful oversight over the minds of their scholars. If a man be a Christian, he will be a Christian everywhere, and ought to act like a Christian in all things. If a father feels he ought to be a Christian in the family, ought he not also to feel that he should appear as a Christian in the character of the school which he provides for the education of his children, and in the person of the teacher into whose hands he commits them for instruction? In every Christian community Christianity ought to be a visibly presiding element in all seminaries for the education of youth. We may get the show of this without the substance; nevertheless, where there is no form, there can be no material; we cannot have the substance without the show.

The Reformers in Scotland were zealous and indefatigable preachers of the Scriptures; nor were their labours as preachers crowned with a small measure of success; yet they thought their work could not be more than half done, if they were not seconded by the zealous co-operation of the teacher in the school. They secured this co-operation, and the result was as striking as any thing which the history of education can furnish. In no great length of time nearly the whole people became thoroughly and

intelligently Protestant, Presbyterian and Calvinistic. Some may doubt the beneficial character of these mental results; but no one will dispute the strong testimony they bear to the power of education in forming the human mind. Another effect followed, the benefit of which no Protestant Christian will dispute; the whole people became familiar with every portion of the Word of God.

But under the system there was much more good than this produced. There was much sincere, well informed Christian piety, and examples of steady, consistent Christian conduct more uniformly distributed throughout every part of society than we have ever observed under any other circumstances. There was much more than a formal respect for ordinances, and an intimate acquaintance with the theology of Calvinism in the religion of Scotland. We recollect once hearing a Methodist remark, we seldom hear of conversions in Scotland. It struck us as true, for we seldom did. But we recollected that in every court and close in towns and in every little knot of houses in the country, with which we had become acquainted, there were to be found some who in the estimation of all were Christians indeed and in truth. No one perhaps knew or ever thought of enquiring how or when they became Christians. But, though the seed had sprung up silently in the midst of them, no one knew how, there was no doubt whatever either about the character or genuineness of the fruits it was bearing. If we did not hear of conversions, we did hear, and that everywhere, of Christians, and the difference between them and not only the more thoughtless of their neighbours, but the most formally correct in all outward duties, if the warm breath of simple piety were wanting. In this weary world nothing comes so refreshing over our memory as our boyish recollections of these Christians of the neighbourhood. They were not merely respected; it is not too much to say, they were general favourites. Except the very worst characters most people have no dislike to a little conversation on serious subjects now and then, if they have confidence in the sincerity and kindly intention of those with whom they converse. From the circumstance we have noted, that these Christians had grown up in their circle towards the fulness of the stature of perfect men in Christ Jesus in a somewhat imperceptible manner, and had not reached it at a single step, their characters were thoroughly appreciated, and their very feelings are all well known. If they pressed their hearers hard, a sly allusion to some shortcoming of their own helped to trim the balance between the reprover and the reproved, and seemed to knit both together in more cordial kindness. The Christian seemed to feel well this is true, I had forgotten my own weakness, and must both

think better and hope better of you, I have stood where you stand, and you may yet stand higher, far higher than I do now. The party, who had reminded him of his fault seemed to feel, now this was not well done of me. If the good man has erred, he has repented, and so ought I, rather than thus to turn away the edge of just reproof by recalling the memory of his past offences.

But this condition of society was undergoing a great change in our early days. About the commencement of the breaking-out of the French Revolution infidel principles began to tell on the educational institutions of Scotland. In most schools in towns the Bible ceased to be used as a class-book. The Catechism was not taught. No blessing was invoked by the teacher on his labours; no thanksgiving offered to God for any measure of success. There was nothing to lead the children to think that their education at school had any connexion whatever with Christ or His Religion. If any one will look into the school collections about thirty, or forty years ago, and especially to those portions marked as Moral and Religious pieces, he will find that neither Morality nor Religion is taught in them on the peculiar principles of Christianity. It is not the love of Christ which is to constrain us in the performance of our duties, nor faith in Christ which is to sustain our confidence in God, and give us a sure hope of eternal life. How far those who taught Moral and Intellectual Philosophy from the chairs of our universities felt themselves bound to speak according to the Scriptures is well enough known. From some who affected to respect Christianity it received this acknowledgement avowedly, as the Religious creed of a respectable portion of society, not at all as a Revelation from God. The effects of this separation of education from Christianity are to be seen in the modes of thought which came to prevail, and which are now leading Christians to consider by what means Christianity can again be made to pre- side over the whole education of the land.

## EXTRACTS.

### IRISH CHURCH MISSIONS.—CONVERTS FROM ROMANISM.

A special meeting of the Society for Missions to the Roman Catholics of Ireland, in connection with the Established Church, was held in Exeter Hall on Tuesday, the Duke of Manchester in the chair. The area of the large hall was densely crowded on the occasion, chiefly by ladies. The principal speakers were the Rev. A. B. C. Dallas, the Rev. John Greig, of Trinity Church, Dublin, and the Rev. Dr. McNeile, of Liverpool. The two former speakers detailed the results of their observations on a tour they had made to the Society's Mission in Connemara, first in the course of last summer, and again a few weeks ago, from which it appeared that in that district, and especially around Clifden, whole villages have left the communion of the Church of Rome, and have joined the Establishment. It further appeared