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CHRISTIAN MORALITY IN OUR SCHOOLS.

It will be generally admitted that it is important to have our children instructed in Christian morals. The regulations at present in force under the School Law *provide* for giving instruction in Christian morals, for reading the Bible as a class-book, and for the visits of ministers of all denominations with the privilege of using the school-room after school hours. Thus the law itself acknowledges the importance and duty of instructing our children in Christian morality. Indeed, some have gone as far as to say that inasmuch as the above provision is made, and the giving of Scripture lessons is left with the trustees of each section, the teachers and the ministers, there is no room for complaint, for all is done that can fairly be asked in that direction.

Practically, we all know that little or nothing is being done. The reasons are very evident. *First*: There are so many studies that it seems impossible to add another to the already heavy burden without cruelly oppressing the pupil. *Second*: Instruction in Christian morals does *not count* in an examination; it will not *shew* the results; and teachers are not such fools as to waste their time in teaching anything that will not count or shew. *Third*: The permission accorded to ministers to use the school-room after school hours is a mockery. It may read nicely and sound religiously; it is impracticable. Every one that knows anything about teaching will regard it as the height of absurdity to ask children to stay after four o'clock, when, wearied with the day's labour, they expect their relaxation and play. Besides, no minister could possibly visit all the schools which the children of his charge attend, and give them religious instruction after school hours. Neither is to do so a duty obligatory on a minister either by the law of the land or his ordination engagements; nor has the School Law attached any salary to the discharge of such function. *If instruction in religion and Christian morals is to be given at all in connection with our schools, it must be done in school hours and by the teachers, and it must be made to count in the examinations.* Now, just here we are met with a host of objections. For example, we are told there is no time for such lessons. We answer, make time. The fear of God and the love and practice of righteousness are by far the highest wisdom—the most necessary knowledge. Rather drop grammar and arithmetic than religion and morality. Again, "our teachers cannot be trusted to teach religion and morals." Answer: To say so is a libel on our teachers. There is no class of the community, as a whole, more to be trusted; and if to teach religion and morals were their duty, they would do so conscientiously. Also, to say that you entrust your child to the care of a man or woman, as teachers, in whose religious and moral character you have no confidence, is to confess that