

speaks not thus to young men. But when party interests have to be advocated the Spirit of God must stand aside.

### THE BIBLE IN SCHOOLS; OR SECULAR AND CHRISTIAN EDUCATION.

[COMMUNICATED.]

IN nothing is the change which has passed over society more marked than in the character, aims and objects of education. Time was when to purify the heart, and humanize the affections, to elevate the understanding, and dignify the manners, to impress love towards God, and good will towards men, were considered true and worthy aims in all who had the care of the young, and were essential characteristics in all educational enterprises. The varieties of modern thought, and especially the religious tendencies of the present age, exhibit extraordinary mental vigor and activity. The closer study of the human constitution, physical and psychological, the victories achieved by modern science, inspiring an idea that every difficulty in nature may, ere long, be mastered by the progress of invention and discovery, if not fatal to the highest intellectual development, is unquestionably inimical to the cultivation of the affections and the purification of the heart. In the United States the system of secular education, which, while it trains the mind for the business of life, leaves the heart altogether uncultivated and unsanctified, has been adopted, not as best calculated to meet the demands of a true civilization, but as the only system possible in view of the many and sad divisions of the Christian world.

Sir Archibald Allison, in one of his masterly essays, speaks as follows of the ruinous consequences of a secular education:—"The utmost efforts have for a quarter of a century been made in the various countries to extend the blessings of education to the labouring classes, but not only has no diminution, in consequence, been perceptible in the amount of crime, and the turbulence of mankind, but the effect has been just the reverse; they have both signally and alarmingly increased. Education has been made a matter of State policy in Prussia, and every child is, by compulsion of government, sent to school, and yet serious crime is about fourteen times as prevalent, in proportion to the population, in Prussia as it is in France, where about two-thirds of the whole inhabitants can neither read nor write. In France itself it appears that the amount of crime in all the 83 departments is, with one single exception, in proportion to the amount of instruction received. The criminal returns of Great Britain and Ireland for the last twenty years demonstrate that the educated criminals are to the uneducated as 2 to 1. In Scotland the educated criminals are about four times the uneducated, and what is more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of the educated ones is yearly increasing.

These facts, to all persons capable of yielding assent to evidence in opposition of prejudice, completely settles the question. Experience has now abundantly verified the melancholy truth so often enforced in Scripture—so constantly forgotten by mankind—that intellectual cultivation has no effect in arresting the sources of evil in the human heart."

The same decided testimony is borne by thoughtful observers in the United States. Governor Clifford, of Massachusetts, in a letter written some

years ago to a friend uses the following remarkable language:—

"I have a general impression, derived from a long familiarity with the prosecution of crime, both as District Attorney and Attorney General, that the merely intellectual education of our schools in the absence of that moral culture and discipline, which, in my judgement, ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime; indeed, without this sanctifying element I am by no means certain that the mere cultivation of the intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister, through its agency, to his sensual and corrupt desires. I can safely say as a general inference drawn from my own somewhat extensive observation of crime and criminals, that as flagrant cases and as depraved characters have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and in some instances of the higher institutions of learning as could be found by the most diligent investigation among the convicts of Norfolk Island or of Botany Bay.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

GENERAL BOARD OF MISSIONS.—We intend to publish, in our next issue, the by-laws adopted by the Board of Management at its meeting in Montreal on 28th ult. The meeting occupied three days, and was in every way full of encouragement with reference to the future missionary work of the Church of Canada. The board is to meet three times a year, in March, September and November. The September meeting is always to be held at Montreal. The accounts are to be closed on 30th June each year, and the Treasurer was instructed to furnish to each Bishop a supplementary statement of receipts of expenditures up to the 30th of April of each year, to be submitted to the several Diocesan Synods. A great amount of labour was imposed upon the general society. The board expressed its unanimous opinion that this work required the whole time of the secretary, but it was decided for the present to accept such services as the general secretary could render without salary, and without requiring his whole time. The secretary was authorized to visit any diocese in the ecclesiastical Province where his services might be required to further the object of the general board of missions. Two appeals are to be issued every year by the board, to be followed by offerings—at Epiphany, for Foreign Missions; on the Sunday after Ascension, for Domestic Missions. Independent of these appeals, the board signified its first general meeting by issuing a general declaration or manifesto, which, with the sanction of the Bishops, has been read in the churches of this Province. On Sunday next the special Epiphany appeal will be made in all our churches for Foreign Missions. The proceedings of the board were closed by a missionary meeting on Friday evening, Nov. 30th. The speakers were Bishops of Ontario and Huron, Rev. W. F. Campbell, general secretary, and Mr. A. H. Campbell, of this city. The delegates from Toronto diocese were, Rev. J. D. Cayley and Canon Dumoulin, and Hon. G. W. Allan and Mr. A. H. Campbell. The next meeting will be at Kingston.

##### ONTARIO.

SEASONABLE GIFT.—The members of St. Paul's Church, Fredericksburg, have presented their pastor, Rev. R. S. Forneri, with a handsome and valuable fur coat.

MASERLY MISSION.—Bright and hearty services at all the stations in this mission, at which divine service was held, ushered in the new ecclesiastical year. The Rev. Wm. Wright, parish priest of Newboro', kindly changing for the Sunday with the missionary-in-charge. The offertory came to \$3.86.

At evensong at St. Stephen's Church, Bathurst, Miss Butler, of Perth, kindly presided at the organ, which tended greatly to make the service what it was, a most enjoyable one. The subject of "Missions" was ably handled by Rev. Mr. Wright, who made many friends during his short sojourn among us. The Rev. C. E. S. Radcliffe acknowledges with many thanks the following subscriptions for month ending November:—Mr. Jas. Hicks, Perth, \$10; Mr. Robt. Hughes, on account, \$10; a lady friend, \$5; the Rev. R. S. Radcliffe, Penetanguishene, \$5; Mr. Wm. Hughes, S. Sherbrooke, on account, \$5; Mr. John Hughes, do., \$5; Mr. Charles Strong, \$5; Mr. H. J. Strong, \$5; Mr. Robt. Hughes, Bathurst, \$3.00; Mrs. H. C. Gwyn, Dundas, \$2; Mrs. John Hughes, \$2; Miss Strong, \$1; Rev. R. T. W. Webb, Luther, \$1; Mr. E. Niblett, Dunnville, \$1; Mr. Stewart, Perth, \$1; Mr. Thos. Hicks, \$1; Mr. Hart, Perth, \$1.—*Laus Deo.*

HILLIER AND WELLINGTON.—On Sunday, the 25th ult., the Rev. Reginald H. Starr preached in all three churches of this parish in behalf of the Trinity College Supplemental Endowment Fund. Though the amount collected by him was small, only \$45, owing to the difficulties in which the parish has been plunged for so long, and to the existence of a heavy debt on the parish church, his visit had a very good effect, and may produce more fruit yet. On the second Sunday in Advent the Bishop of Ontario held two Confirmations in the parish, 11 a.m. in Christ Church, Hillier, at 7 p.m. in St. Andrew's, Wellington. In all twenty-seven candidates were confirmed, thirteen males and fourteen females. The Bishop's addresses were listened to with great interest by congregations who crowded the churches to the door. At the parish church there were fifty-nine communicants. The collection at the two churches amounted to \$12, \$7.20 of which was sent to the clerical secretary as the amount required from the parish towards the rent of the episcopal residence. The debt on the Wellington church, \$88.00, will, it is hoped, be paid off by Christmas, and then the debt on the Hillier church, \$700, will be attacked. The "Canadian Missionary" is about to be localized here as a parish magazine, commencing with January.

##### TORONTO.

BARRIE.—Saturday the 9th being the 77th anniversary of the Rev. Canon Morgan's birthday, the ladies, members of the congregation of Trinity Church, assembled on the evening of that day at the Parsonage, and presented the rev. gentleman with a handsome fur great coat, cap and gloves, and a buffalo robe, and his estimable wife with a handsome jacket, and both with a golden bouquet containing \$25. The presents were accompanied by the following address, which was read by Mrs. Lally: The Rev. E. Morgan, Rector, Trinity Church, Barrie. Rev. and Dear Sir,—This being the eve of the anniversary of your birthday, and the winter, with its usual accompaniment of frost and snow, now fast approaching, has suggested to us, the ladies of your congregation in Barrie, the propriety of asking your kind acceptance of a fur coat, cap, mitts, a buffalo robe, and "golden bouquet," as a slight token of our great regard and friendship for you as a neighbor, the deep respect and affection we ever entertain for you as our pastor and Spiritual guide, and our hearty appreciation of your valuable services for a long period of years. We also beg Mrs. Morgan's acceptance of a warm coat for the winter. Trusting that you will be pleased to receive this mark of our affection and esteem in the same spirit in which it is tendered, and with earnest prayer to our Heavenly Father that He will be pleased to spare you and your amiable partner for many years to come, we remain, rev. and dear sir, ever yours faithfully. Signed on behalf of the ladies of the congregation of Trinity Church, Barrie, Helen Ardagh, Amie Lally, Amy Laura Bird, Sarah Creswicke, Emma Burton, Emma Way. The Rev. Canon Morgan made the following reply: To the Ladies of the Congregation of Trinity Church, Barrie, My Dear Friends,—I accept most gratefully, and with the same spirit of affection with which it is offered, the handsome and valuable present you have just made me. I do not, however, need such an evidence of your regard and affection; a residence of more than twenty-eight years among you has afforded me many opportunities of realizing this; similar instances to the present of your liberality I cannot forget, when I was the assistant minister of this parish. Your estimate of my services are far beyond their desert; I have often thought that I might do more. I cannot join fully in your wish and prayer that my life may be prolonged for many years. At my time of life, closing to-morrow my 77th year, and with lameness added thereto, I cannot hope to be as active as in days gone by. "The spirit is willing, but the flesh (literally) is weak." I shall, however, with help from Him who alone can give strength, continue to labor in His services, "which is perfect freedom," until He shall