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FOR THE PROVINCE OF NOVA SCOTIA.

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## EDUCATIONAL.

### 1.—THEORY OF EDUCATION.

#### MORAL EDUCATION—WHAT USE SHOULD BE MADE OF THE BIBLE IN SCHOOLS.

In our last article on Moral Education, we showed that natural conscience is not a sufficient guide, that the light we derive from Nature and Providence, however valuable as an auxiliary, in certain circumstances, is equally incompetent, and that the Bible forms its only infallible illuminator and director, alike in the regulation of conduct and in the formation of character. If we are to have a sound moral education in our schools, the Bible, the whole Bible, the Bible free and unfettered by any stipulations or conditions, must be used.—It is just as essential, in moral education, to base our procedure on the only unalterable standard of morals—the Word of God, as it is to base our secular lessons in Astronomy or Mechanics on a Newton or a James Watt—and our physical exercises, on the principle of military obedience, promptitude and precision.

We return to our theme and proceed to show the use that

ought to be made of the Bible in schools, that the moral education of the young may be most extensively promoted.

And, first of all, we remark, *that the Bible ought to be used in the devotional exercises of the school.* That the Bible ought to be used in every formal act of devotion, whether of a more public or private character, is a position which no professing Christian will for a moment dispute. The grand and important question here is, whether in such exercises it ought to be accompanied with any analysis of its terms, or with any explanation of its meaning; and if so, of what nature. That, on such occasions, it ought to be accompanied with some exposition of its import, or with some enforcement of its lessons, in order that it may further the great end of the moral education of the young, we have not the slightest hesitation in affirming. We would not undervalue the simple reading of the Scriptures in school, neither would we restrain the agency of the Divine Spirit in rendering that reading profitable, or efficacious for the accomplishment of those purposes for which the Scriptures were given. But the real question here is, Have we done, in this exercise, all it behoves us, as instruments, with the view of promoting the moral education of the young? We say *as instruments*, for it is God alone that can move and influence the heart, so that the obedience of those on whom he thus operates shall not be a mere formal, external, lifeless obedience, but sincere and cordial and cheerful, proceeding from the highest motives, and with the most single-