

ON  
"EDUCATION;"

Secular and Religious.

A SERMON

PREACHED IN THE CHAPEL OF TRINITY COLLEGE SCHOOL, PORT HOPE,  
ON SPEECH DAY, JULY 18, 1872.

BY THE REV. VINCENT CLEMENTI, B. A.,

INCUMBENT OF NORTH DOURO.

"Among all classes of society, a proper Education is the only permanent source of good conduct; and it is now pretty generally understood, that national prosperity and happiness depend, more than on any other cause, on the diffusion of instruction among all orders of the people."

*The proceeds of the sale of this Sermon will be added to the fund now being raised for the purpose of erecting a new Chapel.*

PETERBOROUGH:

PRINTED BY ROBERT ROMAINE, MARKET BLOCK.

1872.

“The lip



**THIS**  
from his  
wisest m  
which, o  
regard i  
knowled  
lar. An  
to claim  
shall en  
both kin  
dressing  
lishment  
—the kr  
tivation  
classical,  
my you

There  
ered the

## ON EDUCATION.

“The lips of knowledge are a precious jewel.”—PROV. xx. 15.

THIS metaphoric apothegm, penned by him who, from his rare endowments, has been justly styled the wisest man who ever breathed the breath of life, is one which, on the present occasion, I may be permitted to regard in a two-fold sense, as referring to religious knowledge and to the knowledge which is termed secular. And for the brief period during which I venture to claim your considerate attention, this morning, I shall endeavour to set before you the advantages of both kinds of knowledge, commencing—as I am addressing principally the pupils of a scholastic establishment—with the latter, though the less important,—the knowledge which springs from the diligent cultivation of those advantages in the prosecution of classical, mathematical, and other studies which you, my young brethren, so eminently enjoy.

There is no one who has at all intelligently considered the subject who will refuse assent to the proposi-  
al



tion that in almost all the various walks of life such "knowledge" is, if not essential, eminently advantageous. In all the learned professions, as they are called, a certain standard of acquaintance with such "knowledge" is absolutely necessary, and the larger the acquirement the greater, in all human probability, will be the measure of ultimate success.

Now in order to compass such "knowledge," I need scarcely say—for the youngest boy who hears me must be cognizant of the fact, even if he fails adequately to appreciate its importance—a diligent use of the means placed at his disposal is above all things indispensable. There is no "royal road to learning." The untold wealth of the Lydian king of old, who, entertaining habitually at his Court the most erudite men of his nation, failed to derive any valuable instruction from converse with them, trusting too implicitly in his vaunted opulence,—such wealth, I say, could never purchase exemption from the common lot. Labour, either physical or mental, has been ordained by Almighty God ever since the expulsion of Adam and Eve from Paradise, to be a necessary condition for the attainment of success in life.

Even heathen authors recognized and promulgated this truth. You are most of you, doubtless, familiar with the Epistle of Horace to Lucius Piso and his sons. The Poet therein reminds them that labour,—constant, persevering, unremitting labour—is essential

to the p

Night  
cuted :

writing

cies of

and in

Apostl

style, t

cating

and di

It was

athlete

And

be the

old in

ward, t

ourselv

ors or

the mo

diligen

requisi

petitio

And

gards

attend



to the perfecting of any work :

*"Nocturna versate manu, versate diurna."*

Night and day, he says, should their studies be prosecuted : and although he is then treating on the Art of writing Poetry, his counsel is applicable to every species of mental acquirement. And again he says,— and in this illustration he is followed by the great Apostle Paul, who refers frequently, in a figurative style, to the Isthmian games for the purpose of inculcating the duty of perseverance in previous training and discipline,—

*"Qui studet optatam cursu contingere metam,  
Multa tulit fecitque puer."*

It was not without much preparatory labour that the athlete could hope to carry off the Olympian prize.

And so it will be ever found that whether the prize be the simple chaplet of pine or parsley leaves, as of old in classic Greece ; or whether it be the nobler reward, the applause of the great and good among ourselves, attendant upon high achievements as Authors or Orators or military Chieftains ; or whether it be the more material recompense of rank and fortune,— diligence, severe preliminary diligence and study are requisite, more especially in these days of eager competition, in order to achieve it.

And if we duly estimate the value, not only as regards ourselves, but as regards our fellow-creatures, attendant upon "knowledge" when thus laboriously

acquired ; if we reflect upon the benefits we may confer upon the multitudes who, from the circumstances in which, through God's Providential agency, they are placed, are totally unable, save in exceptional and fortuitous instances, to become possessed of such "knowledge" themselves, we may well defer to the Royal Author's inspired declaration that "The lips of knowledge are a precious jewel,"—yea, like charity, doubly precious,—precious to their owners and precious to those who draw instruction from them.

When grievous sickness falls upon us, to whom do we apply for counsel and relief? To him who by previous study has made himself most thoroughly acquainted with the anatomy of the human frame, and with the properties of the drugs and chemicals most likely to resist successfully the inroads of the disorder by which we are prostrated. How do we hang upon his "lips of knowledge" as he tells us he has frequently, in the course of his practice, encountered a similar disease, and, terrible as are its attacks, has usually, with God's attendant blessing, foiled them. The very utterance of such words by such "lips" is calculated to recall colour to the pallid cheek, lustre to the fading eye, and hope to the sinking heart.

When our Country is threatened with invasion, when a war-cloud appears on our horizon, to whom do we have recourse for protection and advice? To him, again, who by laborious study has made himself master of the higher branches of mathematics and military

tactics.  
of our  
secure.

And  
lect do  
diligenc  
of inter  
ceeding  
thus er  
present  
ment, w  
ance to  
all qual  
blessing

It is  
forgotte  
the pow  
emanat  
and eve  
was an  
formed  
and by  
nature,  
of layin  
slothful  
and tho  
but we

And



tactics. When such an one is in the field, at the head of our gallant Volunteers, the Dominion may feel secure.

And so, too, in any Political crisis, to whose intellect do we appeal but to that of him who, by unwearied diligence, has become a proficient in the interpretation of international law, the law that governs the proceedings of the peoples of the civilized earth, and is thus enabled, like the admirable Statesman, at the present time at the head of our Dominion Government, whose "lips of knowledge" recently gave utterance to sentiments that elicited well-earned praise from all quarters of the British Empire, to secure for us the blessings of lasting peace and prosperity.

It is true, and it is a truth that should never be forgotten, that this intellectual "knowledge," or rather the power to acquire this "knowledge," is chiefly an emanation from Him from whom springs every gift and every grace that adorn the character of man. It was an Almighty power that made the mind, that formed the brain. But still, He expects us to cultivate, and by cultivation to improve the talent, whatever its nature, He has committed to our trust; and if, instead of laying it out to the best advantage, we bury it, in slothful, wilful ignorance, we not only injure ourselves and those who look to us for example and for precept, but we offend and dishonour Him.

And now let me speak to you briefly of another



kind of "knowledge," one infinitely higher and more important as to its issues than the secular "knowledge" to which I have referred,—I mean spiritual "knowledge," the "knowledge" of God and of God's laws. This "knowledge" as much exceeds in value the "knowledge" drawn from earthly sources as the rewards attendant upon its acquisition, with a purpose of profiting by it, transcend those obtainable by the most successful development of the mere intellect.

And here I may be permitted to allude to the double advantage enjoyed by the boys who are placed at this Collegiate School. Whereas in other Schools, in the common Scholastic Establishments throughout the Dominion, religious instruction forms no part of the ordinary *curriculum*, at this institution the scholars are grounded, not only in secular "knowledge," but in the "knowledge" of the vital truths of the Christian Religion as interpreted by the great "Witness and Keeper of Holy Writ," the Church of England. And to indicate, as I cannot but believe, the recognition, by the School Authorities, of the vast importance of sound religious education, I find, on referring to their semi-annual Reports, that "Divinity" is placed first on the list of studies:—and properly so placed, for the "knowledge" of God and of His dealings with mankind, of the all-sufficing Atonement of Christ, and of the blessed influences of the Holy Spirit, is a wonderful and an excellent "knowledge"—one without which, whatever prizes you may win in this world,

will le  
high c  
come,

And  
of all  
for no  
your o  
of hea  
me, ev  
or lik  
from li  
days a  
what h  
of you  
faith!  
text ag  
ance to  
Creato  
not."  
later,—  
feebler  
comme  
many  
freely.  
Take  
early s  
ries of  
encour  
what r

will leave you with the *great* prize, the prize of "The high calling of God in Christ Jesus," in the world to come, unattained.

And the foundation of *this* "knowledge," like that of all other "knowledge," should be laid in *youth*,—if for no other reason than for this: That youth may be your only season for attaining it. How many, as full of health and strength and hope as any now before me, every year, like the son of the Shunammite, or like the daughter of Jairus, are summoned from life's scene of chance and change! Or, if your days are, by God's mercy, prolonged, how know you what hinderances there may be, by and by, in the way of your running faithfully the course of Christian faith! Therefore "the lips" of the Author of the text again drop jewelled words when they give utterance to the solemn admonition, "Remember *now* thy Creator in the *days of thy youth, while the evil days come not.*" Those "days" of "evil" *will* come sooner or later,—if not days of trial and tribulation, yet days of feebleness and old age, days when it will be too late to commence acquiring the glorious "knowledge," so many facilities for compassing which are now placed freely within your reach.

Take as examples of the blessings accruing from an early search after this "knowledge," the bright histories of youthful piety recorded for your instruction and encouragement in the Sacred Scriptures. Read, and what reading can be more fraught with interest, the



life of Samuel, dedicated from his earliest infancy to the Lord, and serving the Lord with singleness of heart even to the end of his days. His praise is written in the Book of Ecclesiasticus, which, though not a Canonical Book, is read, occasionally, in our Churches, as our 6th Article declares, "for example of life and instruction of manners." Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom." "By the law of the Lord he judged the congregation." "By his faithfulness he was found a true prophet." "And before his long sleep he made protestations in the sight of the Lord and His anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him."

Read, again, the life of Timothy of Lystra, honoured by St. Paul with the title of his "own son in the faith," and of whom he bare record that "from a child" he had "known the Holy Scriptures which are able to make wise unto salvation:"—an encouragement and a warning to Parents as well as to Children, for the same Apostle attributes the many graces of Timothy to the admirable training of his mother Eunice.

I refer to but one other Exemplar, although many might be adduced, that of John the Baptist. Like Samuel, devoted from his infancy to the grand work of "preparing the way of the Lord," he retired early from the busy scenes of life, so attractive to the young, and made the wilderness his dwelling-place. His

raiment  
food drie  
his bever  
cavern, p  
ter of so  
with his  
seeking  
pare him  
is the  
promise  
having b  
for the  
throne,"  
which s  
How "  
consum  
liest "

Let r  
no mea  
or a lif  
mental  
an inte  
life. C  
certain  
can am  
diligen  
little b  
the cas  
at the



raiment was of the simplest, coarsest material ; his food dried locusts and honey from the wild bees' nest ; his beverage nought but water ; his sleeping-place a cavern, perhaps, or the bare ground beneath the shelter of some tree. There, holding converse, doubtless, with his heavenly Father, he passed his earlier years, seeking and obtaining heavenly "knowledge" to prepare himself for the noble task assigned him. Where is the Baptist now ? In Heaven, inheriting God's promises : one of the bright-robed Company who, having been "beheaded for the witness of Jesus, and for the word of God," stand "before the great white throne," singing "Alleluia," "Salvation to our God which sitteth upon the throne, and unto the Lamb." How "precious" the "knowledge" leading to such a consummation—yea more "precious" than the costliest "jewel !"

Let me not, however, be misunderstood. I am by no means advocating so close an application to study, or a life of such severe asceticism, as may be detrimental to the faculties of the body or prove a bar to an interchange of the agreeable amenities of social life. On the contrary, I feel assured that without a certain amount of physical exercise, and exercise that can amuse as well as invigorate, your studies, however diligently pursued, will be eventually productive of little benefit either to yourselves or others. I recollect the case of a young man, a contemporary of my own at the University of Cambridge, who was said to have

read 16 hours a day during his Undergraduate Career. He took one of the highest degrees ever attained, having been first in the Classical tripos and second Wrangler: but his brain was over-wrought and, reacting upon his bodily functions, caused his untimely death within a few months of the achievement of his brilliant, but fatal, success.

As an Englishman, too, I am naturally an advocate for manly, English games. A proficiency in those games is by no means incompatible with proficiency in either secular or religious "knowledge." Nay rather, by keeping the corporeal powers in a healthy condition, will have a tendency to foster their progressive development. Nor is the practice of such games devoid of usefulness in another important respect. It helps to keep alive and cherish a spirit of loyalty to the British Crown, of respect for British institutions, and of love for British soil. There will be no disloyal talk of "annexation," nor any silly talk of "independence" in a society of enthusiastic cricketers. My most earnest aspiration on behalf of boys, educated in schools like this, is that they may grow up to be Christian British Gentlemen. Much of the future glory of our wide Dominion is dependent upon the manner in which her youthful members are educated, and I can truly say, from what I have seen and heard both of this School, and of the College in Toronto, for which it is a preparatory institution, that were there a larger number of such seminaries, or were these two more

largely a well-being  
nies.

Permi  
ence to  
allude to  
mean, c  
are a pr  
tuneful  
melody  
purpose  
or whet  
secular  
medium  
the Alm  
pression  
adaptec  
Shall w  
ance of  
be far f  
God, se  
indeed  
"door c  
Father,  
watch  
against  
the sin  
commo  
evil."

largely attended, we should have good augury for the well-being of this the greatest of old England's Colonies.

Permit me to make one further reflection with reference to the words of the text, and, in doing so, to allude to one of the crying sins of Canada—the sin, I mean, of profane swearing. “The *lips of knowledge* are a precious jewel.” In another point of view, how tuneful are the “lips” of man! how charming the melody which, whether devoted to its highest, noblest purpose, that of singing the praises of the Most High; or whether employed in the rendering of legitimate secular harmonies, floats upon the air through the medium of the “lips.” Those “lips” were arched by the Almighty’s hand, chiselled, if I may use the expression, with the most consummate art: perfectly adapted to the purposes for which they were fashioned. Shall we use those “lips” as a vehicle for the utterance of curses, of imprecations, of blasphemy? That be far from us, my young brethren: so to dishonour God, so to imperil our own souls, that be far from us indeed! Let me beseech you,—guard jealously the “door of your lips,” or rather pray to your heavenly Father, in the words of the royal Psalmist, to “set a watch before your mouth,” and to bar those “lips” against the approaches of the Tempter. What though the sin of profane swearing is, unhappily, a sin of such common occurrence, “follow not the multitude to do evil.” Its frequency detracts nought from its enor-



mity. "Thou shalt not take the name of the Lord thy God in vain," is one of the plainest commandments of the decalogue, and is immediately followed by the unmistakable and awful threat that He the "high and lofty One that inhabiteth eternity," will by no means "hold him *guiltless*" who transgresses this His law. In this building, consecrated, temporarily, to His service, these words are read in your ears whenever Morning Prayer is said: they are among the words uttered amid the thunders of Mount Sinai by One who can neither lie nor repent: and therefore be assured that for every oath, for every curse, that falls from your "lips" on earth,—falls, not like "precious jewels," but like the "Apples of Sodom" that turn to "smoke and ashes"—you will be compelled to give a strict account when summoned by the Archangels' mighty trumpet-blast to the grand Assizes of the world.

And now, in conclusion, I will recall one word just spoken: I said that this room was *temporarily* consecrated to the service of Almighty God,—*temporarily*, because scarcely befitting the holy purpose to which it is thus applied. No building, however highly ornamented, can be deemed too costly an offering to the great Architect of the Universe. This has ever been the feeling of the true sons and daughters of the Church. It is intended, therefore, with God's blessing, and with your assistance, to erect a Chapel of modest dimensions and at moderate cost, in which the youthful

members  
this Sch  
according  
guidance  
of the A  
being th  
to aid, c  
in the er  
correspo  
this mo  
object, a  
press a l  
liberal r

members of our Communion, who are educated at this School, may worship the God of their fathers according to the excellent forms laid down for our guidance. Our Church is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief" spiritual "Corner-stone." Be it yours to aid, cheerfully and to the extent of your ability, in the erection of a *material* building in some measure correspondent to your privileges. The collection, this morning, will be devoted to that praise-worthy object, and, as a stranger, I may be permitted to express a hope that my appeal will secure a hearty and liberal response.

Lord  
mand-  
lowed  
le the  
will by  
s this  
rily, to  
when-  
ig the  
ai by  
re be  
t falls  
ecious  
urn to  
give a  
ngels'  
of the

d just  
conse-  
rarily,  
ch it is  
ented,  
at Ar-  
e feel-  
h. It  
l with  
limen-  
uthful