

Teachers' Department.

Sabbath School Scripture Lessons.

JULY 20th, 1856.

Subject.—THE ANOINTING.

For Repeating.

For Reading.

John xi. 41-46.

John xii. 1-19.

JULY 27th, 1856.

Subject.—MIRACULOUS TESTIMONY TO CHRIST'S DIVINE CHARACTER.

For Repeating.

For Reading.

John xii. 12-16.

John xii. 20-36.

Schools in England.

The following extract of a letter to one of the Editors, received by the last mail from a friend engaged in educational pursuits in England, may afford those of our readers who are interested in that important work, a glance at the present state of Education in the mother country, as it is viewed by those in the profession and practically engaged in its details. The great mistake usually made in these matters is, that too much attention is given to what are supposed theoretically to be improvements, but which when attempted to be carried out are found to fail in some essential particular. The voice of experience is not sufficiently heeded.—En.

Here I am again enjoying my Summer vacation. After spending 4 or 5 days in London, I came on here purposing to remain 3 weeks, but the national celebration of peace, in London, on the 29th of May, attracted me for 4 days more. Cheap excursion trains carried vast numbers to and from the metropolis during that week.

When a vacation comes I am glad to get clear of school altogether and have a change of associations to refresh me for another session. In my situation I have extraordinary duties,—with 500 boys to educate with an unceasing stream of scholars 750 per annum flowing through the school,—and these of that class in Manchester, frequently irregular, and but little cared for by parents. It is only by unceasing toil that our classes can be kept to anything like respectability of attainment. Then I have the eyes of all the district upon me, comparing my school with theirs, and the intellectual standard of my pupil-teachers is placed in competition with that of all England. To keep all going on properly is as much as mortal can do, and as much as two poor mortals such as I am ought to have depending on them. At the last Christmas examination of ex-pupil teachers for Queen's Scholarships, there were two from my school and one more from H. school, whose training I had for 3 years. Out of about 180 Dissenting Schools there were about 100 passed. Of these 20 males were of the 1st class; and my three stood 2nd, 5th and 10th. This of course reflected some credit on me, and repaid me in part for the years of anxiety I have felt for them. I have now a much inferior staff of teachers than I have heretofore had in Manchester. It is very difficult to get boys of sufficient capacity and character. My present staff is one married assistant, age 22, salary £50 from Committee, and £15 for certificate from Government. One assistant, age 21, salary £25 from Committee, and £25 from Government. Two assistants, age 19, salary £15 each, from Committee, and £25 each, from Government. Two pupil teachers in 5th year, one in 4th year, and four in 1st year. I expect the six older ones to go next September and shall in the meantime have to seek three assistants and four candidates for apprenticeship.

In an educational point of view, England may be said to be in a state of anarchy. Several parties have long fought for the mastery, some acting merely on the defensive, just opposing all propositions and movements of those who really work to bring about a general scheme. It is curious to watch the conflict. Every Spring brings up a new phalanx with some rearrangement as their standard, and whilst the cabal is going on, the government scheme is gradually extended to establish a most thorough and efficient National Education. You of course saw Lord John Russell's string of resolutions brought before Parliament this Session; some very good, others so objectionable that everybody could predict their rejection. They were soon thrown out, but at the same time the Committee of Council on Education, issued a new Minute extending the capitation grants to Towns and Cities. This is the adoption of a

principle, which, if slightly extended will complete a scheme for all Public schools to be under Government. By it, schools get a grant of 4d. per head for all children who have attended 176 days in the year. The government has thus a voice in supplying the country with masters assistants, apprentices, and now introduces the partial payment of fees. And all this with the simple machinery of inspectors without the trouble and responsibility of the management of schools.

If there were in addition to these arrangements, just an act to establish free schools for the lowest class, to be supported by Rate. And another act to bring all the Grammar and Endowed Schools under efficient regulations, the national scheme would be complete.

You know of the public competition for government situations; then with the carrying out of the suggestion of regular examinations being held in districts, for the purpose of giving certificates of proficiency in certain branches so as to benefit and encourage self-education and Mechanic's Institutions, these properly applied with the school provisions mentioned above, will just about give us all the machinery we require, to make us a tolerably intelligent nation. As a private individual I am greatly pleased with the gradual working of these things. Each branch taken up and pursued by different parties, yet all tending to complete the one great whole "a nation's education."

Being now in the newspaper world I suppose it would be simply ridiculous in me to say anything to you about the doings of educational parties in particular.

Hastings, June 7th, 1856.

Selections.

A look from the Watch Tower.

[London Bap. Mag. for May.]

There are multitudes in London and all our larger towns why have never in all their lives had any subsistence but that of crime. The ragged-schools have done much to reclaim the youthful part of this abandoned and outcast class. Mr. Henry Mayhew, a well-known author, conceived the bold experiment of calling together a meeting of pickpockets, which accordingly took place at an inn in Spitalfields, on the 7th of April. About a hundred were present all known to belong to the "swell-mob." Many of them earn a good livelihood by their criminal courses—as much even as £10 or £20 a week! Indeed there were a few notorious housebreakers, and one or two receivers of stolen goods, who were said to be "worth their weight in gold!"

The object of the meeting was to induce them to forsake their present vicious manner of life, and to enter an institution which Mr. Mayhew described to them as adapted to aid them in forming good habits and obtaining a good character. Several of them spoke in favour of the scheme, and complained that they were so hunted down by the police, that if they ever made the attempt to lead an honest life it was quite impossible to get a living. Of course there was a great variety of character displayed. Some were pronounced by the rest to be "incorrigible," and a few candidly confessed that "they didn't seem to care about reforming themselves, though they would gladly help others to do so." None of them vindicated, though several apologized for, their present course. One said that he could earn £5 a week by passing bad money, and if he was willing to relinquish this lucrative trade, and adopt one that would not bring him in above 30s. a week, he thought he ought to have credit given him for good intentions and some "principle." On the whole the experiment was highly gratifying; and in paying our tribute of praise to Mr. Mayhew for his enterprising philanthropy, we cannot forbear expressing our hope that the Christian public will heartily support him. Surely there is reason after this, for hoping even of the most degraded and dissolute!

These private undertakings to reclaim the lost may be regarded as indications of the utter failure in that duty of the STATE-PAID CHURCH. But they are not the only ones; and the last month has disclosed the unsoundness of that machine in various ways. Once more the convocation of clergy of the province of Canterbury have been "playing at parliament," discovering at once the deep vices of their

church, and their own utter impotency to remove them. At the same time a bill is introduced into Parliament for the better discipline of the clergy, in settling the provisions of which the clergy can, of course, have no voices, though their prescriptive rights are largely interfered with by it.

This month presents us with the very strange spectacle of a body of Wesleyan ministers suing on their knees to the clergy in convocation, for admission into their ranks? Such is indeed the fact! A petition was presented to both Houses of Convocation, not directly from Wesleyans; but from a few clergymen and others in the neighbourhood of London, praying that they would devise measures for bringing about a restoration of the Wesleyan methodists to the communion of the church of England, and suggesting that this might be effected by greater care being observed in admitting candidates to holy orders, and by the permission of class-meetings. It is well understood, also, that this course is pursued at the instigation of some of the Wesleyan Ministry, who, in case the petition should succeed, will be ready to enter the church. For our own part, we should rejoice at such an event, although it would greatly strengthen the church of England; for the Wesleyans are certainly, at present, in a false position. It remains, however, to be seen, how far the mass of the people, or even of the local preachers, sympathize with the views of the petitioners. Our own impression is, that while many of the ministers would conform to the establishment, the largest proportion of the people would become thorough dissenters.

Strange tidings reach us from INDIA! It appears that up to the present day the torture has been in constant use, as a means of extorting from the natives the taxes of government! The punishment is sometimes slight, but not seldom so painful as to occasion even death! Its mode seems to be determined by the caprice of the officer. Tying the body in painful postures; suspending by the wrist or by the hair; application of fire to the soles of the feet; filling the nostrils and eyes with cayenne pepper, are examples of the cruel and disgraceful practice. Such tortures are sometimes inflicted for so paltry a sum as ten or twelve rupees. The officers are all natives, and it may yet be hoped, though it scarcely seems possible, that the custom was unknown to the English functionaries. It strikes us, however, as exceedingly strange that we have never heard of these things from our missionary brethren, whose labours, one would suppose, must bring them into frequent contact with the sufferers. It is evident enough that the Indian government demands a much closer attention from the people of England. We are only half awake as yet to our great responsibility in reference to that populous dependency of the British crown. India is a province of the empire, moreover, that is for ever enlarging its boundaries. During the government of the Marquis of Dalhousie alone, there have been added the Punjab, Berar, Pegu, and now, last of all, the kingdom of Oude, including altogether a population of sixteen millions! We believe, indeed, that both the subjugation of the two former territories, and the annexation of the latter, were necessary steps, not only for the safety of our empire, but for the welfare of the natives. We believe that British rule in India has already proved a blessing to the Hindoo; but let us not forget that our responsibility increases with every square mile we add, and that a narrow inspection of what is done in India by our representatives there would suffice to rectify a multitude of abuses, and to prepare the way for the future conquests of the church.

The cause of religious liberty does not make much progress at present in France. The good people at Thiat, whose prosecution we noted two months ago, waited for some time in the hope that the minister of worship would interfere in their behalf, and permit them to continue their meetings. But just at the time when their heavy fines became due, they received notice that they could receive no favor! This is from the supreme government; so that it is evident that little kindness is felt by the Emperor for protestant schismatics. Their fines must be paid, and for this purpose their goods must be sold. But in all probability this is but "the beginning of the end." If the

priests triumph thus far, they will soon make other attempts; and perhaps the popish reaction carried out in Austria will be commenced also in France.

Wonderful indeed, is the present posture of the Romish church throughout Europe; and one can well believe that some momentous crisis in her history is close impending. The movements of European society between ultramontaniam and a liberalism almost revolutionary, during the last half-century, remind one of the oscillations of a pendulum left to itself—growing ever shorter and shorter. A few years ago the election of Pius IX. seemed to promise a liberal reaction that would almost purify even the cesspools of Rome. The insurrections of 1848 changed the whole aspect of affairs, and restriction followed restriction until all liberty for the people was surrendered in the Austrian concordat of a few months back. But now we see an Italian kingdom, Sardinia, not only admitting the open bible and an unfettered preaching of the gospel, but at the conference of Paris demanding that Austrian influence should be diminished in Italy, and that the tyrannical but tottering power of the pope should no longer be buttressed by the presence of a foreign soldiery. We find France also supporting the demand. And Italy left to herself!—who can even imagine the result?

"Hear ye not the hum
Of mighty workings?
Listen awhile, ye nations, and be dumb!"

It is interesting to ourselves to note, also, the progress of baptist sentiments wherever the bible is freely studied. Thus in the *Archives du Christianisme* of March 22nd, we find a letter written from Sweden which contains the following passage: "The baptists are rapidly multiplying. We have already several thousands of them, and they dare not proscribe them, according to the laws; yet they have had the folly during the last few days to arrest the baptist minister Heidenberg, and to accuse him of profaning the sacraments." The same number contains a review of a tractate entitled "Why we Baptize our Infants," and the reviewer commences by stating, that "For a number of years the question of baptism has agitated many of our churches, [in France], especially those which are 'free,' and it is sometimes discussed with extreme sharpness." And so, doubtless, it must and will be, wherever the bible is read in an independent and truth-searching spirit.

No Criticisms to be Made.

A correspondent sends us an obituary notice which he wishes to have us publish "as it is written, or not at all." He complains that a former notice was "mangled," so that "he could scarcely recognize it as his own." He says, he "can see no reason or propriety for this editorial censorship upon short obituaries written by the ministry." To all this "censorship of the press," it is proper for us to say that we must exercise our own judgment in reference to everything that is to be printed in our columns, and when "the ministry" are authorized to take this direction out of our hands, we will leave it to them with much pleasure. Such an assumption as our correspondent makes of infallibility, is not consistent with humility, and it is in striking contrast with the wishes of one of the most distinguished and accomplished writers of this country, who contributes frequently to our columns, but who insists that we shall "alter and amend" his contributions at our discretion. Indeed, in long years of experience in the press, we have found it almost invariably true, that the best writers are the most willing to have their essays subjected to the judgment of an impartial critic, before publication.

The above, from the *New York Observer*, expresses the experience of other journalists. It exactly harmonizes with our own. The restriction, "Do not shorten, and do not change," often coexists with the greatest necessity for amendment and vice versa.—W. & R.

READING SERMONS.—Antipathy to reading sermons is a well known characteristic of the Scotch people. At Kircudbright, at an inauguration, an old woman on the pulpit stairs asked one of her companions if the new minister was a reader. "An' how can he read, woman?" was the reply; "the pair man's blind." To which the first made answer, "I'm glad to hear it! I wish they were a' blind!"