

ing, and by example that the getting of worldly gain or distinction is the really great object of the scholar's pursuit, which is to occupy all his school hours, it is no wonder that hypocrisy and worldliness increase, or that infidelity unblushingly raises its hideous head. And the most saddening part of the business is the blindness or indifference of christian men to this great and rapidly growing evil. By this system they provide opportunity for the pre-occupation of the youthful mind with the prejudices and maxims of the world,—and the dangerous "little learning," with its self-sufficiency, and infidel doubts, occupies six-sevenths of the attention of the generation, soon to assume the guidance of the spiritual and temporal affairs of this people. The infidelity of Germany and the United States—the legitimate fruit of the same worldly system of common-school education—ought surely to serve as a warning to our legislators and philanthropists. Even one year of this system is fraught with infinite danger. Instead of implanting the seeds of a true and definite christian faith as the first thing and the daily lesson, a true faith and loving obedience, as the first principle and mainspring of every day's work in every school, we are tacitly allowing this to be put in abeyance, whilst prejudice and doubt and self-sufficiency are occupying the ground. We shall soon be repeating in this christian land the error which has at length been remedied in heathen countries, viz:—addressing christian instruction to prejudiced and pre-occupied minds, instead of training up the young and unprejudiced in the ways of religion and truth. If this deadly error be not soon remedied, we shall find religion left—as in the States, in too many cases—to the women, and to children who at sufficient age will exercise their freedom to choose the evil and reject the good. Those among us who foresee the coming evil, and at any cost and sacrifice determine to support private schools in which their children shall find religion the daily lesson and first principle, see themselves at the same time compelled to support another system which shall raise up ten to pull down what any one now being rightly educated shall hereafter strive to build up.

A Petition was sent by our Diocesan Synod to the Local Legislature a short time ago, asking the very modest privilege of one hour's religious instruction for the children in the public schools each week. It will scarcely be believed by those who do not know the habits of some of our popularity-seekers, that by some members of the Local Legislature this petition was scarcely treated with common respect. Some of our Solons are evidently going upon the principle—a safe one in former days—that an attack upon the Bishop or clergy of the Church of England, is always in order, and a sure bait for popularity. But the Synod is a deliberative Body—a new thing with us,—growing in power and popularity, affiliated on the one side with Parish-meetings and Rural Deaneries, and on the other (about to be) with a General or Provincial Synod,—and those who cannot keep pace with the age, nor draw inferences from obvious facts, will find one of these days that the ruling body of the Church of England are at one upon the vital subject of christian education and that Union is Strength. The day for cheap insults has gone by, and it would be as well to lay aside the cap-in-hand system of approaching our own manifest rights.

Why should the public, in these days of boasted freedom, permit themselves to be denuded of educational privileges transmitted to them from the first settlers of the country? Until the introduction of the present free-school system, any denomination of Christians establishing a school and providing an efficient teacher, according to law, was entitled to a share of the public money, whether religion was taught in the school or not. Many schools, sanctifying every day's instruction with a due admixture of religious teaching, were to be found in this Province in days