## 2nd. Hence the case affording opportunities for establishing $\begin{gathered}\text { (CY THE LORD BISHO }\end{gathered}$

 2nd. Hence the case affording opportunities for establishingseparate schools can seldom happen ; and this accounts in some separates
degree for the fewness of their number.
Again: Under the Supplementary Law, section 4, the pro-
moters of separate schools must tax themselves for their Again: Under the Supplementary Law, section 4, the pro-
moters of separate schools must tax themselves for their
support; which entails upon them much trouble, as they are support, which entails upon them much trouble, as they are
deprived of the assistance of the municipal authority.
This is not only a cruel and unnecessary, but an uncon-
隹 This is not only a cruel and unnecessary, but an uncon-
stitutional restriction; because, were they included in the
general assessments, the portion paid by them could be easily ascertained.
To such separate schools, the inspection of Superintendents
appointed by County Councils, and their delivery of Lectures, appointed by County Councils, and their delivery of Lectures,
may produce great inconvenienee and hardships, if such are
of different denominations, unless restrained by wise regulations.
On the whole, it is very evident that the framers of these
Statutes were not merely insincere and hostile to religious Statutes were not merely insincere and hostile to religious
liberty, but they had not got so far in the race of liberality
as-common toleration; for, while they hold forth the sem-as-common toleration; for, while they hold forth the sem-
blance of separate schools, they take care to discourage and
cripple them by insidious conditions, totally inconsistent with honorable dealing.
In fine, the rest
honorable dealing.
In fine, the restrictions on separate schools render their
establishment to any extent altogether impracticable ; and establishment to any extent altogether impracticable; and
yet we are told, with ludicrous solemnity, that all ground and
semblance of a complaint of injustice is taken away from the yet we are told, with ludicrous solemnit, taken away from the
semblance of a complaint of injustice is taken
supporters of separate schools. When we contemplate these restrictions and the exultation
of their promoters at their enactment, we are not a little of their promoters at their enactment, we are not a lithe
astonished at their heartless absuridity. But it is always
found that the greatest brawlers for liberty are the most cruel found that the greatest brawlers for liberty are the most cr
despots to all who dare to think differently from them.
Such restrictions are unknown in England, where (bless Such restrictions are unknown in England, where (blessed
be God) true Christian liberty prevails; but they are in perfect be God) true Christian liberty prevails; but they are in perfect
keeping with the principle of separating religion from educa-
tion, which will be found, when carried out, exclusive and intolerant.
On reading the school laws of this Province we are struck with two things:-
First, Their slavish imitation of the educational policy of our neighbors.
Second, Their complete negation of everything like
Christianity, while, with incredible assurance, they pretend to Christianity, while, with incredible assurance, they pretend to
be based on religion.
This covert enmity to true religion is not to be wondered be based on religion.
This covert enmity to true religion is not to be wondered
at, because the position of the population of Upper Canada
and of many of the United States is very similar.and of many of the United States is very similar.
The general tendency however is not the less to be lamented,
for it leads directly to democracy and socialism.
In a mere secular point of view, we readily admit that for it leads directly to democracy and sociaism.
In a mere secular point of view, we readily admit that
much has been done in Upper Canada to promote what is
vulgularly called education, and we are willing to believe that
ver vulgularly called education, and we are wiling to beliete ender
many of those employed in carrrying out the laws act end
the delusion that they are favorable to religion.
We are also disposed to admit that so far as the Normal We are also disposed to admit that so far as the Normal
Wehol is concerned there is much in it to approve as a nursery
School is
for teachers; because it does not altogether ignore religion, as for teachers; because it does not altogether ignore religion, as
the common schools virually do. And it may be further
then conceded that the masters employed in the Normal School have
evinced much ability and skill in training the teachers, both evinced
male and female.
Nor are we disposed to overlook the unwearied assiduity and zeal of the Chief Superintendent, (however misdirected
by enactments which he has, we presume, no power to control)
in managing the whole system of education now in operation in managing the whole system of education now in operation
throughout Canada West. Nor are we unwilling to believe
that the Superintendent carries his exertions in favor of
religion of some sort further perhaps than a rigid interpretareligion of some sort further perhaps than a rigid interpreta-
tion of the laws would warrant. I blame not the persons employed, or find fault with what
has been done so much as what has been left undone. Much
has been accomplished and more is in progress to render the has been accomplished and more is in progress to render the
has been alars, male and female, physically comfortable in this world;
schola but to render the system complete, we must educate the whole,
body and soul, and not only make man fit for his place here,
but for his higher state of existence in a future world, and if but for his higher state of existence in a future world, and if
this principle cannot be arried out in mixed schools to the
satisfaction of both Roman Catholics and Protestants, the law this principle cannot oc carretholics and Protestants, the law
satisfaction of both Roman Cather
should render the establishment of separate schools easy of should render the establishment of separate schools easy
attainment, instead of making them all but impossible. Now, it is because this provision is not honestly carried out,
that we complain ; and because it is assumed, contrary to the
tact, that the commonschool system is founded on Christian
for fact, that the commonschool system by which they are estab-
principles. Whereas, the statutes by whe
lished make no reference whatever to Christianity or the Bible, lished make no reference all religious instruction worthy of the
but virtually exclude
name, and afford no opportunity to parent of any communion to bring up their children in the doctrines and duties of their
faith.
Throughout the school acts no direct reference is made to
man as an immortal and accountable, guilty and man as an immortal and accountable, guilty and redeemed
being, but all is secular. Hence such secular knowledge,
being unsanctified must, silently but effectually being unsanctified must, silently but effiectually, undermine
every sacred and moral principle and feeling, and thus promote every sacred and moral principle and eeeling, and thrs promote
infidelity and moral corruption throughout the province, and
send forth generation after generation, into the ocean of life, with no compass to guide and direct them.
All this fully appears from the regulations of the Council
俍 of Public Instruction, fo
the Common School Act:
"That no foreign books in the English branches of education
shall be ussed in any model or common school without the express
permission of the council of public instruction ; nor shall any pupit permission of the council of public instruction ; nor shall any pupil
in any such school be required to read or study in or from any
religious book or join in any exerise of devotion or religion which
shall he objected to by his or her parents or guardians: provided


Now the special regulation and recommendation made by
the Council of Public Instruction for Upper Canada is the the lowing:-
"The public religious exercises of each school shall be a matter "The public religious exercises of each school shall be a matter
of mutual voluntary arrangement beetween the trusteesa and teacher;
and it shall be a matter of mutual voluntary arrangment between of mutual voluntaryater of mutual voluntary arrangement between
and it shall be a mater
the teacher and the parent or gaardian of each pupil as to whenher
he ehhal hear such pupil recite from the seripturs or catechism or
he her he shall hear such pupil recite from the seriptures or catechism or
other summary of religious doctrine and duty of the persuasion of
such parent or guardian. Such recitations are not, however, to
interfere with the regular exercises of the school." interfere with the regular exercises or
Now this seeming approach to religious instruction is most
offensive and derisive. It seems to have been drawn up by
persons who are ashamed of religion and plotting its destrucpersons who are ashamed of
tion.
First, the trustees and schoolmasters must agree, and they Frst,
may be all perssons who have no religion or sense of religion
whatever. Then the parents and teachers must arrange. that at the option of the trustees and convenience of the
teacher, if so inclined, a verse of Holy Scripture may be
occasionally read, or a question from the catechism asked, occasionally read, or a question from the catechism asked,
provided the sechool business doess not interfere.
Under the mockery of such an enactment and regulation
there is no guarantee that so much as the Lord's Prayer is
overh heardinany one sohool, or the Holy Bible ever reverently
introduced, or the children taught so much as the Ten Com-

Hence, whatever may be asserted by the promoters of the
school system it is evident, that it contains no available school system it is evident, that it contains no av
provision for religious instruction, not can it be effe
introduced without separate schools, as in England.
Let us now look at the working of the system. It atroduced without separate schools, as in England. It is said
Let us now look at the working of the system.
be founded on that adopted in Ireland, and that the same case.
In the common school annual report of 1851 , page
28 , the grand total of schools for 1851 is 8, An te gman water soon

 1851 the sch
Not using it Not using it Total number of $\quad \begin{array}{r}1,255 \\ \hline\end{array}$



 ence made to Christianity.
Now, to say that under such a plan of instruction the prin-
ciples of religion and morality are inculcated, when not a book on religion or morals is used except in such schools as admit Without calling in question the success of the common
school system in a merely secular point of view, it clearly appears that it has and can have no practical iufluence in promoting true religion. Nothing is attempted to be taught
but worldy knowledge, while that knowledge to which all other should be subservient is entirely neglected.
That such a state of things cannot long continue, we may
be well assured. When the question shall be regularly brought That such a state of things cannot long continue, we may
be well assured. When the question shall be regularly brought
home to the hearts of our people, whether their children are home to the hearts of our people, whether their children are
to be taught religious truth, or be confined to secular instructo be taught religious truth, or be conined to secular instruc-
tion, we shall not find one in ten who does not desire his
child to be instructed in the Gospel of our Saviour. But
they have been and still are deluded by the assumption adaily they have been and still are deluded by the assumption daily
and hourly put forth that the Christian religion is the basiof
our common school system. This deception cannot now be our common school system. This deception cannot now be
continued; and the good sense of our people will soon, Itrust,
seek a remedy for so pernicious an evil. And this remedy seek a remedy for so pernicious an evil. And this remedy
may be found without any other alteration of the law than
may granting se
restrictions
Such restrictions no State has a right to impose upon its
people. It ought to make no distinction between different people. It ought to make no distinction between differen
religious communities, but award to each, in due proportion,
their share of the public money and assessments, leaving the their share of the public money and assessments, leaving the
religious portion of education to be settled by each denomi-
nation in their own schools according to their own religious opinions, and annexing no other condition ex́cept a guarantee
that the aid should not be misapplied. Now, the modification we desire is our undoubted right, so
far as it can be practically attained, for although there may
be difficulty for a time in carrying it into extensive operation be dificulty for a time in carrying it into extensive operation
from the scattered nature of our people, yet it may be at once
effected in cities, towns and incorporated villages, and ex-
tended by each denomination, as its population admits. tended by each denomination, as its population admits.
There is no difficulty in England.
"T The Wealeyan conference receives grants from the State on
condition that it shall be the fundemental regulation and practice of
 object thereto.
"And again, that every schuol shall be regularly opened and
closed with devotional singing and prayer, in which the Wesleyan
Hymn Buok shall be useu; that the Holy Bible, comprising the closed with devotional singing and prayer, in which the Wesleyan
Hymn Book shall be used; that the Hol B Bible comprising the
sacred scrptures of both heo Old and New Thestament in the author-
ised
 "That, for the purposes of catechetical iustruction, the Wessleyan
catechism authorised by the yearly conferenee shall be used in ite
schools, and that Christian Peallo Poly shall form a part of the daily schools, and that Christan Pralmody staal form a part or the daily
exerecises of the chudren and young persons insuch schools.
"Smilar stipulathons are acceppeted ansentiting them oto grants by
the British and Foreign School Society, which is the official adhesion the British and Foreign School Society, which is the oincial aud
of the great body of dissenters,
"Grants are a wardet to the Roman Catholiss in England for the
maintenance of theil schools withoun special conditions, because the maintenance of their schools without special conditionss, because the
Church of Rome claims for her clergy the sole and exclusive charge
of the religious and mural training of her children, and a power to frame the reunations connueted therewith. No right of Lay y noter-
ference, even though Catholic, can be recognized in these matters." ference, even though Catholie, can be recognized in these matters.
Such is the practice in England. All denominations who apply have grants conferred upon them for building school-
houses, for salaries to masters and mistresses, for the purchase of books, and stipends for pupil teachers, \&c.

## FREE SCHOOLS.


domestic kindness and authority in our household; and having
a common bond of union and love with our teachers, and
the same faith and truthfulness, our schools will gradually
exchange their selfish and political character for the charities

## SUNDAY SCHOOLS

As in the present state of public affairs it may be some time before we can attain that simple alteration in the school
law for which we are contending, we are not in the meantime
to be idle. But, while we urge our claim with all becoming law for which we are contending, we are now alth becoming
to be idle. But, while we urge our claim whe
earnestness, we must, in as far as possible, supply the earnestness, we must, inerefore, with this view, to suggest
deficiency. Permit me there
the increase of your Sunday schools in number and efficiency. the increase of your Sunday schools in number and efficiency.
Establish one at each of your stations; and though this will
be attended with no small additional trouble, remember that Establish one at each of your stations; and tough the
be attended with no small additional trouble, remember that
all your time and faculties belong to the Church-that your
vows bind you in the most solemn manner to do everything yows bind you in the most solemn manner to do everything
in your power for her beneiti; and if you go earnestly to
work, you cannot fail. I amt not, my brethren, ignorant of
the difticulties you will have to encounter from apathy and work, you cannot fail. I am not, my brethren, ignorant ond
the difficulties you will have to encounter from apathy and
carelessenss, from the scarcity of teachers and from their
general inability, even when willing; but such obstacles are general inability, even when willing; but such obstacles are
daily overcome by others, and why not by us? You will not
only have to solicit and persuade your teachers to come for-
ward to your assistance, but you will have to win over to your only have to solicit and persuade your teachers to come for-
ward to your assistance, but you will have to win over to your
side their parents and friends, many of whom are cold and side their parents and friends, many of whom are cold and
indifferent, and not merely unconscious of the vicious princi-
ples upon which our system of common schools is estabbished, ples upon which our system of common schools is established,
but many of them in their ignorance are satisfied and pleased
with the progressive secular knowledge which some of their with the progressive secul
children may have made.
If you speak of their religious deficiency, they do not seem
to be sensible of it, but, on the contrary, believe the confident assertions, so often repeated, that sufticient attention is
paid to this the most valuable of all branches of knowledge
All these thin All these things are indeed disheartening; but the truth is Again: you will have to meet your teachers from time to
time by themselves, to encourage them and shew them how to
proceed in communicating instruction in such a way as may proceed in communicating instruction in such a way as may
secure respect and affection from their pupils. You will say,
perhaps, that it is impossible for me to keep my engagements perhaps, that it is impossible for me to keep my engagements
at myy different stations and likewise assist at so many schools.
This may, to some extent, be true, but much may be done by good
You can take the schools for an hour by rotation, and this
at such intervals as may not interfere with your various engagecents. Moreover, you can appoint an evening on some
week day to meet the teachers of your different schooos in
wheir turn. Nor will the discharge of this more increased their turn. Nor will the discharge of this more increased
duty be slow in bearing fruit. Your congregations will become more numerous at your
different stations, more attentive and docile. By acquiring greater influence and more kindly respect and attention, you
will feel encouraged from the conviction that by your own exertions and those of your teachers, you have been impress-
ing on the young of your charge the great truths and pre-
cepts of Christianity; training them up in the principles of cepts of Christianity; training them up in the principles of
religion and habits of regularity, propriety and cleanliness,
enlightening their understandings, sfoftening their hearts,
purifying their morals and civilizing their manners. purifying their morals and civilizing their manners.
Nor would these benefits be confined to the pupils; your Nor would these benefits be confined to the pupils; your
teachers would become so many friendly missionaries among
your people, to extend and enforce your instructions, and you
would in a short time be delighted with the happy change would in a short time be delighted with the happy change
through your whole mission. All would become acquainted
with their Bible, and learn to know their duty as men and with their Bible, and larn
Christians, and to understand those principles which are to
be their guide in after life, and their path to heaven. And be their guide in after life, and their path to heaven. And
is it nothing to have excited a general sprrit of improvement among all ranks of your people, to have brought the rich their poorer neighbours, and to have produced among them
mutual feelings of sympathy and acts of kindness? Is it nothing to unite your flock throngh the whole neighbourhood,
removing the prejudices of one, encouraging the efforts of
another, softening the asperities of a third, and engaging the another, softening
affections of all? I can only touch upon Sunday schools as one of the most
trustful sources of a clergyman's usefulness; but there is one
duty more upon which I must detain you a few moments, duty more upon which I must detain you a few mo
namely:

VISITING FROM HOUSE TO HOUSE.
is postolic injunction can never be safely omitted, This Apostolic injunction can never be safely omitted, be-
cause there are so many benefits gained by such visits to
families which cannot be attained in any other way. It is, however, to be feared that many clergymen content
themselves with one general visitation, and think they have done enough; but if they never see their people afterwards
how are they to become acquainted with their tempers and how are they to become acquainted with their tempers and
dispositions, their peculiar habits and propensities? Hence dispositions, their peculiar habits and propensites Hisitation.
the necessity of establishing a regular system of vel
Large as our missions are they seldom exceed 64 square miles, or a square of eight miles; but whatever their extent
may be, let it be divided into such portions as may be visited systematically in a given time.
Commence your first round as quickly as possible after you
take possession of your mission, that you may know your take possession of your mission, that you may know your
people, and ever after so arrange that you may visit every
household at least once a year. househotd at least once a year.
Some families require your personal attention oftener than
others, and to this you should as far as practicabbe give your
attention. You should be found occasionally in every part others, and to this you shoulo as occasionally in every part
attention. You should be found or
of your mission, otherwise you will never become intimately of your mission, otherwise you wilk never
acquainted with your scattered flock.
To proceed in this manner is more necessary in a colony like this than in the mother country, because our population
is continually moving-some going and others coming; and monly emigrants just arrived.
Suppose the mission, when you first assume the incumSuppose the mission, when you first assume the incum-
bency to contain 600 inhabitants, or 120 families, with the
certainty of doubling every ten years: this presents at first certainty of doubling every ten years: this presents at first
sight a formidable field of labor, but as the population is
mixed a third or fourth only belong to us, it is not beyond the mixed a third or fourth only belong to us, it is not beyond the
strength of an active clergyman, with the aid of method and order.
At frst his portion would be about thirty or forty families scattered over a large surface, and these may be all visited
in a very few weeks; nor should he refrain from calling on
those without, when they are disposed to receive him. As the inhabitants increase so will the labor, but not in an
equal ratio, for the roads will be getting better and will lessen the fatigue of travelling. In time the population will become thousands instead of hundreds, and as this is proceeding the
mission will be divided into two, three or even four missions, mission will be divided into two, three or even four missions,
till at length they somewhat resemble parishes in our father-
land. missionary will find great benefit from having correct
The
lists of the people under his charge ; the number composiug lists of the people under his charge; the number composiug
each family, the number of communicants and of the confirmed. Such lists may be rendered particularly convenient
and beneficial by appending privately, for his own special use, remarks on their character, habits and dispositions, their progress in religious knowledge, and their general conduct.
To the emigrant recently arrived, and still mourning over his
separation from his fatherland, the sight of a good and faithseparation trom his fatherland, the sight of a good and faith.
fuil clergyman is felt to be a beessing. Much may be said to
soothe the fathor and mother in their novel position, sur-
rounded porhaps by a lorge family of children with many

Hying dififulleses nad piriations to oontana vaib. Ho coun



 labor is sure to secure a competence, while such a result f
persons in their condition is hopeless in their native land. Then, taking an interest in their children, furnishing them
with tracts to read during the winter evenings, and urging the benefit of sending them to school as soon as their ages permit, they feel their hearts warmed towards their pastor as
their friend and benefactor. They return to their labors a short time they whill be comefortable by and happy. They may also be made aware that already their situation is much
improved from what it was in England or Ireland, for the four great wants of the poor, house-room, fuel and food, are I might enlarge on the uses to be made by the faithful happen in all families. The marriage, the birth, the confir-
mation-the first communion on the one hand, and the times of misfortune and trouble, of sickness, of grief for the deparGod's blessing, the means of great spiritual and and tempooral
improvement ; but, considering the ground I have yet to pass

## PUBLIC WORSHIP.

In this way we gradually train our people to profit by public
worship and to value the blessings of the Sabbath day.
Every seventh day God speaks to a fallen world and gives
us the foretaste of a better Sabbath, where the wicked cease
from troubling and the weary are at rest. Its holy and tranquillizing duties, its sanctifying lessons,
the self-communing which it promotes, are among its special the self-communing which it promotes, are among its special
benefits. But even as a mere respite from toil, wordly cares
and distractions, it is replete with mercy. Paramount to all
its privileges are the public services of the Church. -" We its privileges are the public services of the Church: - "We
assemble and meet together in God's presence to render thanks for the great benefits we have received at his hands,
to set forth his most worthy praise, to hear his most holy
word, and to ask those things which are requisite and necessary To give full efficacy to the Church services we must endeavour to procure from our people punctual attendance, to be
scrupulously careful in making the responses, and to join in
the prayers with our hearts and understandings. For, unless we get our people. young and old, to do all this, they do not
proitably worship; all seems dead and uninteresting. We and teach them how to make every prayer and petition their
own. And in order to effect this, we should read the prayers
with solemnity and fervor, and shew by our manner that we
feel them to be what they really are, contrite, humble, grate-
ful and trustful. ful and trustful. Thus an earnest and subdued utterance will shew that our
souls are engaged and that the language of our lips is heart-
felt and sincere. But not only ought the members of our Congregations to
attend to the responses and thus identify themselves with the The influence of music in aiding religious feeling is admit-
ted by all men : it has delighted all ages and all nations;
and they must have hearts very cold and insensible from and they must have hearts very cold
which it doth not draw religious delight.

## PREACHING.

Faithful and fervent preaching ought ever to accompany
he ordinance of prayer; and perhaps the best rule is that
aid down by the Apostle in his Epistle to the Hebrews : "Therefore leaving the principles of the doctrine of Christ, let
us oo on unto perfection, not laying again the foundation of repen-
tance from good works and of faith towards God, of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead
and eternal judgment, and this we will do, if God permit." The Apostle tells us not to dwell exclusively on the princi-
ples or rudiments of our holy religion; but, when these are well understood, to proceed to their practical application.
And this appears to be the principle on which our inestimable
Book of Common Prayer is composed. It provides that our ongregations, old and young, shall be made well a aquaiainted
vith the great doctrines and facts of the Gospel as illustrated with the great doctrines and facts of the Gospel as illustrated
in our Saviour's life from Advent to Trinity Sunday; and again from Trinity to Advent, it directs us more especially
to their application to our advancement in holiness and purity Ife and conversation
Hence, during the course of its ecclesiastical year, it de-
ivers to us the whole counsel of God. Among the many excellences of the Book of Common
rayer is, that it furnishes the most appropriate texts for Prayer is, that it urnishes the oo the year, and enableser us
every Sunday, fast and festival of the
to divide the word in the most perfect and useful manner. It gives every doctrine and precept its proper place; and the
clergyman who preaches in accordance with its calendar, is ure to preach the Gospel in all its fulness. To preach the Gospel in faith and fervor, is to feed the
flame of true devotion, to bestow wings on the soul, and give
life to the good affections of the heart. It is not, however, my intention to dwell on the present
occasion on this subject, however important, but to direct your
attention to two errors in the mode of preaching whieh seem too prevalent in the present age, and which a due referencee
to the Book of Common Prayer, as we have recommended, In the first place, many dwell almost exclusively on doc-
In thectuall remed upon which they expatiate Sunday after Sunday, and exhibit upon which they expauble distinctions, curious abstractions
great ingenuity in sum
and technical phrases, which bewilder and confuse, but give Were
Were the doctrines taken up on the days the Church sets
part for their express commemoration, and presented in apart for their express commemoration, and presented in
their tenderness, subiimity and beauty, the effect would be
very different. They would purify and elevate the hearts and mery dinerent. Phey would purify and elevate the hearts and
minds of the people, instead of wearying and distracting them
with refined divisions and repetitions. In the second place, a numerous class of clergymen teach
that the world and the things of the world, though necessary that the world and the things of the world, though necessary are nevertheless among the deadliest enemies to our spiritual and future interests. Now, although in times of great peril
and revolting sacrifices, in daily dread of martyrdom and the crushing of our dearest affections and hopes, the mind crushing of our dearest affections and hopes, the mind
naturally becomes gloomy, and may at such times sympa-
thise with this view, y yet in the passing age, when the pro-
fession of Christianity exposes us to no privations, the proper fession of Christianity exposes us to no privations, the proper
distinction should be taken between using and abusing the things of this world; and the preacher ought not to depreciate
intemperately the gifts of God, and cry down the beauty of the Creation around him, its thrilling interests, its glorious
works and holy affections. The common affairs of life should works and holy affiections. The common affairs of life shoul
(Tobe concluded in our next.)

