

as fellow-worshippers and workers. If there was nothing in the words,—“The Faith once delivered unto the Saints;” if there was nothing definite and imperative in the command to hold fast by that faith and to walk in the ancient paths, we might grant that the design of such persons is deserving of commendation, and that it is desirable that the Christian world should assist them in carrying out their plan. Religious unity however can never be accomplished through such a method as that to which we have referred, except by a woful sacrifice of creeds, and an utter stifling of individual consciences. No union can certainly be accomplished between the iconoclasts and those who invoke saints; between Universalists and the Calvinistic churches; between the Unitarians and the vast number of believers in the Trinity; or between the Baptists and the denominations which practice infant baptism. And these are only a few of the leading differences existing in the religious world. It would be extremely difficult, with the greatest care and caution, to frame a prayer, except of the most general description, being at the same time non-committal and meaningless; and it would be simply impossible to interpret scripture, without offending seriously and with reason, more than one of the religious sects, if they were all assembled together for the purpose of joining in prayer and hearing such interpretation. That all this is generally admitted by educationalists is certainly true, and, for that reason it may seem unnecessary to point out these difficulties. We do so however, because we think their magnitude is not fully appreciated, or rather because we believe that many persons are of opinion that they do not present obstacles to the success of purely secular week-day schools. This brings us to a most important part of our argument which must be discussed before we consider the duties and capabilities of government with regard to education. Those who assert that religious instruction can be sufficiently imparted to a child at home and in the Sunday-school, necessarily assume that the child has at least one parent or guardian; that the parent or guardian is religious, that he is capable of teaching and has the time to teach; and that the child, not otherwise religiously instructed, or, in part instructed religiously at home, attends the Sunday-school. In reality all of these conditions rarely exist together, and in many instances, none of them exist at all. Some children are orphans; others have depraved parents; and a large proportion of children have parents who, from want of