

needful"—or, in other words, he tells us of a variety of branches of education—but alas! not one word about religious instruction. We must therefore conclude that this most important branch of education is carefully excluded. He tells us indeed of operating upon the mind of the pupil by "the influence of honour and shame, of hope and generous ambition," and governing him "by the power of reason"—and of cherishing and cultivating "a spirit of honour and generous pride"—&c. &c. These then are the principles on which the minds of the pupils are to be formed and moulded in the Academical Institution—and if they are good there, they must also be good all the world over. We readily admit that the influence of honour and shame, of hope and ambition, and the power of reason, may be applied with great effect and much advantage to a mind imbued with those religious principles, which alone can keep them within their proper limits. We would ask what were the effects produced by these very principles upon the minds of men in the brightest days of Greece and Rome, when they were unchastened and unchecked by the influence of Christianity? Honour and shame led to acts of the deepest revenge and self-murder;—hope and ambition to the foulest deeds of unjustifiable aggression;—and the power of reason to those false and fatal conclusions which confirmed and gave countenance to the perversion of the human mind. The same effects precisely are observable, in the present day, in the conduct of all those whose minds have not been imbued at an early age with the deep and abiding principles of Christianity. The same false notion of honour, for example, which induced a noble Roman to plunge his dagger into the bosom of his own daughter, will instigate irreligious men of the present day to shoot the person who speaks ill of a friend, though they can complacently listen to his blasphemies against God. * If we are desirous of teaching our children the true value of honour and shame, and of hope and ambition, we must teach them to hold these principles under the dominion of reason,—and we must teach them that all right reason must be chastened and held in subjection by the Revelations of God. Were this not necessary, Revelation itself had been unnecessary, and man would have been left, by that All-wise-Being who does nothing in vain, to the direction of reason alone as a full and sufficient guide. Let us not be told that the religious instruction of children is more properly the province of Parents and Pastors than of Schools for general education—for even on the supposition that all Parents and Pastors strictly perform this duty, it must be admitted that too much attention cannot be paid to a subject of such vast importance. But alas! how

* For a further illustration of this subject, see the first article of the present No. of the *Christian Sentinel*.