

school system within the pale of our own church ; but strange to say its strongest supporters and most steadfast admirers seldom engage in its defence on the ground of *its own* merits, as regards the *efficiency* of the *religious* instruction which it imparts. If indeed it is ever so defended, the position is soon found to be untenable and at once deserted—the ground is at once ingeniously changed—the position shifted, and we are told with the utmost complaisantness that, if the religious instruction provided is insufficient we are to rely on *catechetical, parental, and Sunday School* instruction. I am fully sensible of the importance of all these channels of instruction ; but why should religious education be *confined* to them ? Why should *six hours daily* be *systematically* given up to *secular* instruction, and *an hour* on a Sunday, and *another now and then* during the working days be deemed sufficient for inculcating the *wisdom of the heart* ? Why should religion which is the “chief concern” receive the *least possible consideration* ? Is it in accordance with our duty inculcated in the Book of God ? I say it is not. I say it is insulting the Most High to his face—asserting our own will in opposition to His, and actually provoking the Almighty to visit us and the children He has given us with His sore displeasure. I am aware that there is a “Canon” making it the duty of our clergy to catechise in their churches ; but as well might you argue that the laity are never to open their Bibles and Prayer-books except within the walls of the House of Prayer ; as to say that the catechising of the clergy is to supersede other religious exercises. Then as regards Sunday-schools. In many localities, particularly in the country, there are either none, or the children reside at so great a distance from their churches that any thing like a regular attendance, for this and other reasons, is simply an impossibility. Then again as to parental instruction. How many parents are unfitted for this duty ? It is unjust to assume in this argument that *all* parents are moral and otherwise competent. There are many parents who are blasphemers, Sabbath-breakers, and intemperate. Are you to entrust the religious instruction of their children to such parents as these ? There are others, the best and the worthiest, who, from want of early advantages, are incompe-