

parents and ministers to bring up the young in the nurture and admonition of the Lord. The Government, we should think, might with great advantage provide a secular education for all classes of youth. The ministers of religion in their own spheres, and according to their particular views, in conjunction with parents and guardians of youth, should attend to the religious training of the young. We would give credit to every man for his sentiments on the subject of religion, for every man should be monarch of his own mind, and exercise the right to judge and decide for himself on all subjects of mere speculation and theory: and especially in reference to the truths of christianity, there should be no interference by the civil rulers,—who, although bound to regulate their own principles and practice by the unerring standard of Revelation, have no right to prescribe to the consciences of others, whether the young, or the old. That man's mind is bewildered who would compel all to think with him; and that Government is radically wrong which can speak seriously of national conformity in religion, whether in regard to having the creed of a church ratified by civil law, to which all must either adhere, or be subject to disabilities; or in regard to a uniform religious provision for the education of the young of all christian denominations. With all the efforts and persecutions of former centuries, that uniformity has never been reached. The idea is now happily exploded from our Governments, and is fast evaporating from the minds of those who are still harassing themselves, and seeking to harass others, with intolerant principles.

Perhaps after all, should it be found that Governments cannot introduce a national system of education which will be satisfactory to all denominations of christians, it were better to leave this also alone, as well as legal provision for the church; and allow society at large, appreciating the advantages of a good education to provide, in the different localities, according to the prevailing notion of what is best, what appears to them the most judicious and efficient plan of their own.

We shall close this paper by quoting a few judicious remarks on this subject of National Education from the Canadian United Presbyterian Magazine.\*

"In any community characterized by a diversity of religious sentiment, the attempt to provide for the religious instruction of the young through a National system of Common Schools, is utterly impracticable, because it is manifestly unjust. Should any Government undertake to carry out such a measure, in order to accomplish it they must mercenarily employ the agency either of one favoured dominant Church, or of several of the most numerous and influential churches, or they must recognize and employ all denominations without distinction. The first is so egregiously partial and unfair, that few have the hardihood to advocate it. The second, is even worse than the first, since it opens up a field for ecclesiastical warfare and sectarian wrangling. The third plan bears the evidence of its inefficiency and inconsistency so obviously upon its front, that no sane man would ever propose it. What then remains? Either that no provision be made by the nation for the education of the young, or that public provision be made for imparting instruction only in such subjects as all are united in desiring: might not the pupil be carefully and properly trained in the principles of religion at home by the parent, in the Sabbath-school by the teacher, and in the church, or even in the school-room at stated suitable times by the pastor, or other pious friends employed for this purpose, and thus in the highest sense of the word be religiously educated?"