

precat. Yet our country is filled with this very evil, if evil it be; and it is promoted by the instruction of more than a thousand ministers, and is voluntarily embraced and supported as a privilege and a blessing by nearly the entire population! If the people themselves are denominational, why should not their colleges be denominational? If denominational instruction is good on Sundays, why is it not good during the week? If a parent wishes his son to be in intimate connection with his own denomination at home, and under its most careful instructions, why should he not desire the same for him abroad? and that daily, morning and evening, and at all times, with a mother's love, and a father's earnestness, and a chief Shepherd's vigilance and tenderness? The instinctive impulse of parental piety and religious consistency furnishes the best reply to this absurd objection. Even in regard to denominational day schools, no well informed man has ever objected to such schools as evil in themselves. No Episcopalian, or Presbyterian, or Baptist, or Methodist can doubt that a school conducted by a pious and competent teacher of his own church, with its catechisms, devotions, and ministerial instructions, would not be as good a school as any non-denominational school. The objection to denominational day schools is, that the requisite accommodations and teachers cannot be provided for them without an expense impossible to be borne, and that the religious instruction necessary for all children in a day school, can be provided for otherwise than in the school, *as the children are with their parents mornings and evenings, and Sabbaths*, and that a school cannot be provided for all the children in each neighborhood without the combination of all classes of the inhabitants. But while a denominational day school is the most economical and effectual means of providing for the common school education of all the children of a neighbourhood, we have shown that the denominational colleges are the most economical and effectual means of providing superior education for all the youth of the country,—as well as for their best moral and religious interests. The religious denominations constitute the Christianity of the country, and its best interests depend upon the fidelity and care with which the ministers and parents of the different denominations religiously instruct their own youth. Must not those colleges, then, be most desirable in which the duties and influences of the parent and the pastor can be combined in the highest degree in behalf of youth during several of the most critical and eventful years of their life, when they are absent from home, and during their most important courses of educational instruction? Are the English and Scotch University graduates now resident in Canada the worst men for having been educated in denominational colleges? Are they monsters to be avoided until they abandon the faith of