

not accumulate here in such abundance as to induce enervation and luxury—but the rage for its acquisition, and haste to be rich, the habit of estimating all things by money results, and the subserviency shewn to men who have no other claim to distinction than length of purse, all tend to degrade the simple virtues and to preclude true nobleness of mind. It is inconsistent with Christianity, and so in the end, subversive of national greatness, to subordinate other considerations to those of interest and profit. Yet this habit is surely prevalent among us. Alleged necessities of business are thought sufficient to override even divine institutions, as the observance of the Sabbath; and Mammon receives more devotion than God.

4th. The disjunction of Church and State, the propriety or impropriety of which I do not here discuss, is apt to degenerate into a severance of religion from legislation and government, than which nothing can be more disastrous. The only remedy against such a danger, is the prevalence of a reverential Christian spirit throughout the community. And there is, therefore, urgent need of an enlarged and enlightened patriotism, which will not be ashamed of Christ and his word, and which will address itself to connect the sense of religious responsibility and the reverence for religious truth with the functions of legislation and government, and this without injuring the spiritual liberties of the people, or fostering the religious or rather irreligious animosities, which every wise and good man must deplore.

Such are some of the considerations which appear to us to render urgent the call for a Christian Patriotism in Canada. Our best hopes for the country are identified with the progress and energy of a religion, which must lie at the basis of social welfare, and which claims to guide and govern men in all relations and duties of life. The fear of the Lord is the beginning of wisdom—not of private only, but of public and political wisdom too.

No doubt every living Christian in the land has exerted, and does and must exert a beneficial influence in some degree; and the Christian element in society is the salt which has preserved us from rank corruptions—which has maintained a measure of public virtue and integrity. Every good man so far as his influence extends is a public good. But good men are not so active and zealous as they ought to be,—and we conceive that religious and moral principle might be brought to exert a much greater force than now, with the best and happiest results to the common weal.

If it be asked in what ways a Christian Patriotism should be exerted and displayed, we answer:—

- 1st. In due respect for established government.
- 2d. In demanding a high moral standard in all who are elevated to the direction of public affairs.
- 3d. In labouring to imbue the public mind with grave convictions of responsibility to God.
- 4th. In secret, family, and public prayer for the country.

[We regret that we have not space for Mr. Fraser's illustrations of these particulars.]

TEMPERANCE.

On Monday evening, November 3, a public meeting was held at Surrey Chapel, London, which was crowded to excess, chiefly by the working classes. The Rev. Newman Hall, LL.B., occupied the chair, and stated that the object of the meeting was to advocate the claims of Temperance, especially as bearing on the welfare of working men. The Rev. Hugh Allen, M.A., Incumbent of St. Jude's, Whitechapel, was received with enthusiasm. He stated that he had hitherto been a Catholic more in theory than in practice; but he intended to show his Catholicity more than ever, by addressing the working classes wherever he had the opportunity. The law prevented him from offering his Church for Temperance meetings, but no law forbade him to speak in a Dissenting chapel; and he thought the largest buildings should be obtained, especially places of worship for this object. Our congregations should be composed chiefly of the poor, as they form the majority of the people. But the poor would not come to church so long as they persevered in habits of drinking. They had not the inclination—nor had they decent clothes for it. They *must be* persuaded to alter those habits. A working man who spent only sixpence