

Other important measures have been touched or are approached. Among these—Sabbath observance—the Maine Liquor Law—Amendment of the University Charter, and of the Common School Law.

Mr. Young has resigned his office of Commissioner of Public Works on the ground of difference of opinion with his associates regarding their commercial policy, Mr. Chabot succeeds him, and it is said will ably fill the office.

GENERAL.

Energetic measures are being adopted by the friends of temperance in various parts of the Province to arouse the public mind to a sense of the evils of intemperance, and to advocate the Maine Liquor Law as a means of remedying them. Messrs. Dick, Thornton, and others are doing good service as Lecturers. Mr. Gough also has taken the field again, and in Toronto and Hamilton has addressed crowded houses with his usual success. A still more efficient class of advocates is found in the unhappy victims of the vice, whose misery and infamy have been speaking out loud in an unusual number of serious accidents and offences. The secular press scarcely performs its proper share of this agitation, though there are honorable exceptions which we would gladly name.

The interests of public education is securing an increased amount of attention and interest throughout the Province. The press has directed attention of late to the University; and it is to be hoped that the measures now before the legislature will provoke more discussion. The people have not yet learned to regard this institution as their own; and anything which will make the public aware of the fact—that it is no longer the Bishop's—will do the University and the public alike a favour. We would fain persuade those who have the management of its interests, to address themselves to popular sympathy, and invite popular support. This much, at least, might be perfectly consistent with academical dignity, that they should take a little pains to keep the public informed of the condition of the University, its arrangements, and its terms. From a want of such information, the youth of Canada are going into a foreign country, in pursuit of a liberal education, and are attending colleges there in every respect inferior to our own. If the University alone suffered on this account we should be less disposed to complain, but there are consequences to the Province which it is impossible to estimate in the alienation of youthful affections, the cultivation of unsuitable habits and views, and especially in the substitution of a superficial smattering for a good education. The Senate might be expected to have practical men enough in it to devise and carry out some plan to bring the University within the knowledge and interest of the people of Canada. And the people of Canada may then be expected to have common sense enough to perceive where their true interests and the interests of their children lie, to sustain their own University and turn a deaf ear to the Peter Funks of education, the drummers and canvassers of little Sectarian schools dignified with the name of Universities and Colleges.

There is a continual uneasiness on the part of

the Colonial Episcopacy, which it would be well to quiet, and we fear that the Derbyshire ministry will rather minister to it. Its Bishops and clergy will persist in the delusion that it is just the same sort of established thing in the colonies that it is in England. Yet their own necessities as well as the snubbing to which their ecclesiastical vanity is constantly exposing them, might open their eyes. For instance, and it is a curious fact, while the drummers and canvassers of American Sectarian Schools are operating upon the feelings and inexperience of other denominations here in behalf of their so-called Universities, the Episcopalian body here having got up a sectarian concern in the same spirit, sends a reverend drummer to the United States to beg the balance which the very reverend the Bishop has failed to cajole out of his allies at home. And then for a lesson of another kind we may quote the snubbing to which the ridiculous conceit of the Bishop of New Brunswick exposed him by demanding that the military should present arms to him. The demand being referred to the Duke of Wellington, the old soldier replied that the only attention the military should pay the Bishop was to his sermons.

We observe that in the spirit of Dr. Strachan and this New Brunswick dignitary, the Bishops of their church in South Australia, Van Diemen's Land, and Victoria, are agitating these colonies with their ambition and self-will. The law officers have already declared that all denominations are equal in the colonies, and that it is not in the power of the Crown to elevate any one of them above another. But these Bishops are about to seek the interposition of the British Parliament on their behalf. It behoves us here to watch their manœuvres; at the same time that we insist on the obliteration of every distinguishing mark from the Legislation of this Province.

Canada, and the Regular Baptist Missionary Society.

The manifest proofs of social and economical progress meet us everywhere in Canada. The commencement of that progress dates from the fair establishment of responsible government over the ruins of a selfish Compact. And when it is considered how recent this date is, it will be acknowledged that in none of the Western States of America has the development of natural resources been more energetically or successfully conducted. It is true that the ruins of the old system yet encumber the field, but the disadvantages of this is in some measure compensated by the check it will impose upon any tendency to excess or extravagance. What is lost in speed will be gained in safety.

Whilst we find a source of congratulation in what has been accomplished, there is yet greater ground of satisfaction in anticipating the new career of enterprise and activity upon which the province is about to start. The great lines of railroad either in progress or in contemplation will exercise an influence on Canadian character and condition which it is impossible now to estimate. This much is certain, that influence will not be confined to our commercial and indus-

trial relations. It will reach our whole national character, infuse new life in the whole social system, and for good or evil will be felt in the moral and intellectual condition of the whole population.

To the patriot whose views are limited to the present and perishing interest of the people the prospect must be in the highest degree exhilarating. But to the Christian there may be the grounds of apprehension in that which the man of the world regards only with satisfaction. That which promotes the economical well-being of a nation does not necessarily advance spiritual interests. Divine wisdom has suggested the peril. "How hardly shall they that have riches enter into the Kingdom of God." When we apply this to individual cases we may be able to note and name many who escape the peril, but where it is applied on a large scale, the history of the world will sustain it as a universal truth that an influx of temporal prosperity is followed by the decay of pure and undefiled religion. In the stimulated speculation and enterprise which we have in prospect, in the inflated hope of wealth, and keen scramble for property which will be the sure result of the increased facilities of transportation and intercommunication, and the profitable employment of immense capital, there is, to say the least of it, occasion of great watchfulness on the part of Christians. The love of riches, the cares of this life, luxurious indulgence and carnal hopes, will endanger the spirituality of those who have named the name of Jesus, and will choke and tread down the good seed sown by the way side, and in stony places.

In addition to all this we may expect that an influx of population, attracted by the enterprise of which we speak, a population morally and religiously inferior, will greatly add to the spiritual destitution which we already bewail. Of that destitution Christians of every denomination have talked long and loud, but they have done little to relieve it. Whatever guilt and reproach there may be on this score to be justly urged against others, a large measure of both lies at the door of Baptists. It will be a shorter method of arriving at the truth in this matter to ask what we have done, than to ask what have we left undone. What have we done to supply the religious destitution of this province, and what are we doing?

We shall not discuss either the policy or propriety of depending upon the agency of foreign societies to accomplish the work to which God in his providence has called us, nor the expediency of sending our contributions to the support of evangelical laborers by way of a New York Board. What we desire is that the gospel be preached to the perishing: if any prefer to aid in the accomplishment of this end thro' such channels we have no quarrel with their choice. But there are those amongst us who have arrived at the conclusion that if this object is ever to be accomplished it must be done, through the blessing of God, by home efforts and a home agency. There is a maxim in worldly policy which is not inapplicable to the spiritual exigencies of the Province.

"Who would be free, themselves must strike the blow."