

state of society, as well as its moral and spiritual. With all that tends to improve the masses of our countrymen in the scale of social improvement and happiness, the Christian sympathises. "God speed the plough!" is his reverent aspiration, not his mere sentimental cheer. He invokes, though from other hands than those of Ceres, the full horn on the tillers of the land, and though he weaves no garland to Pomona, he can say, with one of the ancient advocates of Christianity, in replying to their groundless calumnies. "We, too, delight in flowers."

Nor can politics be out of the contemplation of the Christian. He is a man and a citizen;—and his religion is given him to put to use—not to be an abstract thing, dissociated from the transactions of life, but to purify the springs of conduct, and to benefit others as well as himself. He is enjoined to pray for rulers—why? because they are among the great agencies which Providence employs as well as controls. "To be indifferent to the changes of civil society, in any other sense than with tranquility and reverence, to wait the issue of events that agitate others unduly, is to refuse to see the hand of God, or read its writing. He ought to ponder the signs of the times: and who can deny that the present ominous appearances in the political sky of Europe, call for special intercession at the throne, on the part of God's remembrancers and witnesses? We have said, an interesting chapter has been completed with the lapsed year. But what problems now wait solution, with the dawn of the new? Kingdoms and empires are readjusted; nations long thwarted, obtain their choice; but who can see, without alarm, that it is in no real sense the choice of freemen? And though we have long gloried in the free circulation of the word of God, we see in one country, Christians condemned to degrading punishments for aiding in this work of circulation, or for claiming to themselves and to others the privilege of reading the Holy Scriptures: from another country of "enlightened" Europe, missionaries of the gospel expelled; in a third their liberty threatened.—France, in the person of its emperor, promises protection to Protestants, but we may well doubt if not his sincerity, his power to fulfil his pledge,—bound as the incipient ruler is in the leading strings of Rome, and connected by ties of reciprocal service to the throne of the Pope, who can doubt that the second Napoleon owes his elevation, in a large measure, to the Jesuits? and who can doubt the large price which must still be paid to build up so uncertain a throne? or who can tell by what kind of concessions to Papal ambition and Jesuitical intolerance and oppression that price is to be paid?

But let us recall our thoughts from this wide field of speculation, to matters of nearer though not greater interest.

We hail every symptom of progress, whether it be in the community at large, or in the portion we are more conversant with. There is nothing we more desiderate for Canada, than a high-toned principle on the part of public men. This will be the sure effect of an elevated standard of moral sentiment among the constituency at large. We ought not to be uncharitably censorious of

Legislators. We should take their difficulties into account, but we hold it to be salutary, in proportion as temptations exist, to deviate from the plain path of duty, and to barter any valuable interest of the Province in propitiating Rome in Canada, that there should be a constant look out on public measures by the friends of our Protestant religion and of civil liberty. We recognise the stand made for the rights of the Sabbath, by one or more of our representatives, and are gratified to see a ready appreciation of the straightforward course of such as have honourably redeemed their pledges, and have not shrunk from opposing measures of time-serving expediency, full of danger to the liberty alike of Roman Catholic and of Protestant.

The past year is chiefly remarkable, as regards civil affairs, for the projects now well matured of railway communication through the Province. as regards the moral and educational provisions of the country, for the large and important addition to the number of schools, and the increased securities established for a higher kind of teaching.

All we feel called upon to say, on the first of these heads, may be expressed in the words of a good Scottish elder, who, at the first meeting of the proposal for similar facilities in Scotland, said thoughtfully, "Christ is heir of all things, may not railways serve him too?" We look with satisfaction on what shall open the Province to the messengers of truth and religion, as well as the exchangers of labour and wealth.

But specially do we augur well from the multiplication of Free Schools, and the proofs which the latest report of the Superintendent of Education contains of the disposition to take advantage of the greatly extended means of instruction. "Education," it was well said by Burke, "is the cheap defence of nations." It is true that the prevailing sentiment in favour of secular learning alone being imparted at the common schools, creates a natural anxiety in the minds of those who believe that not knowledge simply, but sanctified knowledge, is "power," i. e. any rate, no other is of decidedly good effect; but it is fair to those who advocate common in opposition to sectarian schools, to say that it is not as insensible to the value of religion, but as respecting liberty of conscience, that they have preferred in a choice of evils,—if they should be so esteemed,—not irreligious schools to religious, but public common school instruction, up to the point where all can agree, to such plans of adaptation to all varying creeds, as would either invest with undue political preference some denominations or sects, if not enable them to oppress others; or make the community at large responsible for errors which it disowns—it may be soul-destroying errors. We admit, however, that nothing can save our country but religious culture, and so our hope of effectual good resulting from our enlarged and liberal Provincial school system depends upon what we would fain assume, that Churches and heads of families shall ply the minds of youth with those scripture lessons, which the state leaves to them as the chief agency in present circumstances, by which it can discharge a responsibility of the most sacred kind. It is not

that it feels no responsibility for the godly upbringing of the youth of the state, but that amidst contending claims and rival jealousies, it prefers to do its work through less-suspected hands.

It is with no prejudice against our American neighbours, whose educational zeal in the cause of all, but persons of colour, provokes only to love and good works, that we record the gratifying fact, that while the population of the State of New York is more than four times that of Upper Canada, the amount raised for the support of teachers in Upper Canada for the year 1851, reached to about one-third of that raised in said State.

As citizens of Toronto, we may be allowed to refer to the Normal and Model Schools, lately completed and in use, and which are unrivalled by any like establishment on this continent.

As regards our own Church, and the College, which we have ever considered as essential, and now more so than ever, to its extension and stability, we can congratulate our readers on the continued prosperity of the one, and the real service which the other will likely render in the year now opening. Eight, if not ten students, have nearly finished their course of preparation, and an increase to that extent may be expected to the number of our spiritual labourers. We earnestly hope that not only in numbers will the supply of ministers become more proportioned to the necessity, but that the pulpits of our land will be efficiently filled. We have many worthy labourers in the Province, but we would see the standard of preaching elevated, rather than lowered. We protest against the injustice of sending men to seek employment among our congregations, though we hail the accession of any energetic, conscientious, and devoted laborers. We desire no drones. Souls in Canada are not less precious than in Britain; and if we do not flatter our own home-born youth by accepting every one who offers for the ministry, as a matter of course, neither must we hesitate to return as useless or spoiled goods, third or fifth rate men who look on Canada as a *dernier resort*, or are gifted to us with an inconsiderate liberality, for which we have no thanks to offer. In this connection let us speak a word to the *laïcs* among our Christian people. We suppose the candidates for the ministry to be actuated in a fair proportion by the higher motives; but ministers, like other men, must live. If congregations desire not to see the pulpit filled by all but very inferior talent—if they would not discourage gifted youths from offering themselves for the office and work of the ministry—let them provide more liberally for those who take the spiritual oversight, than has been generally done. In the United States much evil is resulting to the Church from the inadequate support of the ministers of religion, and from low views of the sacredness of the pastoral relation.

May our profiting in every view appear unto all! May the the righteousness which is a nation's strength, extend on every side! May civilisation, spiritual religion, and public morality, yield in happy union those fruits which are at once for the enlargement and the healing of the nation!