

their own sensuality and corruption. The Augustan age of Rome tells the same sad tale. And if history does not, in this respect, repeat itself in our own country, Christianity must prevent it. And a merely theoretical Christianity will not do it; the salt which is to preserve our modern civilization from the fate of that of ancient Greece and Rome, must be pungent and penetrative—it must have vitality enough to work itself into the whole mass, and impart its own conservative properties to every part of it. The church is acting wisely in determining that the education of her youth shall be carried on under the shadow of the cross.

Attention has been called repeatedly in these pages to the work of church extension which is going on in the country. The multiplication of really elegant structures raised for the purpose of religious worship and dedicated to the honour of God, is one of the most striking features in the current history of our country; and it is an emphatic reproof to that materialistic Atheism which is unhappily beginning to lift its head and make its voice heard among us. Each of these magnificent temples of the living God is in itself a silent protest against the appalling scepticism of the time. We have alluded to several fine church edifices which have been recently erected, and that are in course of erection, in our own denomination; and we are glad to know that the same work is going on among our neighbours. Two churches have been recently opened in this city which are not only highly creditable to the liberality and good taste of the denominations to which they severally belong, but are really an ornament and an honour to Toronto. The Baptist Church at the corner of Gerrard and Jarvis streets, and the new St. Andrew's Church, (Presbyterian) at the corner of Simcoe and King streets, are really magnificent structures, and would be creditable to a much older and wealthier city than the capital of Ontario. If the noble effort put forth by the Methodists of Toronto in erecting the Metropolitan Church has had anything to do in stimulating their neighbours to follow their example, it is only another instance in which the progressive spirit of the pioneer church of this country has exerted a beneficial influence beyond its own pale. It has been the glory of Methodism from the beginning that while she has been thoroughly in earnest herself, she has infused her own spirit of earnestness into others; while her warm and loving heart has prompted her to earnest exertion for the glory of God and the salvation of men, her example has provoked others to love and good works. The result has been, when she has been most prosperous, her sister churches have prospered most. May it ever be so in the future as it has been in the past.

The session of the Ontario Parliament has closed, and its Acts, having become matter of history, are fairly open to criticism. The political journals having had their say about them already, and those who have had the patience to read all that has been written on both sides—for and against them—may be presumed to know all about them, at least, so far as can be known at present. But some of the Acts of the session just closed will have to be subjected to the test of experiment before their wisdom or unwisdom can be decided. The Acts in which the greatest interest is naturally felt by the bulk of the people of the Province are that relating to our educational system, and the one respecting the regulation of the liquor traffic. It is no part of our duty, and certainly it is not our intention, either to praise or