

other Denominations; as indeed several of my former statements tend to show.

The fact is, that sincere and enlightened Christians, in addition to their deep conviction of the necessity of positive distinctive Christian instruction in our Common Schools, are further satisfied that non-religious must, very soon, become ir-religious education, if indeed, the terms are not identical, as taught by our blessed Lord himself, when he told his disciples, "He that gathereth not with me scattereth abroad." Those therefore, who, in the simplicity of their hearts, believe in the literal truth of their Divine Master's teaching, cannot choose but tremble as they contemplate our present School system; since those teachers to whom we are required to commit our children's training for so long and important a portion of their lives, are not even expected to aid in "gathering" them to Christ; consequently, if he who is "the Truth" is to be believed, such teaching must tend to "scatter" our little ones "abroad" from him! Yea, and already does our experience of the present School system, most painfully teach the same melancholy truth. My decided impression is, that only a small proportion of our teachers are regular attendants upon any place of worship, and that a mere fraction of them are accredited members of any religious body; for the most part they are young people, without any fixed religious principles, with whom the Sunday is a mere holiday; while not a few of the older ones, are more or less, given to intoxication. Consequently, the children under such teachers, have the continual irreligious example of Sunday deprecation, if not of more flagrant vices; while it is evident that the teaching must be most chillingly void of any thing approaching to Evangelical purity and truth. And, the crowning evil is, that these teachers and schools being freed by law, from all ministerial, or other religious control, no correctives can be administered at the fountain from which the evil flows.

As irreligion, even in its mildest form, necessarily leads to a contemptuous dislike of Christian truth, our painful conviction is, that, if persevered in, our present Common School system must eventually, raise up a large body of ill-informed sceptics, puffed up with the miserable cant of a maudlin rationalism. Such appears already to have been some of its effects in the neighbouring States, where, I fear, it is beyond a doubt that the proportion of those who make no distinctive profession of Christian faith, is rapidly increasing! Such are the grounds then, upon which, as I believe, a considerable number of the earnest-minded amongst the different denominations in this Province, are opposed to the Chief Superintendent's Common School System, and, who only wait the propounding of a better, with a fair probability of its success, vigorously to join issue with him in the question. But, though this "party" may include a large proportion of the intelligence, the piety, and even of the conventional respectability of the land, it will, I fear, have little influence upon the Reverend Doctor; unless we can also show to his satisfaction, that our "party" is very "considerable," since it would appear that minorities, rather than principles, are the objects of his veneration.

(4.) But, further, the present system throws the management of the Schools into the hands of illiterate people. It does this, because, like loves its like, and, as not only the most uneducated, but also the idle and the dissolute vote on all School matters, they delight to exalt one another into office; or at least to appoint those who will do their bidding; thus, as is notorious, the more educated portions of our community are not generally connected with our Schools; and this evil is the more extensive because, in many small localities, persons fit to fill school offices, are not to be found; where on the contrary, the management in the ministers and official members of the nearest prevailing denominations, such ignorant injurious management would be greatly avoided.

Now, Mr. Editor, I beg, in conclusion, to remark that, while I repeat my former assertion, that whether our claim for Denominational Schools be wise or unwise, it will be the most shameless tyranny, on the part of those who hold office on ultra liberal principles, to refuse to accede to our request; for Christians have surely as much right to have their scruples regarded, as have the non-religious, or the avowedly infidel. And let it not be forgotten, that the Church of England in this Province made its formal, unanimous, authoritative request for such Schools, on the 2nd of May last! Still, in these letters, I have rather sought to convince Christians of all denominations, of the vast importance of the Common School question, as considered in the effect it must have upon the destiny of our children, not only in this life, but yet more fearfully in that awful Day when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." If I have succeeded in arousing only a few of those for whom I have written, to the energy of holy and determined action in this most vitally important subject, I shall be well repaid.

Yours faithfully

A. T.

Diocese of Toronto.
23rd, Dec., 1852

NOTICE.

Wednesday the 5th January, being the first Wednesday in the month, the General Monthly Meeting of the Society will be held (D.V.) at the Society's Board Room, No. 8, Wellington Buildings.

THOMAS S. KENNEDY.

Sec. C. S. D. T.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

Regular practice every Wednesday, at Eight P.M.—
Terms of admission, Performing Members 20s. per annum;
Nonperforming 25s.
J. P. CLARKE, Mus. B.Sc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Date.	1st Lesson.	2nd Lesson.	3rd Lesson.
Jan. 2. 23. AD CHRISTMAS.	M. Isiah 41.	Matt. 1.	Rom. 1.
" 3. "	M. Gen. 2.	Matt. 2.	Rom. 2.
" 4. "	M. " 3.	Matt. 3.	Rom. 3.
" 5. "	M. " 4.	Matt. 4.	Rom. 4.
" 6. EPIPHANY.	M. Isiah 60.	Luke 43.	John 611.
" 7. "	M. Gen. 9.	Matt. 5.	Rom. 5.
" 8. "	M. " 12.	Matt. 6.	Rom. 6.
" 9. 1 S. AD EPIPHANY.	M. Isiah 41.	Matt. 7.	Rom. 7.

a To ver. 23.

b From ver. 12.

Canadian Churchman.

THURSDAY, DECEMBER 30, 1852.

THOUGHTS FOR THE NEW YEAR.

The death of the old year and the birth of new supply us with one of those cool refreshing places,—those refreshing desert-fountains,—in the weary and eventful pilgrimage of life, where celestial wisdom takes her stand, imploring heedless mortals to pause in their breathless race of worldliness; to look back devoutly on the past; and, from the pious review of all that bears the footprint of Divine Providence or the dark stigma of sin, to gather such counsel and guidance for the future as may enable us to religiously improve.

"The sweat benefit of time,
Which clothes our age with angel-like perfection.

Seasons of religious retirement and meditation may be specially recommended, as invigorating to the soul, to those who are exposed to the turmoil, the excitement, and the peculiar temptations of town life. What we see and hear, from day to day will not allow us for one moment to forget that a town life has its peculiar temptations; but, at the present time, we are forcibly reminded of this by the foolish and pernicious passion for private theatricals which, to our earnestly expressed grief, has risen up amongst our fellow-citizens—defended and nurtured, too, in a quarter where the grave responsibilities of the editorial office should have deterred, we conceive, from the encouragement of what in our judgment at least is a moral poison and a public mischief.

It is not necessary, we know, to collect men in crowds in order to lure them to the pursuit of folly, or to imbue them with the avarice of gain. Still experience abundantly testifies that, when man encourages his brother man in revelry and dissipation; or when man contends with his brother man, and the one strive to thrust and to crush the other in the competition for riches or preferment, then the appetite becomes ardent, and the temper is likely to be soured, and the wise man feels that the best he can do in such a position of peril is, to quit the world for a while that he may, by intercourse with his God, cool down the fevered passion and curb the rising lust. Like the epidemics which seize the body, the plague which takes hold upon the soul, spreads with a contagion peculiarly baleful and rapid in the town. Day after day the din of the market and the mart is in our ears; day after day from a hundred temples of Mammon the misty incense circulates through the heavy atmosphere, which darkens the evangelical light, paralyzes the hand of charity, degrades the aspiring look of men and fixes it upon the earth. If one motive for visiting God's House be, to escape, for the Sabbath at least, from the world; then how thronged ought our City Churches to be, not merely in sunshine, but in storm! Men who spend so much of their time in asking the price of this and the price of that, in discussing the prospects of this speculation or the advantages of that investment, ought to crowd into the Sanctuary, on the Lord's Day at all events, if at no other time, that they may hear of those great and good things, the faintest whisper of which, does not reach their ears amid the commerce, the commotion, and the calculation of the town. Assailed on every side by the incessant surge of worldliness, the inhabitants of a city, conscious of the extreme danger, should rush impetuously to the House of God, with some such feelings as the guilty antediluvian race must have experienced when from summit to summit of unavailing refuge the shrieking sinners fled before the pursuing waters of the flood. If the villager or the

peasant surrounded by the comparative quiet and security of rural scenes—which show less of man's skill than of God's adorning hand—makes it his duty to frequent with habitual punctuality the House of God still greater need has the citizen to maintain this strict and regular attendance on Jehovah's courts, placed as he is where the ways and works of man are so likely to shut out from view the ways and works of God.

With the New Year are connected social pleasures on which—so far as they are strictly innocent—we should be sorry to frown. We trust our reason may never be so disturbed as to mistake a cynical for an evangelical spirit, or to lead us away—for a model of piety—from the Divine guest of Cana, to the anchorite's cell. We should be glad nevertheless, to check the morbid appetite for noise for fashion, for excitement. Unquestionably there are some who do not consider life tolerable without these stimulants; persons who would feel indescribably lonely were it not for the riot of wheels beneath their windows, or the shoals of visitors applying at their doors. To such persons solitude and quiet are absolutely dreary. They throw aside the Bible as a dry insipid, heavy book, and seek the only food their minds can relish in the sickly sentimentalism and trashy levities of the lighter kinds of fiction. So far are they from enjoying the retirement and the prayers of the closet, that the very pleasures of their own fire-side are tame and tasteless to them; and they hurry away in quest of happiness where alone they profess to find it; in the theatre, the concert, or the ball-room. A disposition thus as fatal to domestic comfort as it is to eternal glory; and as ruinous to real weight and dignity of character, as it is to the devotion inspired by the Christians faith, and the graces which adorn the Christians high vocation.

Still, though it cannot be disputed that the atmosphere of a large commercial, or of a very gay place, is not congenial to religion, we know that it is not destructive of it. A town life, it is true, supplies facilities for dissipation which are not found in the country, and this is a circumstance which we recommend especially to the consideration of the young who may be exposed to the peculiar temptations of residence in town; yet we need not be reminded that there may be piety as fervent and as pure in the crowded street and jostling throng, as where the penitential sobs of the remote backwoodsman blend with the sighs of the forest trees as the wind sways them over his isolated hut. And there is this consolation too to be taken into account, that the greater our difficulties are,—the more vehemently Satan exerts himself "to sift us as wheat,"—the more illustrious will God's grace shine forth which worketh in us to overcome temptation; the brighter, too, will be our crown of glory; the more spacious our mansion beyond the skies. If, to the end of our days, we should have to struggle against evil in its worst shape, still let us remember whose arm it is that will never fail us, whilst we are true to ourselves; and let us cheer ourselves in the moral struggle, by thinking of that hour when the triumph will surely be our own to all eternity! What though the voice of a city be against us? What though the din of reviling tongues encompass us, and the example of thousands tempt us to forsake our faith? Let us think on the glory of receiving such praise as is expressed by the sublimest of our poets, whose blinded eye intercepted not one ray from the bright visions of Heaven which shone upon his mind:—

"Servant of God! well done! well hast thou fought

The better fight, who singly hast maintained
Against revolted multitudes the cause
Of Truth, in word mightier than they in arms.
And, for the testimony of truth, hast borne
Universal reproach, far worse to bear
Than violence: for this was all thy care,
To stand approved in sight of God, though
worlds
Judged thee perverse!"

UPPER CANADA COLLEGE CONCERT.

We make room for a few remarks in our to-days publication, in order to express the gratification and delight we experienced in listening to the efforts, vocal and instrumental, of the pupils of Upper Canada College. We went on Monday evening the 20th to the St. Lawrence Hall with the air of a martyr and as a necessary duty, but we may truly say that a greater and more agreeable disappointment could hardly have awaited us.—The quality of the music and the manner of its execution were beyond all praise, and the greatest credit is due to Mr. Humphreys, for the wonderful perfection unto which his pupils have attained. We had the introduction of music as a part of the course of education in U. C. College, with much satisfaction; and we may instance as one of its effects the formation of the very efficient choir of St. George's Church in this city, composed almost exclusively of College pupils, aided by

a few amateurs. No doubt Upper Canada College will furnish many an efficient addition to the choirs of our country churches, which, to say the truth, are sadly in want of them.

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

The Christmas Examinations of this School commenced on Thursday, the 16th instant, and terminated on the following Saturday.—We introduce a copy of the Programme with which we have been furnished, which will serve at once to exhibit the arrangements of the occasion, and to show the thorough and comprehensive character of the instruction imparted in the school:

THURSDAY, 16th, December, 1852.

Morning.

From 10, A. M. to 11.—Modern Geography; Arnold's Latin Prose Composition.
From 11 to 12,—Algebra and Arithmetic (Senior boys.)
Arnold's 1st and 2nd Latin Book (3 classes.)

Afternoon.

From 12½ to 2.—Examination for the Prize given by the Lord Bishop of Toronto.
Subject:—The English Reformation.
From 2 to 3,—Second Scripture Prize.

FRIDAY, 17th, December.

Morning.

From 10 to 11,—Virgil: Science of Things Familiar.
From 11 to 12½—Second History Prize (Greece, England, and Ancient Geography): Xenophon: Cicero; Euclid. Arnold's Greek Book.

Afternoon.

From 1 to 3.—Arithmetic (Junior Boys): First History Prize. (Greece and Rome, Ancient Geography and Antiquities): Latin Grammar: Latin Accidence: Greek Prose Composition.

SATURDAY, 18th, December.

Afternoon.

From 12 to 3.—Examination for the Prize given by the Venerable the Archdeacon of York. Subject: Gospel of St. John: i. ii. Sacred Geography: and Language of New Testament.
Recitations and Distribution of Prizes.

The following is the Prize List:

1st Prize.

Given by His Lordship, the Bishop of Toronto.—O'Brien, H.

2nd Prize.

Given by the Venerable the Archdeacon of York. (1st Scripture Prize.)—O'Brien, H.
3. Second Scripture Prize.—Henderson, E.
4. Extra. Do. Do.
5. Third Scripture Prize.—Wood, J.
6. First Class Prize.—O'Brien, H.
7. Second Do. Do.—Henderson, E.
8. Third, Do. Do.—Brunskill, J.
9. Fourth, Do. Do.—Wood, R.
10. First History Prize.—O'Brien, H.
11. Second History Prize.—Henderson, E.
12. Algebra Prize.—O'Brien, H.
13. Modern Geography.—Henderson, J.
14. Arithmetic Prize.—Henderson, E.
15. Natural Science.—Henderson, J.
16. Elocution.—Henderson, J.
17. Conduct Prize.—Patterson, F. W.

The Recitations, of which the following is a list, were delivered by the boys with considerable spirit and success. In the amusing scene from Terence, the author's humour was very felicitously caught. On the recitation of that exquisite poem,—"the Apollo Belvedere,"—which was spoken by James Henderson with good taste, feeling, correct enunciation, and great ease and propriety of gesture, the awarding of the Elocution Prize was mainly decided.

RECITATIONS.

1. Dialogue from Lucian.

Jupiter..... Henderson, E.
Hercules..... O'Brien, H.
Apolonius..... Henderson, J.
2. Appeal in behalf of the Swiss—Rev. S. Smith.
O'Brien, H.
3. Scene from the Phormio of Terence Cremes.
Crepez..... Henderson, E.
Deipho..... Henderson, J.
Phormio..... O'Brien, H.

4. The Apollo Belvedere—Wilman.

Henderson, J.
5. The Classics.—Coleridge.
Henderson, E.

6. Chorus from the Martyrs of Antioch—Milman.
Henderson, J.
Henderson, E.
Kennedy, J.
Brunskill, J.

Amongst the most interesting of the Exercises were the Examinations for the Bishop's, the Archdeacon's, and the First History Prizes. The School will be re-opened on Tuesday next, the 4th proximo. The Rev. J. G. D. McKenzie, we are glad to see, has been greatly benefited by his recent sea-voyage, and feels his invigorated health, we are happy to say, fully equal to the discharge of his important duties. Most cordially, for the Church's sake as well as his own, do we wish him every success.

CONVOCATION.

In our six page will be found the dignified and deeply interesting address of Convocation to the Crown, for which we bespeak the special attention of our readers. It em-