

not a drunken, but a sober bar-room scene, and we moralized.

The friend who had conducted the two services on board was apparently a church aristocrat, between the wind and whose nobility no meaner flesh must come. The sailors had attended his services, they saw him on the evening of the same day engaged as *mutatis mutandis* they might be in a Liverpool bar-room, and that on Sunday night. Is the inference far to seek! Each evening also that friend was at the card table, another sipping in the room on deck. There was also a lottery based upon the ship's daily log; at noon, after emerging from the reading service, our friend had it announced to him that his number had won that day. We were nearing England, where dissent and non-conformity have meanings, and happening to know that our friend represented what had been a prevailing class in the establishment, the question pressed in view of the fact that nonconformity exists, "Is there not a cause?" Earnest men, who sigh and cry for the abominations which are in the land, and, looking to their spiritual guides, as by law established, for redress, find them walking heedless of their brother stumbling, thus disappointing their hopes, must either let things helplessly alone or fly elsewhere for work and sympathy. Too much is the ministry made a profession, and thus the churches become shorn of power, and Christ becomes wounded in the house of his friends. Could our genial, jolly friend be won back to sobriety by the act of two clergymen laughing at and joining with him in his drink and frolic, which, to him, were sore temptations, or were the witnessing sailors strengthened in any desire they might have to shun the seductions of Liverpool's drinking-dens? To some this may seem "puritanical;" be it so; life is earnest, even were it admitted that "moderation" is not sin, and a harmless game of cards may pass unchallenged, the circumstances we have described are an indulgence indefensible, seeing that the same was a snare to those whose infirmity a strong should bear; and the Church is to be pitied, though Established, and in the line of direct succession, whose leaders can thus ignore the obligation of only following those things which are of good report. I will not say our churches are free, these lines are not written in denominational zeal, but for the purpose of pressing a question with which we close; dissent was the seeking for a closer walk with God than establishments then permitted, are we maintaining our testimony for purity of heart and life? Only as we do, and that intelligently, can we justify our denominational integrity, or manifest our right to that independence which we claim as a distinctive principle.

CENTRAL ASSOCIATION.

The Central Association will meet in Georgetown, on Tuesday, Oct. 11th, 1881.

First session at 2.30 p.m.

Paper by the Rev. W. W. Smith, "Orthodoxy—what is it?"

Sermon in the evening by the Rev. J. Burton, B.A.; alternate, Rev. R. Hay.

Second session, Oct. 12th. Prayer meeting at 9.20 a.m.

10.30. Paper by Rev. E. Ebbs, "Life in Christ, its nature and functions."

11.30. Paper by Rev. A. F. McGregor, B.A., "Church Life, evidences of its healthy vigour."

P.M. Session, 2.30. Conference anent the ordination of the Rev. W. Kaye, South Caledon.

Paper by Rev. J. I. Hindley, "Woman as a Christian power in the Church."

EVENING MEETING.

Ten minute speeches by the brethren.

N.B. It is desirable that collections be taken up by the churches associated on the Sabbath preceding the meeting.

J. I. HINDLEY, M.A.,

Secretary.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—Before passing from the important subject introduced in last letter, a remark or two on possible changes will not be inappropriate. These remarks, your reader will please keep in mind, will have exclusive reference to the full course.

That the present arrangement is working perniciously to the theological interests of the College, and cannot by any possibility be made to work otherwise, will be apparent to most who have pondered the facts adduced in my last communication.

Shall it be continued? If not, then, what ought to be done?

The only really satisfactory course will be the adoption of the original plan;—namely, to make it imperative that every student received into the full course shall be a graduate of some University, or shall have an equivalent arts training, before entering the Theological College. Were this plan adopted, then the following benefits would be secured:—

1. *A complete University education.* This, at present, as already explained, our students do not obtain. The "exemptions" now made would then cease; and the degrees taken would have their full University significance.

2. *A more thorough theological training.* The three sessions with which the College is at present credited would then mean three; and not, as now, one with the fragments of two. Members of the staff would have the opportunity of their work with some measure of thoroughness; time would be secured for discipline and mental development; and should competent lecturers be obtained, and the resources of the College admit, Lectureships might be advantageously instituted.

3. *The arts course, if desirable, might be taken in any University*—in Toronto, Cobourg, Kingston or Montreal. This, in the case of students in circumstances to support themselves while attending the University, would often be of considerable advantage; while it would not prevent the College from granting pecuniary aid in cases where such help was really necessary.

The sharp experience of the past suggests the propriety of adopting some precaution for securing the immediate repayment of money thus received by students, who, on the completion of their University course, would decline honourably to complete their theological training in the College. Without this, it is more that possible that some would make use of the College merely to obtain a University education, and then, to hide their dishonourable retreat, endeavour to defame it.

What has been, may be again.

Should our College ever be placed on a right educational basis, I am convinced the ground plan advocated in

this letter will have to be adopted. Its adoption, however, would necessarily involve a *seven*, instead of a *five years'* period of study. But no additional expense would be incurred for teaching; although a larger amount would be required to assist the students, either in the form of "exhibitions" or of direct grants. The additional outlay would certainly be money well spent. It would also involve two extra years from the students; but no young man having adequate views of the vast importance of the work before him, and with sufficient ambition to qualify himself for his high vocation, would shrink from freely giving the extra time.

A University training, however important, and let me once more emphasize its immense value, is nevertheless only the *foundation* on which a sound theological training should rest. In the present day, there are demands on the Christian ministry which can only be met by those who have been well grounded in studies, which even in their elements require patient and thorough training. I am aware of the ever changing phases of "modern thought;" I know full well that no staff of professors can complete the education of the rising ministry:—new forms of error ever demand new forms of truth; and the progress of Theological and Biblical study require new adaptations of the old and ever-abiding truth to the claims of the age. I am aware of all this, but am nevertheless confident that the sound inculcation of fundamental principles, and the discipline and habits thereby promoted, will place the diligent student on high vantage ground, which, with subsequent application, will enable him to cope successfully with doubt in its newest forms, and skilfully adapt his methods of presenting the truth to the ever-recurring and ever-pressing exigencies of his own times.

Other possible changes in our present arrangement will be considered in my next.

Yours truly,

MINASON.

LITERARY NOTES.

We have received the first number of the *New England Pictorial*, a new venture on the old established lines of such papers; it is well printed on good paper, and the illustrations are of average excellence. It is always unfair to judge of a publication by a first number, as so many things have to work harmoniously to produce the best results, and it is rarely accomplished in the beginning. There is no reason that it should not be successful. Boston should surely have an illustrated paper.

GERALDINE, A Souvenir of the St. Lawrence, is the title of a new work issued by J. R. Osgood & Co. It is, what is rare, a romance in verse; rare, we suppose, simply because the ability to procure such works is rare also. It is not every framer of a plot who can throw it into verse as Owen Meredith has done "Lucile," and Dr. Holland "Katrina." The author of this, whoever he or she may be, has achieved a success. With but few characters and a simple plot, the interest is sustained to the end, nay, is intensified so as to make it impossible to lay down the book. The charm to us is, however, some exquisite bits of word painting, in this the author excels. Take the following vignette of mountain-climbing for instance:

"Through the white atmosphere
We could see other peaks lifted far to blue
Of the sky; while the distance took boundaries new
As he slowly ascended, and range after range
In sublimity rose, till an ocean of strange
Rocky billows rolled far all around him, their
tips
Only swept by the wandering, vanishing ships
Of the clouds, that before a warm breeze were
adrift,
And their hues ever shifting and changing, as
swift
The hot sun, the cool shadow, went by. The
dark green
Of the timber-lines everywhere belted between

The light gray of the summits, and, sleeping
below,
The soft green of those valleys where musical
flow
The mad streams of the mountains; the glim-
mering gleams
Of white ledges shone out on the silvering
beams
Of the sun, and gave light to the soberer veins
Lurking lower; and broad in the east the great
plains
Rolled away from his vision, vast reaches of
yellow,
Dry sod, with long swells like the sea, and a
mellow
Haze marking their splendour remote."

There are two or three ballads interspersed which show the author's ability in a different style of versification; one of these we reprint on our first page, "Building and Being," embodying an old familiar legend. The scene of action is principally on the shores of St. Lawrence, its islands and its cities, Montreal and Quebec.

Scribner's Monthly for October is duly received, and is of usual excellence. Among the illustrated articles we find "Old Yorktown," "Primeval California," "Bear Hunting in the South," "Peter the Great," "The first Editor," and the conclusion of "The Coniferous Forests of the Sierra Nevada." Some of the illustrations are simply marvels of excellence. A new tale by Mrs. Burnett is promised for the November number, which will be the beginning of a new volume.

The School Hymnal, The Infant Class Hymnal. London, E. Marlborough & Co.; Toronto, R. O. Smith & Co. We have carefully looked through these little books, and can very cordially commend them to the attention of our Sunday-schools. Not so pretentious as the work of a similar character we noticed a week or two ago; they are in some respects even more acceptable. The first named is divided into two parts, the first of which, specially adapted for the Infant Class, is published separately under the second title as above. Each of the parts contain some of the good old hymns that have interested our children for two or three generations, and in the more advanced part we find a number of pieces quite new to us, by modern writers, unequal in merit, as may be supposed, but on the whole exceedingly good. The collection has answered well to one test we applied, to find hymns suitable to a number of different lessons, a matter that always troubles the superintendent who wishes to have his services of teaching and song in unison. There are hymns that we should have been glad to use with some of the late International Lessons. The price is moderate, 10 cents per copy for the complete book, 5 cents for the Infant class section.

—THE ALL-COMPREHENSIVE NAME.—Yesterday my window was completely frosted over with beautiful sparkling crystals. A schoolgirl's impulse impelled me to write my name there, when a sudden thought stayed my hand; was my name good enough to mar this snowy page—page not made with human hands?

Ah, I thought, only the sweetest names ever uttered are worthy to be inscribed on this purest page ever fashioned, and so my pencil traced the monosyllables "God—Love—Home." I paused for another; were those all? Did those three comprehend everything sweet and pure and lovely? Then came the second thought. Had I not *too many* already? Why, yes. Home means love; love is the essential essence of home; so I drew a line through Home, and I had only two left, "God and Love." "God and Love!" And while I stood murmuring them over the sentence on my lips changed, and I whispered, "God is Love."

So I took a new pane, and on it I wrote the single word, "God." The page was completed—a volume in itself.—*Rose Latimore.*

—CHINESE PARENTAL VENERATION.—There was once a man named Han. When he was a boy, he misbehaved himself very often, and his mother used to beat him with a bamboo rod. One day he cried after the beating, and his mother was greatly surprised, and said, "I have beaten you many a time, and you have never cried before; why do you cry to-day?" "Oh, mother," he replied, "you used to hurt me when you flogged me; but now I weep because you are not strong enough to hurt me." "It makes one weep," says the Chinese moralist, "even to read this story."