

## Selections.

**PUT AWAY THAT NOVEL.**—Dr. Goldsmith who had himself written a novel, in writing to his brother respecting the education of his son, uses this strong language:—“Above all things never let your son touch a novel or romance. How delusive, how destructive are those features of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed, in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world.”

What unfit the mind for the realities of life, also unfit it for religion—for it is a practical matter of fact subject. The injurious effect of novel reading is never fully known. It hinders doing and getting good—and it also trains up and grows an amount of evil products which eternity alone can exhibit. It hinders the mind from receiving good instructions which might be blessed. It quenches the influence which truth accompanied by the Spirit of God, was likely to produce in blessed results. It is only a novel, and only for pastime; so says the frequenter of the theatre or bar-room. It is pastime.—But alas! does a culprit who is under sentence of death, and only waiting for the day of execution, want something to amuse him to pass his time? Does a sinner who is already condemned, and who knows but this very night the order will come for his immediate summons to the judgment bar of his offended God, and there hear the sentence of *depart*; or, cast ye the unprofitable servant in outer darkness—can such a soul need anything to pass his time? Throw away that novel; give your thoughts to the realities of your life, and the solemnities of your death. You have no time to spare,—use it—use it well, and use it at once. If you would save your soul, have nothing to do with a novel.—*Presbyterian*.

**PROSPECTS OF MINISTERS.**—WHAT are they?—A life of toil—without adequate support, without means to defray the expenses of educating their children—and poverty in old age, sometimes without a dwelling to shelter them. Such are the prospects of many who are now toiling from week to week to feed the Church of God with the bread that endureth unto everlasting life.

It is asked by a recent writer—

“Must not the Ministry hold out cheerful prospects, or else be abandoned by the competent to fill it?”

Here are two questions: To the first we answer—the ministry must have “more cheerful prospects.” Many churches must provide more cheerful and better prospects for them—for their maintenance, and for their old age, or widowed families when they are laid aside from their labors.

To the latter question—those who love God and the souls of men, will answer—God forbid that the ministry be “abandoned by those competent to fill it.” Pious young men with the conviction that they are redeemed to serve and honor Christ, and promote his kingdom in the world, will imbibe the sentiment. Let them remember that *suffering for Christ* is one of his DIVINE GIFTS—that to them “it is GIVEN in the behalf of Christ, not only to believe in him, but also to suffer for his sake.” Let them not forget, that all that is great and divine in man, has been elicited and brought out in elements of character, formed and disciplined amid trials and sufferings and privations—and let them remember that Paul esteemed it a “GRACE,” a distinguishing gift and honor, to preach the Gospel amid the persecutions and perils which marked his life—and if they have the spirit of Paul, they will not be driven from the ministry by its chilling prospects.—*Observer*.

**LONDON HEATHENISM.**—The population of the metropolis entirely destitute of Christian instruction is more than equal to six entire counties of England.—If the unprovided part of the population, instead of being comprised into one mass of heathenism, were to be spread over an agricultural district, still remaining under your care, and in their present state of moral destitution, your Lordship would preside over a diocese equal in extent and population to six counties, comprising hundreds of hamlets, villages, and towns, without one church, or minister, or school, for religious instruction; more outtaught in Divine truth than the New Zealanders, more unregarded than the Chinese. He further adds, that “At the very least, 518,000 of the inhabitants are living in neglect of all public acknowledgment of God.” About ten years later, we find it stated, by an equally good authority, that “the number of individuals present at the services is certainly never greater

than 400,000. So that Christians can never attend public worship in London on the Lord’s day, but at least one million five hundred thousand of their fellow-citizens are neglecting it, nine hundred thousand of whom are doing so wilfully. Every Sabbath morning or evening a number of persons, larger than the entire population of all the chief cities and towns in England and Wales added together, wilfully do not cross the threshold of the house of God in London.—*Eng. Pres. Mess.*

**EVILS OF INTemperance.**—The following elegant passage belongs to a speech of J. T. Stevenson, Esq., of Boston, on the Maine Law, in the debate in the legislature; and yet the fact is not and cannot be told.

“Pourtray the evils of intemperance! He does not live that can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind’s eye cannot take in the countless miseries of its motley train. No human art can put into that picture shades darker than the truth.

Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced—paint the chosen seats of paternal care, of filial piety, of brotherly love, of maternal devotion, all, all vacant; all the crimes of every stature, of every hue, from murder standing aghast over a grave, which it has no means to cover, down to the meanest deception still confident of success; paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community, and not its prolific mother; paint the dark valley of the shadow of death, peopled with living slaves; paint a landscape with trees whose fruit is poison and whose abode is death; with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and into the foreground the terrible certainty of an accursed future; paint prisons with doors that open only inward; people this scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lip no smile can play, and women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts. Paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun; but illumine it with the glares of the infernal fires, and still you will be bound to say that your horrible picture falls short of the truth.

**RELATIVE STRENGTH OF POPERY AND PROTESTANTISM.**—Protestantism reckons as its followers nearly one half of the number that Popery claims as its adherents. And although numerically one-half less, in all the great elements of character and progress, it is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power. Protestants are to papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from these nations all that they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop for a month or a year, all that Protestantism is doing to civilize, enlighten and bless the earth, and the world is moved and agitated, from its centre to its circumference: even old Austria, the Sleepy Hollow of the world, would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than the light of the lost planet from the sky.—*Kirkton*.

**BE NOT HIGH-MINDED BUT FEAR.**—A story is told of a young minister, who ascended the pulpit full of self possession and vanity; but having been left to his own strength, quitted it humbled and hanging down his head; upon which an old woman whispered to him, “Ah sir! if you had gone up into the pulpit as you came down, you might have come down as you went up.”

PRIDE is the common forerunner of a fall. It was the devil’s sin, and the devil’s stratagem, who, like an expert wrestler, usually gives a man a lift before he gives him a throw.—*Dr. South*.

**CONFEIT A PROOF OF OUR DEPRAVITY.**—We are as vain as if we were in full possession of our original perfection; and our being vain is a certain proof that we are not.—*Adam*.

**ANGER.**—Wise anger is like fire from the flint; there is a great ado to bring it out again immediately.—*Matthew Henry*.

**CAUSE AND EFFECT.**—He who has the ear of God has the hand of God.

## Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

FOR THE CHURCH TIMES.

## OUR PRESENT POSITION.

No. IV.

The inconveniences that must necessarily arise from the operation of the Revised Statute are of various descriptions. To make this appear let us suppose a case which from the peculiar nature and circumstances of many of the Country Parishes, may possibly be not of unfrequent occurrence—let us suppose that, on the occurrence of a vacancy in a parish, the Church feeling, either from paucity of Church members or other causes, is not sufficiently operative to induce a movement in the matter at all, and that consequently the vacancy may be prolonged for an indefinite period,—what then? Who is to take the initiative? What is to become of the interests of the Church in the meantime? Should the Bishop of the Diocese think it right to exercise his ecclesiastical authority, and call upon such remiss Parishes to exercise their legal rights, in making immediate presentation of some fit and suitable incumbent, he might possibly succeed in rousing them to action, because of the respect which is generally felt for episcopal advice and authority. But the statute gives him no right whatever to interfere in the matter until after presentation shall have been made of some one. The period is named at which the presentation shall devolve upon his Lordship. Should the vacancy continue for one, two, or three years, no one out of the Parish can legally step in and say: “the work of the Church is neglected in this Parish: I fill up the vacancy.” If this were done the presentee would have no legal title, and consequently no title at all, to the temporalities of the living. The law distinctly lays it down, that in every case the Parish, and none else, is to take the initiative, in the act of presentation. And is not this a hindrance of the missionary work? Is it not denuding the Church of her missionary character, and exposing her to needless and unjust obstructions? I submit that no benefit can be pointed out as arising from the operation of the statute which can compensate us for this great evil. It is a blow struck at the progress of the Church—an obstacle in the way of her onward march. And whether its origin may be traced to the indifference of her friends, or to the hostile intentions of her opponents, the effect is necessarily the same. She has in a great measure been deprived of her missionary character.

Now the absence of every thing like a provision against a contingency of the nature above supposed is, I take it, a conclusive argument against the efficiency of the law, as it now stands, and constitutes an additional reason for its early repeal. To make its operation uniform and harmonious, it ought to contain a clause providing that—if the Parish do not present any Clergyman within six months after the occurrence of a vacancy, the Bishop of the Diocese be authorised to present to the said Parish. Such a provision might not possibly be found sufficient to meet any contingency, but it would at all events avert the immediate bad results of the case under supposition.

Again: supposing another case, which is not at all of impossible occurrence among us, under the governance of the present statute, we shall arrive at precisely the same conclusion. Suppose for instance that the different parties whom the law recognises as having authority in the matter of presentation and induction to vacant parishes, should disagree in certain points of detail—such as the choice of candidates and their qualifications, or their suitability—who, let me enquire, is to decide between them? Are they to wait for the arbitration of time? Or will chance be permitted to direct the future destiny of any such unfortunate Parish? Collisions of the kind just supposed are events which may almost be assumed to be probable, under the uncertain circumstances of a new and extensive Diocese. Many cases will doubtless arise of an untoward nature, to which you can neither apply the results of former experience, nor adapt the principle of any general law; but which must altogether be solved, in accordance with the dictates of common sense and common equity. When a law however is enacted, without making any provision for the most obvious, and in a manner, unavoidable contingencies of the matter, to which it refers, the common reason of men leads inevitably to the inference, that it is not only deficient in its character, but absolutely mischievous in its operation and tendency. Of this description I very respectfully submit, is the first clause of the Revised Statute, for the future regulation of the Church in this Province.

This course of argument might, if it were necessary, be followed out and applied to various other particulars of possible occurrence within our borders; and the miserable imperfections of the clause under consideration might thus be still further elucidated. But it is hoped that enough has been stated to satisfy every reasonable mind, among earnest Churchmen, of the utter inapplicability of the law, as it stands, to the present circumstances and requirements of our humble Zion. We have seen that it is woefully deficient in its phrasing in reference to the order and constitution of the Church; that its provisions are very imperfect and in a manner worse than useless; and that it tends most effectually to cripple the work of the Ministry, and almost to destroy its missionary character.

Of course these defects might possibly be remedied by a new enactment of a more copious and elaborate description; should the Legislature in its benevolence,