

Correspondence.

To the Editor of the Canadian Independent.

DEAR BROTHER,—Will you oblige me by allowing in your Magazine an acknowledgement, with my sincere thanks, of the handsome donation of about \$55 from friends in *Erin*, through Mr. Fielding and Miss Lucinda Anderson; and of \$50 from "Members of the *Eden Mills* Congregational Church and others," through Mr. James Wilson; also of about \$15 from young friends in *Eramosa*, "mostly unconnected with the church," presented through Miss Eva Hindley.

I would likewise state that my Post Office address for a few months will be TORONTO.

Yours, &c.,

July 20th, 1861.

E. BARKER.

Review.

LECTURES ON THE BOOK OF PROVERBS. By the Rev. Ralph Wardlaw, D.D.; Edited by his Son, the Rev. J. S. Wardlaw, A.M. Vols. II. & III. New York: Fullarton, Macnab & Co. Toronto: Rollo & Adam.

These volumes complete the Author's Exposition of the Book of Proverbs. Our examination of them fully convinces us of their high value. The fame of Wardlaw will suffer no abatement by their publication. A master's hand is seen in the logical arrangement of material; while the true spirit of the pastor that rightly divides the word of truth, is constantly apparent. As a full and exhaustive practical exposition of the Proverbs of Solomon, the son of David, these volumes have our most hearty recommendation.

To convey an important lesson, needed in Canada, as elsewhere, we place before our readers an extract on Proverbs xxiii. 4 & 5. Premising that those who obtain the lectures for themselves will find many passages of greater power, as this is only a specimen of the ordinary style and spirit of the work.

"'Labour not to be rich; cease from thine own wisdom.' '*Labour not to be rich.*' What a startling interdict, this! What an immense proportion of the world's toil, and especially in such a community as our own, does it bring under condemnation and proscription! Were all the labour directed to this forbidden end to cease, how little would be left!—what a sudden stagnation would there be of the turmoil of busy activity with which we are daily surrounded! What are the great majority of men about, in our city and in our country? What keeps them all astir? What is the prevailing impulse of all the incessant bustle and eager competition of our teeming population? Are not all, with a wider or a narrower estimate of what riches mean, '*labouring to be rich?*' The love of fame has been called the universal passion. Is not the love of money quite as much, if not more, entitled to the designation? Yes: and many a time does the *wisdom* of the world set itself to the defence of the world's toil and the world's aim, alleging many plausible and some more than plausible things in its pleadings. '*Riches,*' say they, '*keep a man and his family from dependence. Riches enable a man to enjoy many comforts that are in themselves lawful and desirable. Riches procure a man distinction and influence in society. By this and other means, riches put it in a man's power to do good: Why should we not labour to be rich?*' It is all true, and the plea is in part quite legitimate. Yet Solomon, by the Spirit, with the