

BROTHER CLARKE'S POSITION IN VICTORIA.

Need we say that we are deeply interested in the mission to British Columbia? We have chronicled all that we could gather as to its inception and development. A brother beloved has gone forth from among us, laden with the prayers and sympathies of the churches. We have waited with breathless anxiety, to convey tidings of the guidance of an unerring hand, in leading him to his desired haven. His first efforts, in setting up the tabernacle of the Lord on the shores of Vancouver's Island, have been recorded. It was, therefore, with unmitigated pain, that we received, shortly after we had forwarded all the copy for our last issue, a Circular from Rev. W. F. Clarke, announcing a state of things which we grievously deplore. Our readers are already informed, through the pages of the Canadian Independent, of the position occupied by Mr. Clarke, towards the coloured population of Victoria. This position, it appears, did not meet the approbation of the Rev. Mathew Macfie, appointed by the Colonial Missionary Society to co-operate in the mission. Instead of making this difference a matter of forbearance, until the advice of the Committee in London was sought and obtained, issue was joined by the action of the brother from England, first, by his absence from the Sabbath services already established; and, secondly, by the inauguration of separate services, of which the following public notice was given: "*Sunday Service.*—The Rev. Mathew Macfie, of the British Colonial Missionary Society, will preach on and after Sunday, the 16th instant, (October,) and until further notice, in El Dorado Hall, Yates Street, when Presbyterians, Congregationalists, and all others, are respectfully invited to attend. Divine service to commence in the morning at eleven, and in the evening at half-past six." This mode of propagating the faith, does not strike us as peculiarly marked by wisdom. Division and separation are not the elements of strength. This action is not the rallying of a body of believers around a pastor, to maintain by their own means and efforts, a principle binding their consciences, and for which they must give an account at the judgment-seat of Christ. It is the action of an Agent of a general society, in opposition to the work of a brother Agent already occupying the ground. The plea has been urged in defence, that the mission was professedly to overtake the colonists. That that end cannot be achieved by Mr. Clarke's mode of procedure, remains to be proved. The voluntary attendance of coloured persons on the means of grace, is surely no greater departure from the constitution and end sought to be attained by the Colonial Missionary Society, than the invitation of Presbyterians, Congregationalists, and all others, to attend. This fairly embraces, in a population like that of Victoria, the coloured inhabitants—unless their claim to manhood is denied—and listening to the invitation of a Christian minister from the land of liberty, and the messenger of churches distinguished for their love of freedom and the slave, are they to find themselves branded and proscribed, the victims of a prejudice and a custom degrading and anti-Christian. Has it come to this, that the "Negro corner" is an institution patronized by the Colonial Missionary Society? Never. Well can we remember the fervid denunciation by George Thompson, Esq., of that and other wrongs, the product of American slavery; his burning words as they fell from eloquent lips, awakening a deep