

THE COMMON-PLACE BOOK.

THE CONFIDENCE OF FAITH. That flower which follows the sun, doth so even in cloudy days: when it doth not shine forth, yet it follows the hidden consecration of it.

THE GOOD MAN. Greatness and goodness are not means, but ends; Has he not always treasures, always friends, The great good man? Three treasures—love and light And calm thoughts regular as infant's breath;

THE HAPPY MEDIUM. Agur said,—give me neither poverty nor riches;—and this will ever be the prayer of the wise.

TEXT STRAINERS. Some preachers will bring any thing into the text. The young Masters of Arts preached against non-residence in the University;—whereupon the heads made an order, that no man should meddle with any thing but what was in the text.

TRANSUBSTANTIATION. There is no greater argument, though not used, against Transubstantiation, than the Apostles, at their first Council, forbidding blood and suffocation.

A PRAYER. Plante, Lorde, in me the tree of godly life; Hedge me about with the strong fence of faith; If Thee I please, use eke Thy pruning knife;

CONVICTION OF SIN. I have read a story of a certain King of Hungary, who being on a time marvellous sad and heavy, his brother would needs know of him what he ailed.

THE OMNIPRESENT GOD. Thou uncreate—unseen—and undefined, Source of all life—and fountain of the mind,— Pervading Spirit whose eye can trace— Felt through all times, and working in all space—

POBERRY. Our Lord said of false prophets, By their fruits ye shall know them;—and however the mind may be entangled theoretically, yet surely it will fall upon certain marks in Rome which seem to convey to the simple and honest enquirer a solemn warning to keep clear of her while she carries them about her: such as her denying the cup to the laity, her idolatrous worship of the Blessed Virgin, her image-worship, her recklessness in anathematizing, and her schismatical and overbearing spirit.—Newman.

A POPULAR WORK. In former times a popular work meant one that adapted the results of studious meditation or scientific research to the capacity of the people; presenting in the concrete, by instances and examples, what had been ascertained in the abstract by the discovery of the law.

THE BILLS. Within this awful volume lies The mystery of mysteries! Happiest they of human race, To whom God has granted grace, To read, to fear, to hope, to pray,

HUMILITY. To be humble to superiors is duty;—to equals, is courtesy;—to inferiors, is nobleness;—and to all, safety:—It being a virtue, that, for all her lowliness, commandeth those souls it stoops to.—St. T. Moore.

REFINING POWER OF RELIGION. Since I have known God in a saving manner, painting, poetry, and music, have had charms unknown to me before. I have received what I suppose is a taste for themselves; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.

INGRATITUDE. It is the abridgement of all baseness, a fault never found unaccompanied by other viciousness.—Fuller.

IMPATIENCE. Is a quality sudden, eager, and insatiable, which grasps at all, and admits of no delay; scorning to wait upon God's leisure, and attend humbly and dutifully upon the issues of His wise and just providence.

THE POOR CHRISTIAN'S PRAYER. He looks abroad upon the various field Of nature; and though poor, perhaps, compared With those whose mansions glitter in his sight, Calls the delightful scenery all his own.

ATTACHMENT TO THE CHURCH. Without individual holiness, attachment to the Church is but an unmeaning name. There may, no doubt, be a carnal zeal and a party affection, but there will be a worldliness which will taint the one, and a hollowness which will disgust men with the other.

IMPORTANCE OF STUDY IN YOUTH. If it should ever fall to the lot of youth to peruse these pages, let such a reader remember, that it is with the deepest regrets that I recollect in my manhood the opportunities of learning which I neglected in my youth;—that through every part of my literary career I have felt pinched and hampered by my own ignorance; and that I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science.

CHRISTIAN BENEVOLENCE. To give to an ill man may be a mistake, but no crime, unless what was given was given him to an ill purpose. Nay, to give to an ill man, and knowingly, is our duty, if that ill man wants necessities of life, —for as long as God's patience and forbearance indulge that ill man, life to lead him to repentance, we ought to support that life God indulges him, hoping for the happy effect of it.—Bishop Ken.

WONDERS OF REDEMPTION. If Alexander the Great who conquered the Eastern world, had stooped to have given up his life for a few ants, even after they had annoyed him, his conduct would have yielded but a faint image of the infinite condescension of Jehovah-Jesus in the salvation of His redeemed.—Ambrose Serle.

THE LATE BISHOP OF CORK. (From the St. James's Chronicle.) We cannot permit the death of such a man as has lately been taken from us, to pass without a more respectful notice than the bare announcement, that the Bishop of Cork is no more.

THE SEED IN THE GOOD GROUND. (From "Notes on the Parables of our Lord," by the Rev. Richard Chenevix Trench, M. A.) We learn that "he that receiveth seed into the good ground, is he that heareth the word and understandeth it, which also beareth fruit, and bringeth forth some a hundred fold, some sixty, and some thirty," or with the important variation of St. Luke, "that on the good ground are they, who in an honest and good heart have heard the word keep it, and bring forth fruit with patience."

COLONIZATION. (From the English Churchman.) The subject of Emigration is one which naturally presses more and more upon the public attention, as the numbers of our population yearly increase. We are glad to observe that the term "emigration" is gradually giving way to that of "colonization," which is, in many respects, a very different thing. Emigration, as practised in recent times, is the gradual removal of individuals, generally of the poorer sort, with their families, to seek their fortune, unaided and unprotected in a foreign land.

Oxford and Cambridge, every student must, at his entrance, obtain an introduction by some one of the junior fellows, who thenceforth stands towards him in the relation of private tutor, and actually in loco parentis, and of a very vigilant and affectionate parent too.

Never man cultivated this relation with more zeal or success than Mr. Kyle, or made a better use of it; his pupils were unusually numerous, for such a tutor soon became a favourite; they were almost universally distinguished for a literary proficiency beyond their contemporaries, and he never had one pupil who did not in after life continue to love him as a well-nurtured son loves a father.

To which of the three Doctor Kyle's promotion to the episcopal bench is to be ascribed, however, we cannot say, or whether it was not the effect of their joint recommendation; but whoever may claim the honour, it is a high one, for as Doctor Kyle's political opinions were notoriously opposed to the political opinions of the government of which they were members, the virtues and accomplishments of the object of their favour could be his only recommendation to it.

Elevated to the Bishopric of Cork, the late Provost manifested the same devotion to duty and the same calm energy which had distinguished him in less eminent, but not less responsible, or perhaps, less useful stations. Within two years from his accession to the Diocese, he had augmented by no less than forty-five the number of places of public worship within it.

It is however, for the Clergy over whom he presided for seventeen years, to record their sense of his worth, and we will say that it is his duty to do so.—A man who gives his whole life to services comparatively of mere usefulness, has a right to the testimony of those who have been the objects and the witnesses of those services.

We have but to add, that in all the relations of private life, the late Bishop was as happy as he deserved to be. He married early Miss Moore, a lady of a respectable family of the city of Dublin, who survives him, after nearly fifty years of uninterrupted affection, and who gave him a numerous family, all every way worthy of their parents.

The numerous friends of his youth and middle age have, for the most part, passed away before him; but they were a brilliant circle, such as may not be often found in any land. We may name as among their most distinguished ornaments outside of the college walls (within which all were his friends), the late Sir Wm. Casar Smith, and the Right Hon. John Wilson Croker, who still happily survives, as youngest among them. There were others, now at rest, not unworthy of such society, but whom it does not become us to name.

We have not alluded to the personal religion of the late Bishop, because it was unnecessary to do so. Our sketch must be unfaithful indeed, if it has not described the career of a man of sincere and ardent piety.—There is nothing but that "fear which is the beginning of wisdom," that could sustain so long, so even, and so consistent a walk in the faithful and zealous discharge of every duty, wholly regardless of celebrity or of aggrandisement. A sincere and devoted Christian the late Bishop was, and that he was such is the high consolation of his sorrowing friends.

They grieve that they have lost him—for who can lose that which they have loved without a sense of grief?—but they grieve only for themselves. "He," they know, "has come like a shock of corn to the earth in its season." They humbly trust that he has gone to his reward; and contemplating the clouds that overhang his country, they must be disposed to feel "that the righteous is taken away from the evil to come."

These may seem small merits to those who are not aware of the effect upon the minds of young men of a sense of university wrongs, who do not know how often and how violently the whole bias of a youth's principles and even the destiny of his life is disturbed by the first suffering from what he regards as injustice.

Be the merits of a fair examiner, however, small, or great, they characterise the man, and evenness of temper, zeal in the discharge of every duty, with an implacable hostility to affectation in every shape, from frivolity of manners up to black hypocrisy, were, with the sweetest and most ingenious manners, the characteristics of Mr. Kyle, characteristics that adhered to him to his dying hour, and through all the high offices to which he was deservedly elevated.

In 1820, Mr. (now Doctor) Kyle was selected, while still a junior fellow, for the governorship of the University as Provost, upon the promotion of the learned Doctor Elrington, to the Bishopric of Ferns.

The appointment of a junior fellow to the provostship was unusual, if not absolutely unprecedented, and we believe it was at least for a century and a half; but so universally were Dr. Kyle's various and exalted merits acknowledged, that his appointment did not provoke one murmur of disapprobation; and well did his government of the University for the eleven succeeding years justify the universal, if tacit, decision in his favour.

The eleven years of which we speak were years of anxious and almost angry controversy through the whole United Kingdom, and more particularly in Ireland, as the country which the controversy principally concerned. In those years the "Catholic question," as it was called, was incessantly debated, until, as who was vainly hoped,—alas! for the wisdom of those who were accepted for statesmen—it was in 1829 set for ever at rest by concession to the Romanist sect.

Trinity College did not enjoy any immunity from the common strife. Among the fellows and foundation scholars a predominant pro-Romanist party had existed for many years, as they (then the only electors for the University borough), proved by constantly returning to parliament as their single representative (the University had then but one.) Mr. (since Lord) Plunkett, after Mr. Grant's death, the chief leader of the pro-Romanist faction.

Dr. Kyle had been, from first to last, a thorough Protestant, and placed at the head of a divided body in the very heat and crisis of their struggle, his task would have been a difficult one to any less honest and vigorous minded man. The provost, however, justly estimated the rights and duties of his high and responsible office. His rights he asserted by unequivocally, and without concealment, maintaining, in his individual capacity, his own true Protestant principles; and his duty he discharged by governing with the strictest and most ingenious impartiality, a body composed of Protestants on one side, and of pro-Romanists, and actual Romanists on the other. Except on the occasions of elections the college enjoyed undisturbed peace during the eleven years of his rule, constantly advancing in the cultivation of letters and of every useful and graceful art, and even the *salutaria* of elections presented less than the usual amount of license. This was all due to the known impartiality and vigour of the provost and to his characteristic mildness, ever the accompaniment of an honest and just temper. With such success did he bear himself through the stormy period, that no breath of suspicion ever imputed to him any wrong. No pro-Romanist, or Romanist, ever charged upon him injustice or oppression. No Protestant for a single moment doubted his fidelity.

In 1831, Dr. Kyle was promoted by Lord Grey's government to the Bishopric of Cork.

We know not which of Lord Grey's colleagues it is to claim the principal share in the honour of this promotion. Lord Wellesley, Lord Melbourne, and Lord Stanley became, as members of the Irish government,

alter the everlasting relations between right and wrong—who, when the light appeared, did not refuse to be drawn to it, even though they knew that it would condemn their darkness—that it would require an entire remodelling of their lives and hearts: such were the Matthews, and the Zacheuses, all who confessed their deeds, justifying God. Not that I would prefer to instance these as examples of the good and honest heart, except in so far as it is useful to guard against a Pelagian abuse of the phrase, and to show how the Lord's language here does not condemn even great and grievous sinners to an incapacity for receiving the word of life.

Nathaniel would be a yet more perfect specimen of the class here alluded to—"the Israelite, indeed, in whom was no guile"—which was saying in other words, the man with the soil of an honest and good heart, fitted for receiving and nourishing the word of everlasting life, and bringing forth fruit with patience;—one of a simple, truthful, and earnest nature; who had been faithful to the light which he had, diligent in the performance of the duties which he knew, who had not been resisting God's preparation for imparting to him his last and best gift, even the knowledge of his Son. For we must keep ever in mind that the good soil comes as much from God, as the seed which is to find there its home. The law and the preaching of repentance, God's secret and preventing grace, run before the preaching of the word of the kingdom; and thus when that word comes, it finds some with greater readiness for receiving it, as a word of eternal life, than others.

When the different measures of prosperity are given—that the seed brought forth in some an hundred fold, in some sixty, and in some thirty, it seems difficult to determine whether these indicate different degrees of fidelity in those that receive the word, according to which they bring forth fruit unto God more or less abundantly, or rather different spheres of action more or less wide, which they are appointed to occupy, as to one servant were given five talents, to another two; in which instance the diligence and fidelity appear to have been equal, and the need of praise the same, since each gained in proportion to the talents committed to him, though these talents were many more in one case than in the other:—I should suppose, however, the former.—The words which St. Luke records (ver. 18), "Take heed therefore how ye hear, for whosoever hath to him shall be given, and whosoever hath not from him shall be taken even that which he seemeth to have," (see also Mark iv. 23.) are very important for the avoiding a misunderstanding of our parable, which else might easily have arisen.

The disciples might have been in danger of supposing that these four conditions of heart, in which the word found its hearers, were permanent, immutable, and definitely fixed; and therefore that in one heart the word must flourish, in another that it could never germinate at all, in others that it could only prosper for a little while. Now the warning, "Take heed how ye hear," obviates the possibility of such a mistake, for it tells us that, according as the word is heard and received, will its success be—that while it is indeed true that all which has gone before in a man's life, will greatly influence the manner of his reception of that word, for every event will have tended either to the improving or deteriorating the soil of his heart, and will therefore render it more or less probable that the seed of God's word will prosper there, yet it lies in his own hand to take heed how he hears, and through this taking heed to ensure, with God's blessing, that it shall come to a successful issue. (Compare Jam. 1. 21.)

For while this is true, and the thought is a solemn one, that there is such a thing as laying waste the very soil in which the seed of eternal life should have taken root—that every act of sin, of unfaithfulness to the light within us, is, as it were, a treading of the ground into more hardness, so that the seed shall not sink in it, or a wasting of the soil, so that the seed shall find no nutriment there, or a fitting it to nourish thorns and briars more kindly than the good seed; yet on the other hand, even for those who have brought themselves into these evil conditions, a recovery is still, through the grace of God, possible;—the hard soil may again become soft—the shallow soil may become rich and deep—and the soil beset with thorns open and clear. For the heavenly seed in this differs from the earthly, that the latter as it finds its soil, so it must use it, for it cannot alter its nature. But the heavenly seed, if it be acted upon by the soil where it is cast, also reacts more mightily upon it, softening it where it is hard (Cutt. Jer. xxiii. 29), deepening it where it is shallow, cutting up and extirpating the roots of evil where it is encumbered with these, and wherever it is allowed free course, transforming and embowing each of these inferior soils, till it has become that which man's heart was at first, good ground, fit to afford nourishment to that Divine Word, that seed of eternal life.

The subject of Emigration is one which naturally presses more and more upon the public attention, as the numbers of our population yearly increase. We are glad to observe that the term "emigration" is gradually giving way to that of "colonization," which is, in many respects, a very different thing. Emigration, as practised in recent times, is the gradual removal of individuals, generally of the poorer sort, with their families, to seek their fortune, unaided and unprotected in a foreign land. Colonization is the removal of a "segment of society," properly organized and superintended, who carry with them the laws and customs and feelings of the old country.

The first instance of colonization on record, is that mentioned in the book of Genesis. And we may here observe, that the Holy Scriptures, if viewed merely as an ancient historical narrative, afford more valuable information on such subjects than some persons suppose. The account is as follows:—

"And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver and in gold. \* \* \* And Lot also, which went with Abram, had flocks, and herds, and tents, and the land was not able to bear them, that they might dwell together: for their substance was great so that they might not dwell together. And there was a strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle. \* \* \* And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, I will go to the left."

There is a remarkable simplicity and verisimilitude in the narrative, illustrating as it does the plain sense of the matter—that when a country is unable to support its inhabitants, the best thing for them to do is to divide, and part of them to seek a new territory.

Herodotus gives a curious account of one of the earliest colonies:—

"In the reign of King Atys, there was a grievous famine in all the land of Lydia. The Lydians bore it patiently for a long time, but the famine not abating they began to devise what remedies they could against it. Some thought of one thing, and some of another; and, amongst other things, they invented various games—dice, and chess, and billiards. The way they managed things was this,—one day they played, and

the next day they ate. [This will remind us of the 'short time' and half-pay of our manufacturers; and also of the amusements by which they cheate out their time when wages and work are short—such as Chartist meetings, or, as in Paris, planting trees of liberty, and so forth.] In this manner the Lydians went on for eighteen years! but when matters did not mend, but rather got worse, King Atys divided his subjects into two portions, and then drew lots between them; one portion to stay at home, and the other to go and form a colony. The part of the nation to whom the lot fell to emigrate, took Atys's son Tyrrhenus for their king; and they went down to Smyrna, and built ships; and placing in them their wives and families, and all their goods and chattels, sailed away to the coast of Italy, and formed the colony of Tyrrhenia, or Tuscany."

The point in this narrative which is most to be noted is, that the King of Lydia did not 'shovel out' his poorer subjects, and send them away to live or starve as they might in a foreign land, but sent out half the nation, with his own son at their head. This is the difference between emigration, as at present practised, and colonization. Scarcely any of our Colonies, in modern times, have been formed upon sound principles. At one time bodies of men used to go forth, who were dissatisfied with the institutions of their country; and then, instead of forming off-shoots from the mother country and cherishing these ancient institutions, too often carried out notions of Church and State widely different from those of old England. And it must be confessed, with regret, that the mother country has sadly neglected the interests of her Colonies in this respect. Considerably more than a century elapsed before any Bishop was appointed to the "plantations" in North America. The system of transportation to penal colonies, again, has been most prejudicial to the settlements formed under such circumstances; and the evil, we fear, will never be repaired. During the last few years vast bodies of emigrants have gone out, both to America and our own Colonies; but with so little advantage of superintendence or assistance from their mother country, that they may have perished miserably. A colony, as we have seen it observed in a recent series of Tracts, "should be like an army—not consisting only of private soldiers, but officered, organized, and provided with all things necessary for their expedition. Only, instead of swords, give them spades; instead of muskets, pitchforks; instead of cannons, ploughs. Thus provided with weapons of peace, they will soon be able to adopt Napoleon's practice, of quartering themselves on the invaded country. Let them have provisions for the first year, and afterwards they will live in plenty by their own exertions, and be a help, rather than a burthen, to their mother country. This, we think, is the true view of the case."

It is therefore with great satisfaction that we learn, that a scheme is on foot for a new Colony, something on the plan of that formed by King Atys and the Lydians. In our last number we printed the prospectus of "an Association for founding the Settlement of Canterbury in New Zealand" under the presidency of his Grace the Archbishop of Canterbury, and numbering amongst the Committee many very excellent names of Bishops, noblemen, and other influential persons. The prospectus adverts to the mode of colonization adopted by the ancients, of sending out "a full representation of the parent state, a complete segment of society to be the germ of a new nation." The object of the Association is "to set an example of a Colonial Settlement, in which, from the first, all the elements, including the very highest, of a good and right state of society shall find their proper place and their active operations." The plan is to purchase a million acres in New Zealand. The Settlement is to be formed entirely of members of the Church of England, accompanied by an adequate supply of Clergy, with all the appliances requisite for carrying out her discipline and ordinances, and with full provisions for extending them in proportion to the increase of the population: as by preserving unity of religious creed, the difficulties which surround the question of education will be avoided, ample provision will be made for that object. Under these and similar arrangements, the projectors expect that they shall be able to induce "a really valuable body of men" of all classes, to join in their plan; and that it will form a model for future colonies of the same sort.

We heartily wish their success. It is indeed a noble scheme, and if carried out in the same bold and straightforward spirit in which it is conceived, we trust that it may produce good fruits, and in the words of the prospectus, that "by a careful application of the means which they have devised, it will be found possible to preserve the blessings of religion and civilization, according to those forms, to which attachment has become a second nature with Englishmen, and at the same time to give a full development to the virtues which are exhibited, and the advantages which are enjoyed by a young and prosperous people; and they confidently hope that if the present undertaking be successful, its example will be quickly followed, and will produce ultimately the most important and beneficial consequences upon the Church, the Colonies and the Empire."

Sharing, as we do most cordially, in the sanguine hopes of the excellent advocates of this plan, we yet doubt whether the nation has time to wait for its development as an example. We are inclined to think that colonization on an extensive scale, is one of those remedial measures which must be adopted at once by our Government, if the nation is to be saved from the dangers of its present over-crowded and ill-employed population. We fear that our people will not be contented to work and play alternately, as the Lydians did for eighteen years, with food on one day, and Chartist meetings the next. A speedier remedy must be found for our present yearly increasing difficulties.

**Ecclesiastical Intelligence.**

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.**

**DIOSCEAN THEOLOGICAL COLLEGE AT COBORG.** (From a Statement furnished by the Principal, and published in the Appendix to the Society's Report for 1847.)

Since the formation of the College at Coborg (in the year 1842), twenty persons have been admitted to Holy Orders, in this and the neighbouring Diocese of Queboo; who were educated theret either wholly or in part; and at the present moment, twelve students are in regular and zealous attendance upon the exercises and duties of the Institution. Of the above, eight have annual Exhibitions of £40 sterling each from the Society for the Propagation of the Gospel, and four are assisted from local funds raised for that object.

[Here follows the course of Theological study, but as this has appeared in our columns, in detached portions, from time to time, it is unnecessary to repeat it.]

Connected with theological study, attention is given to Classical Literature. The Students are, for this purpose, divided into two classes: the Junior department is committed to the care of a gentleman (a Candidate for Orders) who is a graduate of King's College, Windsor, Nova Scotia; and the Senior division is, for the present assumed by the Principal.

Besides the above there are stated exercises in the composition of Sermons. These, after being examined by the Principal, are read aloud by their respective authors, in presence of all the Students; and after being thus read are publicly commented upon by the Principal that it may be profited by the remarks or criticisms offered.—To this exercise in the delivery as well as composition of Sermons, is added, the reading of the Liturgy,—with critical remarks subsequently from the Principal,—by the several Students, at stated periods during each term.

See Anti-Revolutionary Tracts, by Southey, No. IV. A Six New Points for the Charter.