

her gratitude, the rule of christian beneficence, that the right hand should not know what the left hand does. "Gratitude and beneficence," said he, "are the most amiable of virtues; and I think God has had no other view in the unequal distribution of worldly wealth, than to promote the exercise of these noble qualities. To Him we must all, rich and poor, be ever grateful for the favours He pours out on all His children."

But as the company persisted in giving the preference to beneficence above gratitude, and praised Mr. True, beyond measure, as the most generous of benefactors, he stood up, and requesting the company to amuse themselves, withdrew under pretence of taking a stroll for a few moments in his garden. After a few turns in his beautiful grounds, he seated himself in his shady bower, where the servant brought to him, as usual after dinner, a lighted pipe. But Mr. True, for this evening, forgot to use it.

He had not been many minutes here, when Teresa came up, and with tears of gratitude in her eyes, would have once more kissed the hand of her benefactor, but he prevented her. "My dear child," said he, "many years ago, your melon gave me the most heartfelt pleasure. You were afraid that I would have made you some return, and you wished solely to make me happy, without letting me know the hand to which I was indebted. It was a noble generosity. True humility is like the dew-drop, that sinks silently into the earth, and fertilizes in secret. Your disinterested virtue, your modest gratitude, your unobtrusive kindness, delighted me so much, that I resolved they should not go unrewarded. I have long watched over you with anxious solicitude, and provided you with anxious solicitude, and provided you with ample means for an education suitable to your state. I had resolved that you should have a wedding present; but I never told my intention, because I wished that you should continue modest, humble, and industrious; and few persons can be so, when, as the proverb goes, 'the pigeons fly ready roasted into their mouths.' Besides, I kept the money, like a hidden treasure, for the very time when it was most acceptable."

Concluded in our next.

## REVIEW.

*The Divine Institution and Obligation of Confession.* A Letter addressed to Dr. Pusey, on occasion of his recently-published Sermon, entitled "Entire Absolution of the Penitent." By the Rev. P. A. Murray, Professor of Dogmatic and Moral Theology in the Royal College of St. Patrick, Maynooth. Dublin: Richardson and Son. 1846.

Another most learned and very able remonstrance with Dr. Pusey on his present position. It is a defence of the Sacrament of Confession on Scriptural grounds. A special confession to a priest is shown to be by Divine precept, necessary in order to receive absolution; it is proved also, on the testimony of the Fathers, and more effectively still as the doctrine of the Church. We will take an extract from the section headed "The Anglican Church: the Rejection of the Practice of Confession therein;"—these are the effects of that rejection:—

"Our Church separated from Rome, and then called herself Reformed. She separated from Rome, that she might become more Catholic, and she has lost even the very name. She separated, that she might receive a new life; and she has since lain in a state of living death. She separated that she might become more holy; and she cast away from her many of the most powerful means of holiness, means established by the Redeemer Himself. She separated, that she might become the mother of many children unto God; and her womb has been barren as the womb of the dead, and her breasts have given no suck. She has not sanctified her own people, nor brought salvation to others. Linked, or rather identified with the most powerful empire on earth, whose sceptre rules from the rising to the setting of the sun, with all her wealth, and her power, and her genius, and her learning, and the sincere and ardent religious zeal of so many within her, she has never yet really converted a single heathen nation to Christ. She separated, that she might more perfectly reflect the image of that sublime type, "one body, one faith, one baptism;" and from the day of her separation to the present, there has been within her own fold a continual succession of sect against sect, on the most vital and fundamental questions, clashing together like waves on a troubled sea, and then melting away, for others to rise, and clash, and melt away like themselves; one party of her prelates, and clergy, and people, denying the Real Presence, the necessity of the apostolical succession of Bishops, the power of absolving from sin, and other doctrines which are held and maintained by another section of her clergy, and prelates, and people: and either party as much avowedly her's as the other. She separated three hundred years ago; and now, when a little band of virtuous and devoted men try to gather together and kindle into a bright flame the sparks that had lain among the ashes of departed faith and piety, they bring around them, perhaps, what, in worldly language, would be called a respectable number of adherents, but the heart of their Church is not with them; the mass of the people rise up against the revival of even a