The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH, vi. 16.

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Poetry.

THE DEATH OF THE RIGHTEOUS.

BY BISHOP MANT.

It has been said, and I believe,
Though tears of natural sorrow start,
'Tis mix'd with pleasure when we grieve
For those the dearest to the heart,
From whom long-lov'd at length we part;
As by a Christian's feelings led,
We lay them in their peaceful bed.

Yet speak I not of those who go
The allotted pilgrimage on earth,
With earth-born passions grovelling low,
Enslav'd to honour, avarice, mirth,
Unconscious of a nobler birth:
But such as tread with loftier scope
The Christian's path with Christian hope.

We grieve to think, that they again
Shall ne'er in this world's pleasure share:
But sweet the thought, that this world's pain
No more is their's; that this world's care
It is no more their lot to bear.
And surely in this scene below
The joy is balanc'd by the woe!

We grieve to see the lifeless form,
The livid cheek, the sunken eye;
But sweet to think, corruption's worm
The living spirit can defy,
And claim its kindred with the sky.
Lo! where the earthen vessel lies!
Aloft the unbodied tenant flies.

We grieve to think our eyes no more
That form, those features lov'd, shall trace:
But sweet it is from memory's store
To call each fondly-cherish'd grace,
And fold them in the heart's embrace.
No bliss 'mid worldly crowds in bred,
Like musing on the sainted dead!

We grieve to see expir'd the race
They ran, intent on works of love:
But sweet to think, no mixture base,
Which with their better strove,
Shall near their virtuous deeds above.
Sin o'er their soul has lost his hold,
And left them with their earthly mould!

We grieve to know that we must roam
Apart from them each wonted spot:
But sweet to think, that they a home
Have gain'd, a fair and goodly lot,
Enduring, and that changeth not.
And who that home of freedom there
Will with this prison-house compare?

'Tis grief to feel, that we behind
Sever'd from those we love remain:
'Tis joy to hope that we shall find,
Exempt from sorrow, fear, and pain,
With them our dwelling-place again.
'Tis but like them to sink to rest,
With them to waken and be blest!

O Thou, who form'st thy creature's mind
With thought's that chasten and that cheer,
Grant me to fill my space assign'd
For sojourning a stranger here
With holy hope and filial fear:
Fear to be banish'd far from Thee,
And hope thy face unveil'd to see!

There before Thee, the Great, the Good,
By angel myriads compass'd round,
"Made perfect" by the Saviour's blood,
With virtue cloth'd, with honour crown'd,
"The spirits of the just" are found:
There tears no more of sorrow start,
Pain flies the unmolested heart,
And life in bliss unites whom death no more shall part.

Our Monthly Review.

SCHOOL EDITIONS OF LATIN CLASSICAL AUTHORS.—Montreal: Armour and Ramsay.

Six pounds per annum is the sum total of the remuneration demanded, not in every instance received, in some of our best Public Classical Schools, for imparting the choice treasures of ancient lore, and for otherwise strengthening, unfolding, expanding, cultivating, and refining the immortal faculties of the youthful mind. Truly this cheap and easy way of acquiring knowledge maketh but a hard way of earning a livelihood. How rapidly soever the rising generation may advance in wisdom under this system, it is very certain that the teacher's patrimony will not grow with corresponding celerity. And even this meagre compensation is often uncertain,—is often paid reluctantly for tuition the most laborious and the most efficient.—Fortunate is that instructor of youth in whose favour the balance is always or generally struck between the pupil's progress and the quarterly statement of dues! That statement, at least, is, in too many cases, received with indifferent satisfaction; and the chances of its being included amongst matters not requiring immediate attention are greatly increased, when, to the fees of tuition, there is added the expense of books. This latter charge, indeed, disproportionate as it is to the very limited wealth of the Province, is a grievance unquestionably: the teacher feels it to be a heavy grievance, and parents may justly complain of it without incurring the imputation of a selfish and parsimonious spirit. It is a grievance that the mere instruments of instruction should cost nearly as much as the instruction itself. This, we believe, is in the main a fair statement of the truth. A teacher who is anxious to do his duty faithfully, will be equally desirous, of course, that his pupils should be provided with all the requisite school-books, and those of the best description. But these, he knows, cannot be procured without materially increasing the expense of education, and so, from a mere wish to economize, he is compelled with a heavy heart to cut off many a good and serviceable book; to do the best he can with inferior books, or with a scanty supply. English editions of Latin and Greek school-books are excellent, but their price is high, far higher, it must be admitted, than people generally in this new country are able, or—when they can avoid it—are willing to pay. The teacher may relieve himself of the dilemma by resorting to American editions of the Classics; but one grand objection to these is that the assistance which the greater number of them render to the student is so considerable, and they are so overloaded with annotation, as to anticipate almost everything like ingenuity, reflexion, or patient investigation. Our literature, too, ought to be English literature; our very school-books ought to be English school-books; our children should not be made to derive from a foreign country the stream of learning which, in the natural course of things, should flow to them from the mother-land. In the present critical juncture of our Colonial affairs, we are called upon to guard, with special jealousy, against anything tending to alienate our affections from the glorious land of our forefathers; and there cannot be a doubt but that young people will lose that proud sense of the glories of British literature and science, which we must sedulously labour to cherish, when the greater part of the information which they receive, and of the texts which they read, comes to them through the active and enterprising publishers of the United States. We must not be understood as denying our indebtedness to those publishers;—we do not know, indeed, how the poor student, in many cases, could have prosecuted his studies at all, had it not been for their cheap editions; but—without desiring at all to depreciate their labours—we certainly should be rejoiced to see those labours superseded, and our indebtedness to them gradually extinguished, not by the competition of English school-books—for that seems almost hopeless—but by the publication of cheap editions in the Province itself.

Messrs. Armour & Ramsay have come forward to occupy this neglected field; and, by so doing, have conferred, we humbly conceive, an important service upon the Province at large. They have introduced a series of selections from the Latin Classics, at a price varying from 9d. to 1s. 9d. per copy. This surely is a highly creditable and useful undertaking. The outward appearance of these publications, though plain, is neat; the style of binding is sufficiently substantial for the purpose,—that is, the books are likely to keep together as long as school-books which experience the fairest treatment usually do, until they have been read; and the typography is clear and, so far as we have been able to inspect it, correct. The leading feature of these publications is that they are "absque nota."—The teacher, consequently, is left untrammelled and independent, which is precisely what a teacher who understands his subject, and is devoted to the improvement of his pupils, most desires; and the boys must use their dictionaries and their heads. The very best possible way of communicating annotations, so that they will be remembered, and not hurriedly glanced at, as they generally are when appended to the text in print, seems to us to be this:—In the first place, the teacher enunciates the proper historical, critical, or grammatical annotation upon a certain word; that word is underlined by the pupil, which in cheap books may be done without feeling any compunction on account of disfigurement; the mark reminds the pupil that there is a note on that word, and on the following day, or after any convenient interval, he is expected to produce in manuscript, or to repeat orally, the substance of his teacher's observations on that word.—We think that this is a good method; it calls into action both memory and judgment, and may be rendered withal, to a certain extent, an exercise in composition; and the small editions which we have before us are as suitable for this purpose as any style of publication that can be imagined.

We proceed now to notice severally, with a few brief remarks, the numbers which have appeared, as they are arranged in the order of the catalogue.

Selecta ex Cornelii Nepotis Vitis Excellentium Imperatorum.—1s. 6d.

The lives of nine distinguished commanders are given, some entire, others only in part. The Life of Atticus is also introduced complete. This latter piece of biography cannot, of course, be included with strict propriety under the title of the work, as it must clearly have belonged to some other memoirs of a different class by the same historian, unless we adopt the opinion that the biographies which we have at present under the title "De Vitis Excellentium Imperatorum," were abridged and collected by Amilius Probus from another production of Cornelius Nepos styled "Libri Virorum Illustrium." The text, so far as we can judge from an examination of it here and there, seems to us to be correct. In the Life of Cimon, cap. 2, we find the reading *possessores*. This makes an easier translation, *sessores*—although used in a peculiar sense—has we believe, the best authority of the two. This is the reading preferred by Arnold, whose school-books, in our humble estimation, are unrivalled.

"It is worthy of observation," says Harwood, "that Cornelius Nepos was published, at Moscow, being the *first classic* published in the Russian empire."

Publii Virgilii Maronis Georgica. 1s. 6d.

Although more difficult than the *Æneid*, and for that reason rarely read in schools, the *Georgics* are unquestionably Virgil's best work. It cannot be doubted, moreover, that rural scenes and agricultural pursuits form a better subject, as to moral influence, for youthful study, than the stratagems or the carnage of war.

Cicero de Amicitiâ; 1s. *Cicero de Senectute*; 1s.

Another happy innovation upon the usual routine of schools: we hope, however, that Messrs. Armour and Ramsay, should their undertaking succeed, will supply us with one or more of Cicero's Orations; as the department of Roman Oratory is too important to be passed over. Of the Dialogues published, the following satisfactory eulogium is given in Anthon's Lempriere:—"They have not been incorrectly regarded as among the most highly finished and pleasing performances of which any language can boast."

Ovidii Fasti. 1s. 6d.

This is set down in the catalogue amongst the numbers to be first published, but it is not one of those which we have received. Notwithstanding what has been advanced in a very creditable review of this series, which appeared a short time ago in the *Colonist*, we take it for granted that the Fasti is, or will be, an expurgated copy. Where the morals of boys are concerned, let the distinction between Library and school editions be scrupulously observed. Who would think of placing the full text of the *Fasti* in the hands of a boy? Critical accuracy has its value, but everything, no matter what may be its intrinsic importance, must be made to give place to the preservation of pure and virtuous thoughts. To those who have been baptized into that faith which eminently aims at the crucifixion of the flesh and the sanctification of the heart, it is surely unnecessary to *prove*—what they cannot but *feel*—that the mutilation of the text, even where it causes obscurity, is infinitely better than the admission of anything immodest and impure, whereby the imagination may be corrupted, or a prurient curiosity excited to explore the foulness of those passages, which must be omitted in the class because it would be intolerable to read them aloud, and which, for that very reason, ought not to be seen or read by the pupil at all.

Cæsar de Bello Gallico: 1s. 9d.

Nothing occurs to us at present in regard to the comparative merits of the edition followed, which is that of Herzog.

Quinti Curtii Rufi de rebus gestis Alexandri Magni Libri II: 1s. 9d.

This is the least commendable selection of the series. Quintus Curtius is certainly not one of the best authors for schools, either as to style or historical truth. Our Publishers, we suspect, have been unduly influenced by the allurement of novelty in bringing forward this second-rate historian. D'Israeli, in his "Curiosities of Literature," records a curious particular—connected with a Translation of Quintus Curtius—in the life of a hapless scholar, which we repeat in this place for the sake of enlivening our dry review. "Vaugelas, the most polished writer of the French language, who devoted *thirty years* to his translation of Quintus Curtius (a circumstance which modern translators can have no conception of), died possessed of nothing valuable but his precious manuscripts. This ingenious scholar left his corpse to the Surgeons, for the benefit of his creditors!"

Caii Cornelii Taciti Agricola. 9d.

We hail with delight the appearance as a school-book, of this exquisite specimen of ancient biography. A part from its peculiar dignity and elevation, and the acknowledged greatness of the man who is its subject, this admirable memoir possesses the interest of being occupied in a large degree with the rude and primitive state of our fatherland, and the heroic though vain resistance of our forefathers. D'Israeli, whom we have already quoted, reminds us how narrowly we have escaped the total loss of the valuable remains of Tacitus:—"The most valuable copy of Tacitus, of whom so much is wanting, was discovered in a monastery of Westphalia. It is a curious circumstance in literary history, that we should owe Tacitus to this single copy; for the Roman emperor of that name had copies of the works of his illustrious ancestor placed in all the libraries of the empire, and every year had ten copies transcribed; but the Roman libraries seem to have been all destroyed, and the imperial protection availed nothing against the teeth of time."

Q. Horatii Flacci Carmina. 1s. 9d.

This is one of the two or three numbers which have only within the last week come to hand. We have not been able to spare the time requisite for a close inspection of it; but we feel that we are running little or no risk in presuming that it has been edited with the same judgment and care as the rest.

THE CATHOLIC SAVED FROM POPERY, *being an account of the reclamation of one to the American Church who had gone to the Romish Communion.* By the Rev. J. A. SPOONER, M.A.

This pamphlet contains an account of the perversion of a gentleman, a member of the writer's congregation, to Popery, and a letter written to the pervert shewing him the danger and sin of his position. This latter document had the effect, in God's hand, of bringing the wanderer back to the true fold. There is much originality, as well as force, in the line of argument adopted so successfully by the Reverend author.

THE OBEDIENCE OF FAITH. Seven Sermons delivered on his visitations to the Churches in his Diocese, during 1848-9: by the Right Rev. L. Silliman Ives, D. D., Bishop of North Carolina. New York, Stanford & Swords. 1849.

In order that we may give our readers an idea of the subject-matter of this beautifully printed and exceedingly useful little work, we shall present a few out of the many passages which we marked for extraction as we carefully examined its pages; and add our conviction, that the thoughtful study of the work, as a whole, will well repay the laic as well as cleric, who shall think fit to possess himself of it. It will repay him in the light which he will find thereby thrown on the deep practical utility, and useableness, of the Church's mode of teaching and training, as set forth in the Catechism, and Liturgy, and Public Offices of the Prayer-book.

The subjects of the several Discourses are as follow:—"The Kingdom of heaven discerned only by Faith"—"How to ensure the fruits of Regeneration"—"How to be Christ's disciples"—"Self Examination"—"The Case of those who resist Christ's reign"—"Obedience the way to Knowledge."

On Reason as subjected to Faith there occurs this valuable remark—

"Our reason, as well as our senses, is placed under the discipline of *Faith*. Not that reason should not be employed, but that it must first be sanctified—be put into subjection to the Holy Ghost—made to acquiesce in the mysteries of the Gospel, however incomprehensible, because God hath appointed them. And that this is done through the instrumentality of Faith—Faith which receives and relies upon divine institutions for divinely promised ends, without being able to discern their power, or detect their secret operation. That our reason may be duly placed under the discipline of such a Faith, our heavenly Father hath made the sacrament of our restoration to Him, or adoption to be his children, a deep and fathomless mystery, something like the condition of our life and sanctity in the first Adam, where all was made to depend upon an act which in itself bore no intelligent relation to the fearful results consequent upon its commission. This placing of reason, through the power of the Holy Ghost, under the guidance of Faith at our regeneration, so far from excluding it from the work of salvation, only fits us for this work—takes it from a state of subjugation to evil, strips it of self-confidence, sanctifies its powers, and gives it, through Faith, a heavenward direction."

The growth of the Christian life within the soul of a man was, it is well pointed out, intended to be gradual, first the blade, then the ear, then the full corn in the ear;—a progress from the first dawn of reason in the child to the last moment of the three-score years and ten. This is the great privilege won for the human race by the death of Christ; this is the restoration offered even in this life, to all that have been elected to the opportunity of hearing the Gospel preached; and imparted to all, and to the children of all, that practically embrace and obey that Gospel in the way that its gracious Author has prescribed. "Parents and sponsors must receive this" the Bishop shews,

"And act under a firm conviction of its truth, or they will never take aright the first step in training their children for Heaven. Their prayers will be doubtful, their purposes feeble, their efforts unavailing. They must believe therefore, with the immortal Hooker, that the baptism, of which their children are made partakers 'is a sacrament which God hath instituted in His Church, to the end that they which receive the same, might thereby be incorporated into Christ, and so, through his most precious merit, obtaining as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their disposition towards future newness of life.'"

"It is true," the author adds, "you can discern no change in the infant [*i. e.* after admission into the Body or Society of Christ]—But can you (he asks) in the field?"

"What is there in that, if the seed be covered, which can enable you to distinguish it from any other field? Men are led into error, on the point of the baptismal regeneration of infants, by expecting from it, at that age, more than God has promised; by expecting the immediate results of all that has been imparted—by looking for fruit, where the blade only has had time to shoot forth. As if we were to object to the Godhead of Christ, because that Godhead was not made fully manifest in his infancy. Let us pray God, beloved brethren, to undeceive us in this matter—to enable us to realize that a new life has been imparted to our baptized children, though its effects are not yet fully seen. It is an awful thing to deny or undervalue the gifts of a gracious God!"

Here is a remark worthy of the attention of a father or a mother:—

"There remains one way of training the spirits of our children after Christ, which I must not omit. This is carefully to treat them, from their very cradles, as *Christians*, in the highest sense of that term; and hence to inculcate upon them the solemn truth, that there can be no moment of their lives, when the obligations of Christians, according to their age, are not strictly, and in their utmost weight, binding upon them. As a consequence of this truth, our duty is, to require of them, in the sanctuary of God, all those acts of reverence and humility expected of Christians—such as falling upon their knees on entering, and asking the Divine blessing; and observing throughout the most becoming postures and deportment. And to require that, on all occasions they abstain from whatever, in word or act, may tend to lessen in their minds the fear of God; and practice such things as may inspire them 'with an awful apprehension of His Divine Majesty, and a deep sense of all their own unworthiness;'—may fill them with the recollection, that God is always present marking their thoughts—listening to their words—weighing their motives—treasuring up their deeds, and every day preparing their account for judgment."

Men are too apt to forget, and unhappily a style of address not unfrequently heard from the pulpit tends to foster this forgetfulness, that they are Christians, positively, really, and not nominally. Hence they are not aware how responsible they are, and how heinous sin is in them.

"They may not have lost all disgust for the grosser sins,—may not have become reconciled to drunkenness and fornication, and other criminal indulgences of the flesh. They must have sunk low indeed to have no dread of these. But they think little of sins of the heart. Pride and envy and revenge and uncharitableness and lustful feelings and love of gain, and the like, they can indulge with little or no self-reproach. Indeed they often plead for the gratification of their desires and passions, because they are natural. So entirely are they under the influence of their carnal nature, as to defend its right to their time and thoughts and energies in despite of their spiritual birth, and of its high and absorbing claims!"

The members of the Church are scarcely sufficiently reminded of the *commission* possessed by those who have the ministry of reconciliation amongst them. Yet in a due impartial exposition of God's word, there ought to be no omission on this topic. The Bishop of North Carolina thus refers in the work before us, to this frequently slighted but vital subject, and defends himself from the scandal which the declaration of forgotten truth usually brings upon a teacher:—

"That was an awful, but heart-cheering spectacle to the penitent, when the Son of the Most High God breathed upon his commissioned Priesthood and said—'Receive ye the Holy Ghost;—whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' Here is the authority—the commission, to the end of the world, of the Son of God. Here is the power—'the gift of the Holy Ghost for the office and work of Priests in the Church of God.' Let the weary and heavy-laden then take courage;—let them come to Christ for guidance, as He is present in His Church and through His ministers. The provision is safe—the instrument may be trusted, however unworthy, as it is but an instrument, acting by the power of Almighty God. The provision is as precious as it safe. The suppliant for pardon, in many cases surely, is not likely to attain the grace of Repentance or remission without it. But to attain this grace, he must come, as in the case of every duty, with no other than moral constraint upon his will. Still, he is under necessity to come.

"This is no new doctrine, as some may call it. The one Catholic and Apostolic Church, from the first, hath taught it. I place myself on this ground. It is no 'Romanism,' as some may call it. The great body of the best Anglican divines, as well as the Anglican Church, hath ever taught it. I place myself on this ground. The exhortation to the contrite sinner to come to this source—to seek a knowledge and pardon of his sins from Christ, through the Priesthood of the Church—is enforced by the authority of Latimer, and Cosin, and Hooker, and Usher, and Sparrow, and Wilson, and Patrick, and Thorndyke, and Donne, and Combe, and Hammond, and Wheatley, and Collier, and Jeremy Taylor, and others, which the American Church hath set forth as our guides to her doctrine and discipline. I place myself on this ground. Let the troubled sinner, then, 'come to some minister of God's word and open his grief; that he may receive such godly counsel and advice' as may help him to a full confession of his sins, that thereby he may be absolved from them and receive grace to renounce them, 'in the name of the Father, and of the Son, and of the Holy Ghost—Amen.'"

In conclusion,—our readers, we are sure, after the perusal of this work, will be gratified at seeing how thoroughly practical and reasonable—how adapted to the actual training and positive improvement of men's lives and characters,—the whole system of the Church's view of Divine Truth, and the Church's system of teaching, shew themselves to be, when set forth by the well-practised hand of such deeply-learned and primitively holy men, as Bishop Ives.

We will only add that several parts of the book, for example the 6th Discourse, which treats of "the case of those who resist the reign of Christ,"—would be found very useful by clergy and laity, in conference with unbaptized persons, who through the wide out-spread of the heresy of Anabaptism, and tenets tending that way, are but too numerous amongst us.

LANITON PARSONAGE; a Tale. Third Part. By the Author of "Amy Herbert," "Margaret Percival," &c. Edited by the Rev. W. SEWELL, B.D., Fellow of Exeter College, Oxford. New York: D. Appleton & Co., 200, Broadway.

We have on more than one occasion dwelt upon the merits of the accomplished authoress of the volume whose title we have just quoted,—a volume which will in no way detract from the reputation which she has so deservedly acquired. In our opinion, it is fully equal to the two preceding portions of the tale of which it is a continuation, and demonstrates that the writer is not only a shrewd delineator of character, but has paid a discriminating attention to the philosophy of education. Our youthful readers will peruse the pages of *Laneton Parsonage* with the fresh appetite which a well managed fiction provokes,—whilst their parents and preceptors may, from the same source, be furnished with most valuable hints for the moral and spiritual culture of those committed to their care.

Confirmation is the leading subject of the volume under review,—and with a vigorous pen Miss Sewell describes the multiform and subtle temptations which frequently beset the candidates for this solemn and affecting rite. Under God's blessing a thoughtful perusal of the narrative might tend, in no small degree, to warn, comfort, and direct individuals placed in similar circumstances to those of the youthful heroines.

Such of our readers as are familiar with the former parts of this tale, will readily understand us when we say that it is almost impossible to give a correct idea of the present volume by means of extracts. Like Richardson, our authoress produces a general effect by a variety of touches, and her picture requires to be viewed as a whole in order to its proper appreciation. We shall, therefore, content ourselves with one quotation; it describes the manner in which two amiable and well taught sisters, Ruth and Madeline Clifford, set about the work of self-examination in reference to their reception of "the laying on of hands."

"Perhaps, had Lady Catharine remarked the manner in which Mrs. Clifford would occasionally allude, in conversation with her children, to the solemn time that was approaching, she might have received a useful hint as to her treatment of Alice. Lady Catharine had a great dislike of enthusiastic expressions, and found it difficult to say what she felt upon religious subjects; she therefore took refuge in silence.—Mrs. Clifford's taste was very like Lady Catharine's; but when, in answer to Madeline's simple observation, 'Mamma, I shall not feel a child any longer when I am confirmed,' her mother answered in a manner so serious that it could not be misunderstood—'And you will not be a child, my love,' both Madeline and Ruth knew at once what it was to which reference was made. Volumes of instruction would not have more impression upon them than the belief which their mother indirectly but constantly showed, that they were approaching a period when a blessing, which human language cannot describe, was to be conferred upon them.

"Long before, indeed, they could have told in words the nature of the Holy Sacrament to which they were to be admitted; but words too often are a hindrance rather than an assistance to our feelings; and preparation for a first Communion is something widely different from a weekly repetition of the explanation of the subject given in the Church Catechism.

"So Madeline felt as she was spending some time alone, a few days after Ruth had sent her letter to Florence. She was trying to examine her own heart; trying to discover her faults; trying to realize her true condition upon earth, and the state of her preparation for heaven. A little book upon self-examination lay open before her. It contained but few questions; and those, it would have seemed, soon answered. But each question suggested to Madeline's true and most conscientious mind subject for reflection and deep regret. The life which to others appeared unspotted, was, when viewed in the presence of God, tainted with innumerable sins.

"But Madeline would not shrink from the sight. One by one, the faults of which she was conscious from former self-examination were enumerated and confessed, with a fervent prayer for forgiveness and help; and then, the particular point upon which she had fixed for that day's inquiry was dwelt upon more minutely. It was vanity—a fault which Madeline saw in herself, although those who knew her best would have hesitated to acknowledge that she had it. She was vain of her personal appearance, and she began her self-imposed task by examining in what details this defect showed itself. Too much time, she knew, was spent in dressing: that was one sign; she was too particular in choosing her dresses; too anxious to hear remarks made upon herself and Ruth, which indirectly paid them compliments; she always observed carefully what other persons wore, and how it was put on; she was not pleased when others were called pretty: that approached to envy; but the groundwork was vanity. These things were indeed in themselves slight; but they were indications of a temper of mind to be guarded against, and Madeline had learned to look, not at her outward conduct only, but at her heart.—When the offence was thus thoroughly perceived and acknowledged, the next step of importance was to see it in its true light—in its real deformity; to view it as it must be viewed by God. Madelaine was vain of her appearance and fond of admiration in general; yet, in a few years (so she had been taught always to carry on her thoughts to the end of life) her body must be laid in the grave, an object of dread to those who most loved her, with the worm spread under her, and the worm covering her. Where would then be room for vanity?

"She thought once more:—there was a world, sinless and glorious, where saints cast their crowns of glory at the foot of the throne of God, and angels cover their faces with their wings in awful adoration of His Majesty. Madeline tried but for a few moments to imagine what that world must be. She read of it in the Bible, and strove to bring before the eye of her mind some faint perception of its awfulness. She imagined herself standing amongst the hosts of Heaven; she, the ignorant, and weak, and vain—how would they feel towards her? How would they bear her presence?—More than all, how would her merciful Saviour regard her? The Holy and Undefiled, how could He look upon the guilty? Vanity in heaven! Even to connect the ideas seemed a profanation. No, it must be striven against—crushed, uprooted. Were it to cost the labour of a life, and the watchfulness of every hour, still it must be conquered. Amongst the many sacrifices of pleasant sins to be made at the altar of her Saviour, vanity must unhesitatingly be numbered.

"The consciousness of perfect security, blended with the depth of Madeline's repentance and humility, and with the confidence of a child asking help from a father, and the simple, reverent love of a sister trusting to an elder brother, she knelt once more in prayer, and felt that prayer was happiness. Then, as she rose to return to her usual employments, she dwelt for a few moments longer upon the probable temptations which would be awaiting her, especially with regard to this one fault. It was not often that she left her room without casting one look in her glass, as much from habit, perhaps, as from vanity. Now she turned away, not because it would be wrong to look, but because it was the first little opportunity which presented itself of proving her own sincerity; and the trifling act, scarcely to be termed self-denial, was the seal of her resolution and the earnest of future victories.

"Ruth spent some time, also, that day, in self-examination; but she could not fix her mind like Madeline. The expectation of the answer from Florence Trevelyan was constantly recurring to her; and she found herself repeating the very words in which she supposed Florence would express a willingness to be entirely guided by her. It was rather surprising that she had not heard before; and an uncomfortable feeling arose at the thought, that, for the first time, she should receive a letter which she must ask her mother not to read. Still Ruth began the task which she had imposed upon herself without being exactly conscious of what is called unreality; or, in other words, without seeing that she was keeping back from any known duty.

"Ruth's mode of self-examination differed from Madeline's. It had respect to the future more than the past. When persons have long accustomed themselves to strictness of life, this may be a desirable mode of striving to improve. It is not well to think too much about our own minds, or even about our motives. It is better to dwell upon our Saviour's infinite love, and our own privileges as members of His church; and then to try and show our gratitude by thinking of all we can do to please Him. But, at certain times, especially whilst we are as yet unacquainted with our own dispositions, and must endeavour to become thoroughly humbled as a preparation for the Holy Communion, it is absolutely necessary to examine our consciences very closely; to look back upon the past, that we may learn to guard against the future. Ruth thought that she had done this, because on a former occasion she had read through and answered a certain set of questions; and now, like Madeline, she chose, as her papa had recommended, one particular fault to guard against.—Madeline, as we have seen, began by a careful inquiry as to the little ways in which her defects showed themselves.—Ruth, on the contrary, was satisfied with knowing, partly from having been told, and partly from her own conscience, that she had certain faults; and there the inquiry rested.—Her self-examination was vague: what was gone by was in a manner forgotten; and her character was, in consequence, never truly viewed. So, in the present instance, self-conceit in general was, she well knew, what she had to struggle against; and she resolved not to speak of herself, not to put forward her opinion more that could be helped; to remember generally that self-conceit was wrong: and they were very good resolutions; but if we do not know the instances in which we have before failed, we cannot tell what we are bound to guard against. Neither were they resolutions founded upon Christian humility—a heathen might have made them. There was no remembrance of the lowliness of the Saviour of the world, no consideration of His perfect purity, no real desire to be humble, because so she might be like Him. Ruth strove against her faults more because they lowered her in the eyes of her fellow-creatures, than because they were hateful in the eye of God; and when we look at our sins only in this way we never have a true view of them. Nothing will give us a real feeling of unworthiness, but the consideration of our Saviour's perfection and yet of his unspeakable love; and nothing will really enable us thoroughly to root out sin except the wish to please him, as we would wish to please our parents, and the certainty that He will accept the very last endeavour, and forgive our failings away, even until seventy times seven.

"Madeline's efforts were a pleasure, Ruth's were a burden; yet Madeline had a much greater sense of her own helplessness and guilt than her sister. The one thought of her Saviour, the other of herself.

"Madeline returned to the duties of her daily life with the feeling of love urging her to watchfulness and energy.—Ruth returned to hers, with the thought that she had done what was right, and was, therefore, better prepared for confirmation and the Holy Communion."

Most heartily do we commend *Laneton Parsonage* to the perusal, or, rather, to the serious *study*, of all who are alive to the vital importance of a thorough religious training. Many elaborate didactic treatises contain not a tithe of the sound practical instruction which this delightful story conveys. We trust it will supersede much of the frivolous and pestilential rubbish which the diseased taste of the present day loves to batten upon.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Oct. 1849.

The Lord Bishop of London in the Chair.

The Lord Bishop of Victoria was present.

The Secretaries laid before the Society the Report for the year 1849.

A letter was read from the Bishop of Victoria, dated Beckenham, July 5, thanking the Society for its grant of £1,000 towards the Collegiate Institution at Victoria, in the island of Hong Kong, and for £300 for translations into the Chinese language; these sums having been voted at the General Meeting on the 3rd of July.

Copies of the Statutes of the College were laid before the meeting. These Statutes have received the approval of his Grace the President of the Society, and they are as follow:—

"A Missionary College has been founded at Victoria, in the island of Hong Kong, principally by the pious liberality of 'a Brother and a Sister,' and by a grant from the Society for Promoting Christian Knowledge, aided by sums from various individual donors.

"*Foundation.*—This College is primarily founded for the object of training a body of Native Clergy and Christian Teachers for the propagation of the Gospel in China, according to the principles of the United Church of England and Ireland, and under the immediate control of the Bishop of the said diocese. It shall, however, be lawful to admit to the benefits of education in the College such students, European as well as Native, as is in the judgment of the Bishop shall afford the hope of their becoming useful members of society, by diffusing, through their example and influence, the blessings of Christianity and civilization.

"*The College Property.*—All sums of money and books already given, and property of every kind hereafter to be given, transferred, or bequeathed, to the purposes of the College, shall be vested, for the benefit of the said College, in the Bishop of Victoria for the time being, as constituted by Her Majesty's Letters Patent a body corporate.

"*The Government of the College.*—The Government and entire control of the College is vested, in the Bishop of Victoria as *ex officio* Warden; except so far as any jurisdiction or authority may by him be delegated to a sub-Warden or others. Upon questions of grave importance, a reference may nevertheless be made to the Archbishop of Canterbury, whose decision shall be final, and to whom also the Warden shall forward Annual Reports of the progress of the College.

"*Tutors.*—The course of instruction shall be carried on by Tutors, English and Chinese, under the superintendence of the Warden. All such offices as that of Sub-Warden or of Tutors, are in the appointment of the Warden. Their stipend shall be defrayed from the funds of the College, or from any endowment specially contributed for their support, assisted by such payments for tuition as the Students may hereafter be expected to contribute, or by such annual grants as the local British Government, or any public society, may be willing to make.

"*The Studies.*—The course of education shall ordinarily comprise the usual branches of instruction in the languages, the literature, the science, and the theology of Christendom, together with a study of the language and literature of China.

"*Scholarships.*—It shall be competent to individuals, the local British government, and to any association desirous of promoting Christianity to found Scholarships on a benefaction of £500, with a perpetual right reserved to such individuals, local Government, and Associations, or their assigns, of nominating duly qualified Students to such Scholarships; these being for ever denominated after their Founders. Scholarships may also be founded and endowed by the payment of an adequate benefaction for educating a Native Student, with a reserved right to the Founders of nominating the first Student to the said Scholarship, subject to the approval of the Warden. It shall also be competent to any individual, the local Government, or any religious Society, to send duly qualified Students to the College, upon engaging to contribute a sufficient sum towards their education there.

"*Modification of Statutes.*—Inasmuch as, in the progress of the Institution, cases may be expected to arise which will require a more detailed system of statutes than is necessary in its infancy, it shall be lawful for the Bishop of Victoria, in conjunction with the Archbishop of Canterbury for the time being, to introduce such a modification, alteration or extension of the present Statutes, as to them jointly may seem fit."

It was agreed, in pursuance of notice duly given, that a further grant of one thousand pounds be made in behalf of the College at Victoria.

The Lord Bishop of Victoria acknowledged the Society's grant of £2000. He stated the condition of the fund for the College, and the wants of his diocese. In taking farewell of the Board, previously to his return to China, his Lordship requested the continued assistance and the prayers of the Society.

In the absence of the Lord Bishop of London, who had left the Chair, Archdeacon Sinclair, and William Cotton, Esq., addressed the Bishop of Victoria, assuring him of the sympathy and the prayers of the Society, and informing him that that institution would always be ready to assist, to the best of its power, in promoting Christian knowledge in his diocese.

The sum of £1,000 was then voted towards the restoration of the Cathedral of Toronto. This grant was made in pursuance of notice given by the Standing Committee, at the General Meeting in July.

A letter was read from the Lord Bishop of Madras, informing the Society that, in consequence of his ill state of health, he had felt it necessary to resign the Bishopric. His Lordship added, that he should continue to feel a lively interest in the Society, and thankfully embrace any opportunity of promoting its designs.

Letters from the Lord Bishop of Colombo, dated respectively, June, 2nd, June 9th, June 23rd, June 30th, 1849, were laid before the Meeting.

1. The Bishop requested that the grant of £100, which was voted, in 1848, for four churches in the district of Mahara, might be transferred to the mission of Milagraya, in which the Rev. J. Thurstan has been stationed, and which requires four new churches.

It was agreed that this transfer be approved.

2. His Lordship brought under the notice of the Society the want of additional copies of the Singhalese Liturgy, there being only fifty or sixty copies left of the present edition, which was printed at the press of the Church Missionary Society at Cotta. He said:—

"The representatives of the Church Missionary Society, who have the only press and Singhalese types in connection with the Church, have proposed to reprint a large edition, for the use conjointly of all the Society for the Propagation of the Gospel's congregation and their own, if we will contribute towards the expense. There are many reasons why we should do so, inasmuch as they have always been most unreserved in their supply of our wants, and often gratuitously. Only a few months since, hearing that we were in difficulty, they sent us spontaneously, and, as we now see, from their own very reduced stock, fifty Singhalese Bibles, and as many Prayer Books and Psalters. These are now almost gone: I am obliged to dole out the remaining copies in five or ten to a congregation; and, where they are able, they are not at all unwilling to pay a small sum from their scanty earnings for a Prayer Book, more often perhaps for their children, who can read, than for themselves. We experience the same here that you do in England, how much greater value is set upon that for which something is paid, however little it may be, from the earnings of their daily labour."

On this subject, Major Straith wrote to the Secretaries, in the name of the Committee of the Church Missionary Society, who hope that the Society for promoting Christian Knowlege may assist in procuring an edition of 2000 copies.

It was agreed that £100 be granted for this purpose.

3. The following extract from one of the Bishop's letters, respecting the observance of the Jubilee in the diocese of Colombo, will be read with interest:—

"The intelligence of your proposed Jubilee celebration did not reach us till it was to late to make arrangements for participation in its cheerful offering of thankfulness throughout this diocese. I adopted, therefore, the suggestion of the Bishop of Gibralter, of making Whit-Sunday a special season of grateful remembrance, for the accumulated blessings to our country and our Church, in the preservation of the Prayer Book, of which, with the Scriptures, your Society has been, for a century and a half, the generous distributor to the utmost limits of civilization. I gladly combined the two objects of so heart-stirring an interest, and made it special day of appeal, in connexion with the holy Services in behalf of your holy work in this heathen land. The returns have not yet reached me; but in almost every church in the diocese, the willing though humble offering was made in furtherance of those best objects to which you give such ungrudging aid. From many of the poor native congregations the humble offering has been received; and, in the depressed state of the colony, it is gratifying to see the proposal met with a willing heart, although our means of aiding the good work are sadly diminished. I preached the sermon at the cathedral church, and I enclose you an extract from it rather as expressive of my own thankful feeling towards you than because it deserves the labour of a copyist."

The passages from the Bishop's Sermon, on the subject of the Jubilee, have been printed in the Appendix to the Annual Report.

4. His Lordship requested the Society's assistance towards a Collegiate Institution in his diocese. He said:—

"The collegiate proposal awaits the sanction of your Society. I send you the scheme, as far as it has been yet matured, and shall be alike thankful for suggestions or the expression of your approbation. We propose to build a lecture-room and library combined, and a hall, with rooms above for ten students. The buildings on the estate will provide residences for the principal and tutor, and for the domestic establishment. The collegiate part alone must be at once raised; and an estimate has been sent in, enough for our present requirements, amounting to 1000*l.*: it will be probably completed, with its fittings, for 1250*l.* The endowment is the most difficult as well as most essential point at which to look. The principal will require 400*l.* per annum, the native tutor 100*l.*; to which must be added the maintenance of the institution, or domus fund. To meet this, at present we have only 200*l.* per annum during my own episcopate, and the produce of such a portion of your proposed grant of 2000*l.* as you may determine so to appropriate. The suggestion that I would offer to your Society is the division of the grant between the endowment and the building fund."

The scheme which he inclosed is as follows:—

"*Theological Institution for Columbo.*

"*Trustees is England.*—The Society for the Propagation of the Gospel in Foreign Parts.

"*Trustees in Ceylon.*—1. The Archdeacon or a colonial chaplain, appointed by the Bishop. 2. A native colonial chaplain, appointed by the Bishop. 3. The Treasurer of the Diocesan Committee of the Society for the Propagation of the Gospel.

"*Name.*—College of St. Thomas, the Apostle of India.

"*Visitor.*—The Right Rev. the Lord Bishop of the Diocese.

"*Officers.*—A Principal; four Honorary Fellows; a Native Tutor (in Holy Orders).

"*Associated Lecturers.*—Day members of the Church of England, for Lectures in Medicine, History, Science, &c.

"*Objects.*—1. Theological and General Education of Students in preparation for Holy Orders, and, 2. The training of Native Catechists and Schoolmasters for the service of the Church in the Diocese of Columbo.

"*Endowments.*—A proposed grant from the Society for Promoting Christian Knowledge, 2000*l.* Exhibitions for Native Students of the annual value of 10*l.* are anticipated. 150*l.* invested in Ceylon will endow one in perpetuity. The Heber fund, about 400*l.*, at present invested at Calcutta and unemployed, to be transferred to the College.

"The Bishop.—Site of nine acres, with buildings upon it, purchased for the purpose by the Bishop for 2000*l.*

"From the Bishop's income, during present episcopate, 200*l.* per annum.

"Two Exhibitions of 10*l.* each, 20*l.* per annum.

"The Bishop's library.

"The Bishop of Calcutta and Metropolitan 200*l.*"

The Standing Committee gave notice of their intention to propose at the General Meeting on the 6th of November, that 2000*l.* be then voted towards the Collegiate Institution for Colombo.

The Rev. H. H. Von Dadelszen, who is now in England, requested a grant of Books and Maps, &c., for the use of a school of native half-cast and European girls, which he intends to establish at Kandy on his return to Ceylon.

Books, &c. to the value of 5*l.*, the amount requested, were granted.

Application having been made, in behalf of the Kandy District Committee, for a gratuitous supply of Books and Tracts for use and distribution by that branch of the Society, a grant was made to the value of 20*l.*; Mr. Von Dadelszen being requested to make a selection to that amount.

The Rev. E. Mooyaart, Secretary to the Committee at Trincomalee, forwarded a satisfactory Report of that Committee's proceedings.

A Lending Library to the value of 5*l.* was granted for Ratnapoora, Ceylon, on the application of the Ven. Archdeacon Bailey.