

work and responsibility, he was always most zealously engaged in all good or Christian works, such as Sunday School teaching, from which he never on any account was absent—Church and School building, visiting the poor and sick, and promoting the comfort and happiness of the working people under him. On hearing of the accident, he hastened at once to the spot, and though he knew the danger to be very great, went down into the mine, and worked there all night with the relays of volunteers, and on until the second fatal explosion at 7 A.M., which cost him his life. On the day of his death he had with him the *Eucharistica* and Dr. Hook's *Christian Taught*, as well as his Bible and Prayer Book, as his travelling companions. To him God was not an abstraction but a friend, and Jesus Christ His Redeemer, his heart's love. He died unmarried, aged thirty-seven. While the English Church abounds in such faithful sons, who quietly and noiselessly go on doing their duty, she never can be overwhelmed by her troubles or forsaken of God.

CURRENT LITERATURE.

The inherent speculativeness of the human mind has left untouched no subject, however difficult or delicate, within the province of mental aspiration. The fascinations which surrounded the old secrets of Earth and Air have yielded so readily to the persuasive and insinuating magnetism of mental inquiry, that we are inclined to believe the old philosopher's stone no myth after all. The transmutation of the pebbles under our feet into gleaming gold is almost surpassed by the achievements of modern mind. Everywhere we meet with this tendency to speculation, passing often beyond the legitimate limits of thought, grasping fruitlessly after that which a higher power alone can bestow, deifying intellectuality, and labouring to overthrow the wise provisions of Omniscience.

But there must ever remain something vague and undefinable, something mysterious and fascinating, in the consideration of which the mightiest efforts of the mind shrink into utter insignificance, something incomprehensible which can never be fashioned to the measure of human will.

And thus it is with respect to the work (*) which stands at the head of our list. The author, who has wisely made his publication anonymous, has grappled with a subject which lies entirely without the scope of mental research. He has applied to a profound mystery the shallow speculations of an effete system, and has succeeded only in displaying the fertility of those speculations.

Entering upon his somewhat appalling task with the sincere intention of throwing light upon a hitherto unresolved question, he has ended by failing to accomplish in the slightest degree his object. Like one bewildered in the midst of a pathless forest, he has wandered at random through perplexing labyrinths until

(*) The Rise and the Fall: or the Origin of Moral Evil. In three parts: 1. The Suggestions of Moral Evil; 2. The Disclosures of Revelation; 3. The Confirmations of Theology. New York: Hurd & Houghton. 1866.

he h

He l

men

recon

evil

Infr

W

brief

W

have

labou

in co

publi

To

and a

In

a labo

and r

accom

howev

contra

strife.

“ N

F

F

I

I

T

F

F

L

U

H

Sj

It is B

althoug

Chian l

tively s

* The

D. Bortl

† The

F. W. H