

man in the East end has to bear, may have done towards shortening a life spent in his Master's cause. We cannot dare to say of any one that he is called hence before his work is done; that is complete in the eyes of God, which seems to us incomplete; but he was taken from us long before he had run out the usual span appointed to human life. Before we follow popular opinion in branding men like these with the terrible charge of unfaithfulness, before we follow thus blindly our bell-wether, we would appeal to every one who loves the truth, to search out the truth for themselves. The blue book of the Ritual Commission will open the eyes of many. Let the evidence of the Dean of Carlisle be set against the evidence of the Dean of York; let the curate of S. Barnabas, be weighed by the side of the Vicar of Islington. The truth lies probably in the mean, that mean which the English Church has ever tried, however feebly, to maintain amid opposing claims. At any rate let us beware how we affix the stigma of a popular and unmeaning reproach, to those who are maintaining among us the eternal verities of the Gospel. If we do, we must not wonder if some of the truest sons of the English Church cast a longing eye to other Communion, where amid many gross corruptions, at least the great doctrines of Sacramental grace, and of the presence of our Lord and Saviour in the Holy Eucharist have never been called in question, as they have by ignorant and blinded members of our own Church.

The Ritual Commission, however unsatisfactory at first sight its report may read; although it suggests the idea that a vast amount of labour has been thrown away, at any rate has done us a great service; it has given time for the patient consideration of these important questions, and has afforded the evidence upon which such considerations may be based. In quietness and confidence shall be our strength: whatever our peculiar views may be, whether we incline to high or low, whether we prefer a grand Ceremonial, or the simple severity of a Puritan Sabbath, let us not condemn or judge hastily. If one man has erred, there is no possible reason why we may not err too; if many have erred, there is a great probability that we shall not be kept straight amid the multiformities of error; in the sin of others we see as in a mirror our own weakness: in the errors of others we see as in a mirror our own liability to error. It is our duty to trust in the guidance, and depend upon the support of one Higher, Wiser than ourselves. If we kick against the truth we shall destroy ourselves, not the truth; Ritualism may be right, or, as some consider, a pernicious error—in the meantime we hold in the words which we have quoted before,

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