

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. So the soul that moves after God, keeps that course when he hides his face; is constant, yea, is glad in his will in all estates, or conditions, or events. And though not only all be withered and blasted without, but the face of the soul little better within to sense,—no flourishing of graces for the present,—yet it rejoices in him, and in that everlasting Covenant that still holds order in all things and all ways,—as the sweet singer of Israel sweetly expresses it. For this, says he, is all my salvation, and all my desire, although He make it not to grow. That is a strange although, and yet he is satisfied even in that.—Archbishop Leighton.

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; Three firm friends, more sure than day or night—Himself, his Maker, and the Angel Death!

DEISM.
If I durst choose between poison cups, I would take Deism rather than Socinianism. It seems better to reject as forgery, than, having received as truth, to drain of meaning; to use without reserve the sponge and thumbscrew;—the one when passages are too plain for controversy,—the other when against us, till unmercifully tortured.—Rev. Henry Melville.

THE HAPPY MEDIUM.
Agur said,—give me neither poverty nor riches;—and this will ever be the prayer of the wise. Our incomes should be like our shoes, if too small they will gall and pinch us, but if too large they will cause us to stumble and to trip. Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more.—True contentment depends not upon what we have:—a tub was large enough for Diogenes, but a world was too little for Alexander.—Collen.

TEXT STRAINERS.
Some preachers will bring any thing into the text. The young Masters of Arts preached against non-residency in the University;—whereupon the heads made an order, that no man should meddle with any thing but what was in the text. The next day one preached upon the words, Abraham begat Isaac: When he had gone a good way, at last he observed, that Abraham was resident, for if he had been non-resident he could never have begat Isaac;—and so fell foul upon the non-residents!—Selden.

TRANSUBSTANTIATION.
There is no greater argument, though not used, against Transubstantiation, than the Apostles, at their first Council, forbidding blood and suffocation.—Would they forbid blood, and yet enjoy the eating of blood too?—Jb.

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; Lest that, Oh Lorde, as a good gardiner saith, If suckers draw the sap from roots in die, Perhaps in time, the top of tree may die. Let, Lorde, this tree be set within Thy garden-wall Of Paradise, where grows no one ill sprig at all. —St. Nicholas Breton.

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.—"Oh brother," says he, "I have been a great sinner against God, and I know not how I shall appear before Him, when He comes to Judgment." His brother told him they were but melancholy thoughts, and made light of them. The King replied nothing at the present; but in the dead time of the night sent an executioner of justice and caused him to sound a trumpet before his brother's door,—which, according to the custom of that country, was a sign of present execution. This royal person hearing and seeing the messenger of death, sprang pale and trembling into his brother's presence, beseeching the King to let him know wherein he had offended. "Oh brother," replied the King, "thou hast loved me, and never offended me; and is the sight of my executioner so dreadful to thee?—and shall not I, so great a sinner, fear to be brought to judgment before Jesus Christ."—John Wade.

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— Imagination can't paint the spot. Around—above—beneath, where Thou art not. —Rev. R. Montgomery.

POBRY.
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 clear 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. Now, on the other hand, that is a popular work which gives back to the people their own errors and prejudices, and flatters the many by creating them under the title of the public, into a supreme and unappealable tribunal of intellectual excellence.

THE BIBLE.
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, To lift the latch and force the way; But better had they ne'er been born Who read to doubt, or force to scorn. —Sir Walter Scott.

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. Oh how religion secures the heightened enjoyment of those pleasures which keep so many from God, by their becoming a source of pride! —Henry Martyn.

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. —South.

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. His are the mountains, and the valleys his, And the resplendent rivers. His to enjoy With a propriety that none can feel, But who with filial confidence inspired, Can lift to Heaven an unpretentious eye, And smiling say, "My Father made them all!" —Copper.

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 me with the other. But when zeal for Christ's Church has its root in an awful sense of those evangelical gifts which in this holy society He bestows upon mankind—when it is evident by a devout and self-denying life, spent in obedience to his laws,—then may we hope that God will bless our efforts, and that Satan's empire will be shaken by our assaults. —Archdeacon R. Wilberforce.

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. —Sir Walter Scott.

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.

When the Almighty vouchsafes to confer upon any of mankind the possession of rare talents, and the opportunity of exercising the gifts, he allows to him an option to employ those talents for his own fame and aggrandisement on one side, or for the good of his fellow-creatures, and the glory of the giver. He who makes the selfish election needs and merits no commemorator of his virtues, but justice and gratitude command to honour the memory of him who, in his perfect self-denial and devotion to the interests of others, has omitted to raise monuments to himself.—In this latter class a high place is due to the venerable man whose loss we lament. In the whole history of our Church, rich as it is in noble characters, we shall in vain look for a more complete model of what a Christian gentleman and a Christian prelate ought to be, than is presented by Dr. Kyle. Endowed with natural talents of a high order, talents to which he added all that the most extensive and profound learning could supply, the Bishop was from first to last the most laborious of servants, to the duties successively cast upon him in the course of a long and active life—we say servants, not slaves, for his was a willing service—a service for which, indeed, he sought no hire in this world, but for which we may, without presumption, trust he now has "his exceeding great reward."

The right reverend lord, descended from a respectable family of the North of Ireland, was born in the county of Londonderry, about the year 1771. Having received his education at the diocesan school of Derry, he entered with distinction the University of Dublin, of which he was to be at a later date the honoured governor, in the year 1788; and succeeded, after a contest, which is always a severe one, in obtaining at the earliest period, that by the college statutes, he could obtain it, a foundation scholarship; he was either the first, or very near the first, among the successful candidates; but, if we are rightly informed, he was the very first. Through his undergraduate course, Mr. Kyle carried away all the honours, and, upon his taking his degree, the universal opinion of his seniors and contemporaries—among whom may be named Magee, Graves, Erlington (Bishop of Ferns), and Miller, now the sole survivor of that constellation of learning and genius—recommended him to read for a fellowship, the highest prize that the Irish University affords, and a rich one, but one which, for that reason, as it is always honestly awarded to merit, exacts from the aspirant to it enormous labour. Thus encouraged, Mr. Kyle undertook the task. The years, however, which he was to devote to peaceful and secluded study were the most agitated years in (at least modern) Irish history; they were the years preceding the rebellion of 1798, a time which called for the active exertion of every loyal and brave man, and Mr. Kyle was not of a character or spirit to disregard the call. His principles were those of his Orange family;—thoroughly Protestant Principles—which he undeviatingly maintained to the last moments of his life. His temper, though not to be surpassed in gentleness, had in it still something warlike and romantic;—he became an officer, and, as his contemporaries used to say, the best officer, in the splendid volunteer corps formed by the students of Trinity College, and, if not misrepresented by some who have spoken of him, the master of the principal Orange Lodge formed among the young men of the University. It was in this season of strife, between study and arms, politics and literature, that he had to struggle against several more apathetic and therefore more steadily reading men for the prize wrought for through long years of labour. He was, however, signally successful in the contest, and in 1798 obtained his fellowship, and, as a matter of statutory necessity, took orders in the Church, renouncing for ever the sword and the Orange sash; nor could any one who ever saw him from that time suspect that he had ever worn either, so completely did he devote himself to the duties of his collegiate office, and of his sacred profession.

According to the system of Trinity College, Dublin, which, in this respect, differs from the systems of 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. The tutor, as this junior fellow is called, lectures his pupils carefully in the books in which they are to be examined at each approaching examination—arranges with the University all their pecuniary affairs—defends them against all oppressions, insults, and unjust charges, and, where he cannot defend, exerts himself to obtain from the governing powers, the utmost possible mitigation of punishment. This is an endearing a relation as can exist among men not united by the ties of blood; and to the superior, if he be a good and prudent man, it gives a right of advising and directing the conduct of his juniors—which fulfils the conditions of a perfect system of education. 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, and to feel that the success which he has achieved in his teaching whatever might be his good success as a scholar. This unequalled popularity was not limited to those who were properly his own pupils.—The Dublin University system requires of the junior fellows to discharge the duties of general teachers, in addition to the instruction of their own particular pupils, and Mr. Kyle was, in succession, a lecturer in logic, in the Greek language, and in the Oriental tongues, for all of which duties he was pre-eminently qualified. He, moreover, in common with the other junior fellows, was required to act constantly as an examiner at the quarterly examinations. His young respondents might not be able to appreciate the acuteness of mind with which he disentangled the intricacies of the logic of Aristotle, and developed the masculine reasoning of Locke, studies which he loved, as all men of powerful minds who make their near acquaintance love them; or the depth of his Greek and Oriental learning, though he was among the best Greek scholars of Europe, and profoundly versed in the ancient languages of the East; but they could appreciate his perfect good temper, his absolute freedom from every kind of affectation and faste, his uniform courtesy, and his anxiety to impart as much as he could of his overflowing stores of knowledge. There was not one of his class, of it might be, a hundred, who did not feel as if the lecturer's entire zeal was devoted to his individual improvement. The quarterly examination was, however, his great field of triumph. Here, in the lottery of examiners, for it was a kind of lottery, the secret wish of every one was that "he might have Mr. Kyle;" the imperfectly prepared were as desirous of him, as the most studious competitors for honours. The reason for this was simple.—Mr. Kyle was sure to bring out fairly whatever was in him from every man who he examined. By a rapid fire of questions, threefold more rapid than the interrogatories of any other examiner, he gave to every man an opportunity of answering something if he knew anything, and as his questions were never couched in the form of riddles, but put in the most intelligible shape—never esoteric, or what are called in our Universities "coach questions," but such as fairly arose out of the books proposed for the examination—every man could answer in proportion to his reading, and his capacity of making use of a fair examination, and the good nature of the examiner gave warrant that it would be an indulgent one; hence the universal wish for Mr. Kyle. 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. Or 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, and 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 Erlington, 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 it 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 saturnalia 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 firm 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,

in succession, necessarily the acquaintances of the Provost of Trinity College; but it was impossible for any one, of whatever rank, to become his acquaintance without ending as his firm and affectionate friend. Of the Marquis of Wellesley, it was made subject of complaint, that he delighted so much in the society of the provost as to neglect for its enjoyment the duties of his office. "How can I help it," was the apology of the learned and accomplished vicar; "it is the only relaxation I have; do not grudge me the conversation of one man of amiable manners, and deep and varied knowledge, from whom I hear nothing of jobs and political manoeuvres, of which, heaven knows, I hear so much from every body else as to weary my very soul." Lord Melbourne and Lord Stanley, also learned and accomplished men, found the same charm in the Provost's company, and formed a like warm attachment to him.

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 their 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, "was some 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."

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 heareth 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"—important, because in it comes distinctly forward a difficulty, which equally existed in the parable, as recorded by the other Evangelists, and yet not come forward with an equal distinctness, and yet on the right solution of which a successful interpretation must altogether depend. What is this "honest and good heart?" how can any heart be called good before the Word and Spirit have made it so?—and yet here the seed finds a good soil, does not make it. The same question recurs, when the Lord says, "He that is of God, heareth God's words;" (John xv. 41) and again, "Every one that is of the truth heareth my voice." (John xvii. 37.) But who in this sinful world can be "of the truth," for is it not the universal doctrine of the Bible that men become "of the truth" through hearing Christ's words, not that they hear his words because they are of the truth—that the heart is good, through receiving the word, not that it receives the word, because it is good? This is certainly the scriptural doctrine, but at the same time those passages from St. John as well as this present parable, and much more also in the Scripture, bear witness to the fact that there are conditions of heart in which the truth finds readier entrance than in others. "Being of the truth,"—"doing truth,"—having the soil of "an honest and good heart,"—all signify the same thing. Inasmuch as they are anterior to hearing God's words—coming to the light—bringing forth fruit—they cannot signify a state of mind and heart in which the truth is positive and realized, but they indicate one in which there is a receptivity for the truth. No heart can be said to be absolutely a good soil, as none is good save God only. And yet the Scripture speaks often of good men; even so comparatively it may be said of some hearts, that they are a soil fit for receiving the seed of everlasting life than others. Thus the "soil of peace" will also receive the message of peace, (Luke x. 6) while yet not anything except the reception of that message will make him truly a soil of peace. He was before indeed a latent soil of peace, but it is the Gospel which first makes actual that which was hitherto potential. So that the preaching of the Gospel may be likened to the scattering of sparks; where they find tinder, they first fasten, and kindle into a flame; or to a loadstone thrown in among the world's rubbish, attracting to itself all particles of true metal, which yet but for this would never and could never have extricated themselves from the surrounding heap.

Not otherwise among those to whom the word of Christ, as actually preached by himself, came, there were two divisions of men, and the same will always subsist in the world. There were first the false-hearted, who called evil good and good evil—who loved their darkness and hated the light that would make that darkness manifest, and refused to walk in that light of the Lord even when it shone round about them, drawing back further into their own darkness—self-excesses and self-justifiers, such as were for the most part the Scribes and Pharisees, with whom Christ came in contact. But there were also others, sinners as well, often as regards actual transgression of positive law much greater sinners than those first, but who yet acknowledged their evil—had no wish to

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 embolishing 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.

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. 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 Charist 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 Charist 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.

DIOCESAN 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 Quezbu, who were educated thereat 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. * * * Six New Points for the Charter.

Poetry.

THE RAISING OF LAZARUS. (From the Missionary.)

There was a voice of wailing In Bethany that day; And, darkly on that mournful home, The cloud of sorrow lay; And deeply was the fount of grief In woman's bosom stirred; And thickly fell its bitter drops, In each low murmured word.

We left Arthur seated beside his kind mamma with his Bible on his knee. "You have indeed a precious gift of God there," said Mrs. Granville; "a very precious gift, Arthur, which reveals to us gifts more precious still."

been in the awful condition I before described, but the Lord Jesus prepared for us—what, Arthur? "A great many things," said Arthur. "Every thing," said his mother. "There is not a blessing vouchsafed to our souls but is the purchase of Christ's sufferings, and the reward of His merits. He has a fulness of grace, out of which he is ever satisfying the desires of His people. Who opened the way for us to approach God in prayer, Arthur?"

EDUCATION. JAMES WINDATE, B.A., Master of the District Grammar School at Brockville, and late of St. Peter's College, Cambridge, is desirous of receiving into his family three or four additional BOARDERS, whom, if required, he will prepare by a particular course of studies, either for the Exhibitions of the Upper Canada College, or the Scholarships of the University—The Previous Examination before the Benchers—or the Theological Institution at Cobourg.

EDUCATION. ESTABLISHMENT FOR YOUNG LADIES, COBOURG. MRS. AND THE MRSSES DUNN will open a BOARDING and DAY-SCHOOL on the 1st of May next.

MRS. JAMIESON, TEACHER OF WRITING AND MUSIC, RESPECTFULLY announces to the Ladies and Gentlemen that she has made arrangements to receive pupils at her residence, No. 60, YORK STREET, where she will be prepared to impart her

A LIVING. WORTH £3000 a year, well paid, within 18 miles of Dublin, near the Railway, with very light duty attached, would be EXCHANGED for a Rectory or other Permanent Clerical appointment, in the Province of Upper Canada.

INDIAN CHURCH, CARADOC. CONTRIBUTIONS towards this Church, to be built during the ensuing summer, in the Mission of the Rev. Richard Flood, M.A., will be thankfully received, either at U.C. College, or at The Church Society's House, King Street, by the Rev. W. H. RIPLEY, B.A., Incumbent of Trinity Church, Toronto, April, 1848.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER. THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of July, October, and January.

NEW BOOKS. A LARGE ADDITION TO THE DEPOSITORY OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, has just been received from the Society for Promoting Christian Knowledge, including the following NEW PUBLICATIONS:

PERMANENT CATALOGUE. NEW TRACTS. No. 679. Abridgement of Scripture History... No. 680. The Prisoner Instructed... No. 681. Whately's (Archbishop) Address to a Young Person who has been Confirmed... No. 682. The Prisoner Instructed... No. 683. The Prisoner Instructed...

SUPPLEMENTAL CATALOGUE. Advice to a School-Mistress... The Calendar; or Going Home... Family Quarrel... First Steps in General Knowledge... The Starry Heaven... The Surface of the Earth... First Steps in Holy History, by Miss Rowell... Historical Maps... No. 1. Assyrian Empire... No. 2. Persian Empire... No. 3. Macedonian do... No. 4. Roman do... No. 5. Christian do... No. 6. Mahomedan do... No. 7. Pagan do... No. 8. The Two Johnsons... No. 9. The Two Johnsons... No. 10. Manufacture of Paper... No. 11. Manufacture of Glass... No. 12. Manufacture of Sugar... No. 13. Manufacture of Cotton... No. 14. Manufacture of Linen... No. 15. Manufacture of Woollen Goods... No. 16. Manufacture of Woven Goods, Part I... No. 17. Do. Part II... No. 18. Do. Part III... No. 19. Do. Part IV... No. 20. Do. Part V... No. 21. Do. Part VI... No. 22. Do. Part VII... No. 23. Do. Part VIII... No. 24. Do. Part IX... No. 25. Do. Part X... No. 26. Do. Part XI... No. 27. Do. Part XII... No. 28. Do. Part XIII... 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