

"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.

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1849.

[WHOLE NUMBER, DCXLIV.]

Poetry.

THE DEATH OF THE RIGHTEOUS.

BY BISHOP MARY.

It has been said, and I believe, That earth-born passions grieve long start, 'Tis not the pleasure when we grieve...

Yet speak I not of those who go The allotted portion on earth, With earth-born passions grieve long start...

We grieve to think that they again Shall never in this world's pleasure share; But sweet the thought, that this world's pain...

We grieve to see the lifeless form, The livid cheek, the smitten eye, But sweet to think, corruption's worm...

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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 vital, 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 Nepos 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 Cimón, cap. 2, we find the reading possessors. 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 Amicitia; 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 any language can boast."

Oratio Fusti. 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 *Coloniad*, we take it for granted that the *Fasti*, 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—that 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 Hertzig.

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 allurements 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!"

Cæsi Cornélii 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 *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 OBEEDIENCE 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 there thrown on the deep practical utility, and usefulness, 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 follows:—"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 to the Law 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 future consequences which it produced. This placing of reason, consequent upon its communion, is a mystery, and that its powers, and gives it, through Faith, a heavenly 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; that is the restoration offered even in this life, to all that have been elected to the opportunity of hearing the Gospel preached; and, as a consequence of this, the children of God, who practically embrace and obey the 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 the first step in training their children for Heaven. Their parents will be diligent in their purposes, their efforts unavailing. They must believe that their children are 'made partakers' of 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 merits, obtaining as well as 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 removal 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 loved brethren, to undecisive us in His love, 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 earliest years, 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 vigour, 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 posture of devotion. 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. They may fill their minds with the recollection that God's 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 their eyes.

"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 may 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 best gift of the Holy Ghost—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 unwisely, as a but an instrument, acting by the power of the Holy Ghost, and providing as it is precious as its 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 'Romish' doctrine, as well as the Anglican Church, hath ever taught it. I place myself on this ground. The objection to the contrary seems 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 the Holy Ghost, and Hooker, and Usher, and Sparrow, and Wilson, and Patrick, and Taylor, and Dorr, and Combes, and Maunwell, and Wheatley, and Collins, and Jeremy Taylor, and others, which the American Church has adopted as our guides to her doctrine and discipline. I therefore do not think it surprising that 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 relieved from them and receive grace to renounce them."

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, send themselves to be, when set forth by the well-prepared 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 untaught persons, who through the wide-outspread of the heresy of Anabaptism, and tenets tending that way, are too numerous amongst us.

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

We have on more than one occasion dwelt upon the merit 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 *Lanton 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 multifarious 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," said Lady Catharine, remarked the manner in which Mrs. Clifford would occasionally allude, in conversation with her children, to the solemnity of the laying on of hands, she had received a useful hint as to the manner 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?'

Madeline and Ruth knew at once what it was to which reference was made. 'Yielding to the importunities which 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 had been 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;—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 conscientious mind subject for reflection and deep regret. The life which she had so carelessly spent, 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—'I knew her best vanity,' she saw in herself, although those who knew her best would have been led to conclude 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 gazing at her dress; 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 vanity; 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. Madeline 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 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 ignorant, and weak, and vain—how would they feel towards her? How would that near her presence?—More than all, how would her merciful Saviour regard her? The Holy and Undeified, how could He look upon the guilty? Vanity in heaven! Even to connect the idea 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 his 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 trusting itself to a father, and the simple, reverent love of a true 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 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 see her mind like Madeline's. 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 it called unworldly, or in other words, without seeing that she was keeping back from her own 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 merits, 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 should do, and how we may best do it, especially whilst we can do 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's, as we have seen, being vanity, and Ruth, as we have seen, being 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 these she guarded against. Madeline's was vanity, and what was gone by was in a manner forgotten; and her character was in consequence, never truly viewed. So, in the present instance, self-control in general was, she well knew, what she had struggled against; and she resolved not to speak of herself, not to put her name in any way, nor to receive any notice, especially generally that self-control 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 their resolutions made upon Christian humility, a lesson which might have made them. Their resolutions were made upon the love 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 were her faults, and she was ashamed of them, than because they were hateful in the eye of God; and when she looked at her 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 unapproachable holiness; and nothing will really enable us thoroughly to get out of ourselves, and to place in God, 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 more generous sense of her own unworthiness, and a greater trust in her Saviour, than the other herself.

Madeline returned to the duties of her daily life with the feeling of her lowliness, and 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 *Lanton 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 tittle of the sound practical instruction which this delightful story conveys. We trust it will supersede much of the frivolous and pestiferous 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. 1549. 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 £10,000 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 by the General Meeting of the Society on the 10th 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 the grant of a 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 to the 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 held for the use and benefit of the said College, in the Bishop of Victoria for the time being,





