

very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now, from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease, till all is divulged in public, and we are rendered objects of universal hatred. These writings, therefore, must be withdrawn from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former."

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B., No. 1038. There is no reason to question its genuineness; for what inducement can there be to forge such a document, when it does not accord with the constant practice and confession of Papists?

The Council of Trent, two years after this, established a number of rules respecting prohibited books, among which is the following: "Whereas experience has demonstrated, that if it be permitted, everywhere and without distinction to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men; it shall be left to the judgment of the bishop, or the inquisitor, to grant, with the advice of the ecclesiastic of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles, without such permission, shall be debarred absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to the persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Home Missionary.*

ADVICE TO MINISTERS IN REVIVALS.

In your personal dealing with minds recently affected by the truth and seeking God, I counsel

1. That you aim a deep and broad foundation, in a thorough conviction of sin and ruin and condemnation. "To whom much is forgiven, the same loveth much." He who feels that he is very sinful will feel that Christ is very precious. We see the Saviour through our necessities. We can know him only as we know our need of him. Defective conviction is defective conversion. It is the office of the Spirit to convince of sin, and thus to lead souls to Christ.—Seek, therefore, to bring the mind into such a state of self-abasement and self-renunciation, under a sense of utter sinfulness and condemnation, that the way of the Lord may be prepared, the mountains of self made low, and the preciousness of Christ, as a refuge and only hope, exalted.

2. Aim at drawing away the mind from seeking comfort and hope in its own experiences and feelings, and at centering it in Christ. Seek such a frame as will desire, not so much to get hope and consolation, as to be a Christian, and to be a Christian simply as that consists in coming to Christ, and being his, and striving to be his more and more, "I, if I be lifted up,

will draw men unto me." Just as we are to lift up Christ before the world, so must he be exalted in each heart. All affections, hopes, desires, motives, must centre there.

3. Display the freeness of Christ, his tender and boundless love, his perfect salvation, that is the heavenly strain that draws the stony heart, and in which is manifested the power of God unto salvation. "We preach Christ crucified," nothing else will do. The heart knows that preaching to come from God, just as the demoniac could not help recognizing Christ.

4. Be careful to keep out topics of doctrinal discussion not intimately involving the work of grace in the soul. Satan takes advantage of such side issues to lead the mind from the great question, What must I do to be saved?

5. Be careful of the proneness of those recently awakened to lay too much stress on obtaining a hope. I mean, not that a good hope is very precious, but that great care must be taken lest the object be more valued than the evidence, the consolation than the basis. It is good to be self-distrustful, to suspect one's feelings, to be afraid of self-delusion; to feel how deceitful the heart is; how natural sympathies and emotions, under certain excitements, may easily seem like religious affections. Urge self-examination, walking carefully.

6. Lay great stress on private exercises of mind, in quietness, in reading, in prayer, in seeking solitary communion with God.

Mistakes are often made in having too many meetings. When meetings are so many that they encourage and produce a dependence on them, as if their social excitement were necessary, and religion can get its food no where else, and so private exercises are made subordinate, and seem dull in comparison, and the mind expects nothing until it can be brought under the influence of company, then meetings have got into their wrong place.

7. Be careful to institute no means which, in case the work should go on as a permanent work, could not be continued. When means have to be given up because they are too many and too exacting to last, the feeling is that the work is declining, and then it does decline, and reaction takes place, and coldness ensues. The less excitement, and the less extraordinary means, and the more faithful, spiritual, believing use of the great permanent means, viz.: the simple use of the Word of God and prayer, the less danger of reaction, because the more reality of life.

8. Exalt the office of the Holy Ghost. Great is the truth involved in the text, "By grace you are saved." Grace to make alive, grace to continue life, grace to consummate life, grace to send a Saviour and a sanctifier, grace to enable us to receive them, and what else? all of grace!! beginning and ending, every step of the way; and in the administration of that grace, the Spirit of God!! We must exalt his work in us, for Christ, just as much as we must exalt Christ's work for us, with God. The spirit will enrich the soul that makes much of Him as the author and sustainer of all spiritual life. He testifies of Christ to the soul. He takes of the precious things of Christ and shows them to the soul that cries, "Come, Holy Ghost, Creator, come."

9. Avoid urging or encouraging a profession of religion before time has been had for self-knowledge.

10. Consider that the duty of watching over, admonishing, exhorting those who hope they have been converted, that they may grow in grace, that they fall not back, that they may walk circumspectly and