

more quickly than he usually ventured to speak; "don't be uncharitable—don't let us speak or think evil where there is none. Mr. Churchley and Mr. Stradille were there too, and there was no difference in the way he treated us, and I never experienced so much brotherly feeling towards them before, as when we met in the kindly, genial, unrestrained atmosphere of the bishop's presence."

"Well, all I can say is," was Mrs. Slowton's answer, "if such a course is not the result of deep design, it is one which is very undignified—he will encourage his clergy to take liberties without fear of his rebuke."

"Will he?" asked Mr. Slowton significantly; "Will he? I shouldn't like to be the one who would try it, *that's* all—I'd a good deal sooner take liberties with a king, if I had my choice."

Mrs. Slowton, however, was not disposed to look upon the new bishop without suspicion. The fact that the prayers of his household were the morning and evening prayers of the church, and that he had said something of building a private chapel wherein they were to be offered, was almost fatal to all Mr. Slowton's efforts to impress her favourably. Having the fear of Puseyism before her eyes, she was resolved, as a matter of duty, to believe no good of any one to whom that stigma could properly be attached, and though Mr. Slowton talked half the night of the excellence of the bishop, he seemed not only to produce no effect upon the mind of his wife, but by the skill with which she suggested covert motives to everything which her husband described, she at last shook his own convictions in the sincerity of his diocesan, and poor Mr. Slowton did at last begin to think it possible that he might, after all, be the object of a deep laid and dangerous scheme on the Bishop's part, the end and object of which was to make him a "Tractarian."

The Encouragements of the late Synod.

We do not deny that many things in the late Synod were calculated to pain an evangelical and catholic minded man; for many of the laity and a few of the clergy spoke as though they were totally ignorant of the one apostolic and sacramental character of the Church, her Priesthood and her Ordinances; the Prayer-book, in much of its teaching, appeared to be to them a dead letter.

This is sad, but certainly not strange; in truth, it would be strange if it were not so. "Offences must needs come." This is a democratic and self-sufficient age; *the great temptation* with which the subtle Prince of Darkness attacks the respectable and orderly, but worldly-minded Christian, is that of impatience of all, especially class, superiority, whether social, political or spiritual. The father is no more esteemed as the divinely instituted head of his children, but simply as the 'governor' to take charge of them for the few years of their minority;—the Monarch, no longer God's viceroy, is regarded only as the creature of the people's convenience; while if men dare not absolutely venture the blasphemous assertion that Deity only exists to provide for the necessities of his creatures, they do not fear to treat those who share the priesthood of His divine Son as the mere officers of a human polity, denying, with the impatient bitterness of a self-exalting vanity, all those spiritual functions and that priestly authority with which God has entrusted them alike for the maintenance of His own glory and the building up of His saints; and this in defiance of the plainest declarations of the Bible, the Church, and the Book of Common Prayer.

This insubordinate, irreverent, self-seeking spirit is, we repeat, *the great* moral delusion of the age; but it were a great mistake to suppose that all is dark, and yet this feeling of despondency is one into which earnest-minded men are too apt to fall, and which flings individuals amongst them who are not distinguished by Christian fortitude and intellectual clearness into the arms of the solemn formalism and fleshly mysticism of Rome, or into those of the meretricious glare, uncertain warmth and mistaken zeal of Protestant dissent. But yet, *all is not dark, very far otherwise.* We question whether for ages a similar number of divines could have been assembled together, as at our late Synod, so large a portion of whom were at once evangelical and catholic in their faith as respects both doctrine and discipline; and to a great extent the same remark applies to the more intelligent and earnest minded portion of the laity. It is one of the blessed peculiarities of the church of Christ that persecution tends to invigorate and purify her rather than to destroy her; hence, when the great adversary assaults her with his most fiery darts, then are her faithful sons driven to a more