## CALENDAR.

September 5, First Propository American

- Congress, 1774 John Fealty. " The First Preacher upon S. Christo
- pher's Islands," 1028 7. Twelfth Sunday after Tripity 3. Disen. Missionary from Ireland to France and Germany, John T Lend Bishop of Ontario
  - 9, Sebastopol evacuated, 1855

Tunes from the Chaunt and Tune Book published by the Synod of Toronto, arranged to selection from the Psalm and Hymn Books used by authority in the Diocesa of Toronto. TWELFTH AND THRETEENTH SUNDAY APTER TRINITY

New Hymn Book | Old Pane & Hymn B k

Hymn 95 " 110 " 147 " 104	" 127	Postin 1 135 127 127 Hymn 46	Tune	5 6 6
llynen %	Tune 67	Paalm 65	Tune	8

" 21; " 96 " 125 " " 165 " 195 Hypin 69 " Notice to Subscribers.

Subscribers, that Mr. A. J. Friel is not in our employ on Agent on Collector, -... Mr. E Griffiths being authorized to act in that capacity this City and neighbourhood

Notice - We should feel extremely ob liged if our Correspondents would adopt a good legible hand in writing to us. At the same time, we should like them to forward their contributions as early as possible.

Notice -All Communications for the "On tarlo Episcopal Gazetto' should be addressed postpaid) to the Editor, Ottawo, C. W.

## Ontario Episcopal Gazette.

THE REV. C. P. EMERY, EDITOR THURSDAY, SEPTEMBER, 4, 1862.

THE PROVINCIAL SYNOD

The Metropolitan has summoned the Provincial Synod for the 10th of this month There will be a great deal for it to accom plish. The introduction of the Provincial Synod into the Colonies is quite aftern of importance in our branch of the Catholic Church. We have a great deal to do in the way of establishing Ecclesiastical Tribunals, masmuch as we are entirely left to legislate for ourselves. We can no longer apply to England for the settlement of our difficulties. The Court of the Meropolitan is henceforth

we should proceed with the utmost\_care in establishing laws, and ordinances for that Court. Were we to be certain of siways being blessed with so learned, judicious, unpartial, and pious a man as our present Metropolitan, we could leave the whole matter in his hard; but seeing we cannot promise ourselves so great a bleasing, it becomes us to provide such limitations that the Metropo- Chatham, Rev. J. Smythe, S. Mary's, litan may know exactly what he has to do when called on to ait in judgment.

Among other grave subjects which will naturally be discussed and settled will be :-1. What is our legal position to the Mother

the United Church of England and Ireland, and assume that of the Catholic Church in Canada, or that of the Canadian Catholic

3. Whether it is not desirable that a form of Prayer of Thanksgiving for Harvest he adopted ?

4. Whether questions touching adding to, or taking from the Book of Common Prayer can be allowed ?

We most earnestly hope that the Provin cial Synod will not allow anything to be said about alterations being made in the Book of Common Prayer. To begin with, we have and the second s alterations of so grave a character; and if we had, there would be no end to the work. We should be always making alterations, as Smith's Fa'ls; Hor. G. Crawford, Brocksome of our Church Societies, who can never get their bye-laws to suit everybody. It would be a most dangerous experiment for us to touch the Prayer Book. It is quite true that in some cases, where there are three services in a Church, it is rather trying Cornwall . D & Jones, Esq., Ganano-que to have Even Song said twice Under these circumstances, which are very few, in fact we doubt whether there be six instances in Canada, why should not the Ordinary permit the Litary to be left out at Matins, and said in the Evening instead of Even Song being meeting on the tenth of this month, the Rerepeated?

We hope that some steps will be taken for erecting a suitable home for the vidows and orphans of our Clerky The question commends itself to the most serious consideration of the Provincial Synod. Agreat deal of trouble and expense would be saved the different Dioceses, and much comfort would accrue to sour widow and orphans.

MEMBERS OF THE PROVINCIAL 47700

THE CEPTER HOUSE

Bishops Prancis, Lord Bishop of Montreid, and Metropolitan of Canada, theorge 1 Lord, Hishop of Quebec, John, Lord Hishop of Toronto , Bonyman, Lord Bishop of Huron

> Oil Towns and a MONTREAL DIOCESE 1 10:44

The Very Rev. the Dean of Montre d, Revs Canon Teach, Lousdell, Ven Archideacon Scott, Revs. F. Divernet. W. Bond, Canon. Bancroft, D. Lindsey, W. Anderson, O. Slack, J. C. Davidson

Hon Geo Mottatt, Hou J > McCord, James Armstrong, Esq., L. S. Huntingdoi, Fsq., M.P.P. Waterloo Win Bairett, Esq.; Major Campbell, Hugh Taylor, Fsq., R. A. P. Ministers, their ordination," etc. We find Young, Esq., Dr. Smallwood, Edward Car. ter, Esq., Hiram Foster, Esq., Knowlton Brome Co., D. McNaughton Esq.

QUEBEC DIOCESE

Clergy

Have C. Hamilton Queberr Henry Hoo, thebee; Br. Moells, Lennoxville; G. V. Housman, Quebec, C. P. Reid, Sherbrooke, A. J. Woolryche, Point Levi, S. S. Wood, Upper Durham, J. W. Williams, Lannox-Danville, A Balfour, Kingsey; E W Se. well, Quebec

Substitutes

Revs E C Parkin, Valca ier; H Petry, Quebec, W.S.Vial; W.Richmond, Compton; will be made so practical that they my be V C Scarth, Lennovville.

Lay Deligates

H S Scott, Esq., Quebec, George Irvine, Esq. Quebec, Right Hon Lord Aylmer, Melbourne, Hon Ed Hale Qu bec, J B Forsyth, Esq., Quebec., Wm Spragge, Esq., Quebec; E J Hemming, Eq., Drummondville; B S Morris, Esq., Lennoxville, Major II W Campbell, Quebec, Wm Petry, Esp., Quebec; J. Thompson, Esq. Conticook; Thos Wood, Esq. New Ireland

Substitutes W. G. Wurtle, Esq., Quebec; Dr. Blath erwick, Quebec; C. N. Montizambert, Esq., R. H. Smith, Esq., Quebec; G. Wood, Esq. Quebec

TORONTO DIOCESE

Cleryy.

Ven Archdescon of Toronto, Revs Dr Beaven, W. S. Darling, E. H. Dewar, Dr. T. B Fuller, J. J. Geddes, S. Givina, H. T. Holland, T. S. Kennedy, A. Palmer, Dr. J. Shortt, Provost of Trimty College.

Long Delegator

Hon G W Allan, M L C, Hon Geo. S Boulton, M L. C. Judge Bowell, Dr. becomes a matter of the greatest weight that C. J. Campbell, Esq., R B Dension, Esq. J. W. Gamble, Esq., S. B. Harman, Esq. E. G. O'Brien, Esq., Hon J. Patton, T. C. Street, Esq., M. P. P.

HURON DIOCESE Clergy

Ven. Archdescon Brough, London, Rev. R. M. Boomer, Galt; Rev. E. L. Elwood, Goderich, Rev. R. Flood, Delaware, Rev. J. W. Marsh, London; Rev. W. F Sandys, Blanshard . Rev. J. C. Uaher, Brantford

Ven Archdescon ffellmuth, London; Rev W. Bettridge. Woodstock; Rev. S. George Caulfield, S Thomas, Rev E Sullivan,

Latity

L. Lawrason, Esq., London, W Watson, Esq., London; Judge Robinson, Sarnia; A. 2. Whether we ought not to drop the title Lefroy, Esq., Goderich; C. Hunt, Esq., London; G Kaines, Esq. 5 Thomas, P. Rowe Esq., S Thomas . W J Imlach, Esq., Stratford, Dr. Dewson, Wadsor, Dr. Dawes, Thamesford; W. Grey, Esq., Woodstock, G Ryland, Esq., London.

ONTARIO DIOCESE

Clergy. The Very Rev the Dean of Ontario, Kingston; Rev J A Mulock, Ringston, Ven. the Archdeacon of Ontario, Brockville; Reva. T. S. Lauder, Ottawa; T. II. M. Bartlett. Kingston; Wm. Bleasdell, Trenton; R L. Stephenson, Perth., J. G. Armstrong, West Hawkesbury; C. Forest, Motcalf Village: F. R. Tane, Brockville, H. Mulkins, Kingston; Ven the Archdeveon of Ottawa,

Congrall T Kirkpatrick, Esp., Q C., Kingston; G. P Baker, Esq. Ottawa; Hon. J. Sha., Prayer? Our answer is this that day was ville, Hor. J. Hamilton, West Hawkesbury, M. L. C.; W. B. Simpson, Esq., Kingston; W. Ellis, Esq., Prescott; R. F. Steele, Esq., Prescott; R. F. Steele, Esq., Brock-ille, Sheriff T. Corbett, Kingston; Edmond J. Sisson, Esq., Belleville; S G Chesley, Esq.,

THE PROPOSED CANONS

The Rev. Dr. Beaven has notified the Se cretaries of the Provincial Synod, Class intention to bring before that body, at its port of the Committee on Canons, presented to the Diocese of Toronto in 1858

The Provincial Synod will have a great deal of important work at the coming Seasion. Adopting Canons will not be the least unportant. There will be sundry alterations made in those which Dr. Boaven auggests, and no doubt, there will be several Canons added. In reading over the Casons, there coming the stage, than the Altar of God. are a few alterations out of many, that atrikes

title of the English Church . It Is quite Prayer evident that we are an independent branch | A threefold proof, showing the necessity Church of the United States, and that we England We ought to legislate for the Coand on thereby In Canon 2, we mad that as it may breed confusion. There is no case with the Romanists. ing the Order of Prayer to be used in Col adopt the same leges, there is an important omission in not ordering that prayer he said doubt in College that the Deacon must be of full age of 2 We think that careful consideration will lead our Bishops to see the lu would suggest that he be first searner in consider an omission. We sincerely rust that consideration which they claim and 1062 put into use, and not be laid on our slelves

THE METROPOLITAN

as a sort of literary curiosity

Lawyers inform us that the Church in Cinada ias no legal connection with the Church at home. We have also been assured that the Metropolitan's patent affords no legal rights apart from Canadian legislation Under such circumstances, we must acknowledge that we cannot understand what is meant by the Metropolitan's acts being subject "to the general superintendance and revision of the Arch bishop of Canterbur," If we have no legal connection with England, it is qui's evident that our Metropolitan is entirely independant of the Archbishop of Canterbury, unless we adopt a they are not able to give any man credit for law putting him in subordination to Canterbury the possession of Christian piety, nor any Past experience plainly shows us hat the estab-lishment of a Popo was both engerous and destructive to the spread of the forgel, and we are now presented with the postere of a fall ing l'une let us take care not to catal·li-h another Pope in the person of the Archbishop of Canterbury Good Catholics will never tolerate such a state of things. Let us act in a manly -traightforward manner, and do our work, as a vigorous branch of the Church cial Synuds Two unportant questions will arise at the coming Provincial Syand, touching the election of the Metropolitan, and the office being confined to one See We trust that they will receive the gravest consideration "What over conclusion may be arrived it tending the election of Metropolitan, it will jever do for us in this Nineteentl century, to betrying experiments, this plan of proceeding we less to those who are ever fond of novelti-s, at variance with the Catholic Church. Montical, of course, is the See that must ever retain the office Motropolitan. It is central for all the Canadian Dioceses. To be changing from one Diocese to the other will entail a host of difficulties, misunderstandings, and heartburnings, besides this, expenses will be incurred and the matus of the Church will be unsettled. The mode of electing the Metropolitan, will meet all difficulties, if we are content to follow the good old

way of leaving the election in proper hands. The question is, which is the right way? Strange we should be asking this question in | the nineteenth century! But since it is asked on all sides, we will answer it. The Bishops themselves must elect the Metropolitan And this brings us to another point: we maintain that the House of Bishops ought to elect all our Bishope, and, if we are asked, Why? Our answer is two fold First, that we may follow ancient practice, and secondly, that we may avoid the many great crits which must ever arise from the present system

THE BICENTENARY OF THE FOOK OF COMMON PRAYER

The question is asked by many -- Widdl the late Synod of Ontario Diocese pass a resolution for Sunday the 24th of Agust, being S. Bartholomew's Day, to be observed as the Bicentenary of the Book of Cenmon appointed for specially bringing before our people, the consideration of the great privilege they enjoy in powersing so admirable a medium of public worship, as the Book of Common Prayer, and brought up on that day

It was shown from reason, and from the common wants of man, that we should naturally expect that a common form would of special grace? be required as the medium of invoking God in public worship, chiefly for the avoidance ing the Doity, and to enable the Church, at large, to join in the worship, and so to avoid the error of those who commission their Ministers to pray for thom, and the equal error of those, who, having a form do not expect their pe ple to join in it, but merely to kneel and gaze on, whilst the Clergy are going through all manner of antics, more be-

us to suggest. In Canon I, under the head. Old and New Testament afford several in land particular

ing of the Queen's expressive, we would struces of Forms of Common Priver, meaggest their temporal be inserted before the only permitted, but enjoused by Almoshty word power". In Canon I, under the God. And that there never was an ignort what you mean heading 1 Of Divine Service, 1 etc. We the Church of God before or after the Adwould tak, is it right to legislate under the event of Christ, without . Form of Common which is personal, absolute, and uncondition

of the Catholic Church, quite as much as the of Common Prayer, was then addited -I There who have discarded the use have no legal connection with the Church of thereof, have, sooner or later, tillen into the worst phases of intidelity

2. Those who have a form of prover with the Bishop shall order Priver to be said out its being common, that is to say ordered "in such place of every Charch" as he shall [so that all people may join in it, how fallen see the This ought to be erased, insumuch into a merely formal worship. Such is the

danger but what our Churches will always | 3 Thousands both among the Dissenhe so built as to admit of a proper arrange liers, and the Roman schiste, who have to ment in saying player. In Canon 3 respect [jected a common form, we fast hastening to

The next consulcration was the Book of Common Prayer must be agreeable to God's Chapels In Canon 4, under the heading Holy Word, and to be so, it must be true in doctrine and practice. That used by the United Church of Fogland and Ireland was proved to be so

The History of the Book of Common portance of ordaining Deacons at at Prayer, as used by the United Church of carlier age than 23. In Canon a England and Ireland, was then briefly con-the term Archbishop is used in an eldered It was proved that, all the prayers tended to apply to the Metropolitan In were either, word for word, taken from some Canon 8, the Minister that omits to Jie the tures, or else founded on certain portions of Book of Common Prayer, is to be suspided the same. It was further shown, how those at once. We think this too harsh and prayers had been collected from sources of the highest antiquity. How that they were ville; H. Burrage, Hatley, M. M. Fothergill, Canon 12, no reference is made to the see of derived, with few exceptions from the Greek a Literate's hood of decent stuff, while we Church, and not the Roman I ow the Book of Common Prayer was compared first in that the Canons of the Church will recive 1558, and underwent its last revision in

> The Book of Common Prayer comes down to us as a casket full of choicest gifts sprinkled with the blood of Martyrs; and whilst the true hearted Catholic says, Let not a word be added, or taken away, the Presbyteman calls it the bulwark of Protestantism; and the Roman Priest denounces it, as being the hindrance in the way of Churchmen apostatizing to his falling, if not fallen Church

A DIALOGUE ON THE MEANING OF THE WORD EVANGELICAL

(To the Editor of the O E. G.) The Calvinists have confounded Christi anity with Calvinism, and inasimich that, the possession of Christian piety, nor any Christian Minister credit for being of "th right wort," unless he talks about religion in a Calvinistic shibboleth Several years ago the following dialogue took place between an emment Evangelical Minister and my-elf. and which I have sent you for the purpose of setting forth the meaning of the word Evangelical, among what are called Evangelicals, and men of "the right nort."

Untilopox - Now, my dear sir, allow and P. ask, if wan alsom are and acting truly

EVANORAGE AL - Not exactly as I must al my atthough I think well of you see.

ti -- It would then appear to you that, I I may be a Christian, and not be Evangeli cal. But let me ask you wherein am I not Evangelical? I devoutly believe all that has been written by the Four Evangelists

E.-But you do not believe those important doctrines which are deemed Evangelical the Holy Scriptures.

E -And se far, no doubt, you are correct O .- And we believe in the Scripture doctrine of original ain, and in all the consequences of the first offence which are entailed upon the human race.

E.-And therein also you are undoubtedly correct.

0 -And we believe in the Divinity of Jesus Christ, and in the universal efficacy of of Ilis great atonement

E-And in that matter also, your are right; only you are not right in making the atonoment universal.

0 .-- And we believe in the doctrine of justication by faith in Jesus Christ, and in the forgiveness of our sins thereby

E-And so you do: I must fallow

0.-And we believe in the necessity of obadience to fied -and we believe that with out holiness no man will ever see the Lord, E .-- You carry that matter into great longths; and yet you do not believe in final

peragrerance. 0.-Most assuredly we do ;-for we do believe, that he only who endureth to the end will be saved.

E.-Yes; but you do not believe in the doctrine of free grace.

0.-We do believe in the doctrine of free grace, and we believe that, tho grace of God is freely offered to all, on the condition of re pentance and belief in Jesus Christ. But for pointing out to them the history of the then we do not believe in the doctrine of same. We will recount for the sake of our forced grace, and of an unconditional and brethren, some of the important items sinecure salvation. Neither do we believe in s capticious partiality in the bestowment of the grace of God.

E-But you do not believe in the doctring

0. -To be sure we do. For we believe that, unless the grace of God be specially of familiarity and unpreparedness in address, and personally imparted to us, we cannot otherwise be saved

E. -You do not understand our meaning. 0 -Then have the goodness, my dear friend, to state your meaning plainly-that we may rightly understand.

F. - You do not hold the doctrine of eternal and particular election? O.-We do hold the doctrine of election,

to eternal life through faith in Jesus Christ. In the next place it was proved that, the and we delieve that election must be personal F. That is not what we me of O Then do have the sordness to an

I We mean an election from all elemity, il, and intallible in its mist results.

O. Well then my dear friend, it that is really the l'amigched helich their are we not Evangebral And here the argument must Tiens Joses

Parsonage, Bedford, C.F. 7 Jurier outly 1863

THE CHURCH IN CANADA

(Continued)

4 The member of the 1 inted Church of England and Irchard again finds, both from the Sciptures and from the pripative mac tice of the Church, that there is no commandment or law, by which power is given to any one Bishop to lord it over God's here tage; not is there left with any one Bishop, above the rest, the sacred depository of truth Again, the Churchian traces from the conduct of the holy Apostles themselves, that to their united counsel was committed the Ark of the New Covenant, and that for four preserved-all parts of the world acknow- light of My mercles, for I am at hand (saith ledging "one Lord, one faith, one baptism, the Lord) to repair all not only entirely, but one hope of their calling one God and Pather of all

alluded to, ' the Church of Rome was, at first, a Catholic, and subsequently became a f Papal Church" If then the Word of God; perseverance, take comage and be patient and the primitive practice of the Church are altogether adverse to the claims of Rome to be considered as the mistress of all churches. we cannot be wrong in refusing to acknow ledge her claims, and as Englishmen we must continue to be Protestant until Rome abandous her unfounded pretensions. In the 139th Canon the Church of England declares that, "whosever shall hereafter affirm that the Sacred Synod of this Nation, in the name of Christ, and by the King's authority as sembled is not the true Church of England by representation, let him be excommunicated and not restored until he repent and publich revoke that -- his wicked error . " to the same purport is the XXI Article "Of Religion, " and in the XXXVII is explained the true nature of the relationship of the Supreme Authority to the Church There can be no room for error in the insiter; and, although it may be true, that the kingly au meicy thority may be, and has been abused, and an . When thou judgest that almost all is lost, arbitrary assumption of power exercised over their oftentimes the greatest gain of reward is the Church to its injury, and to its him close at hand drance in doing its whole work, yet such is the vitality of Christ's own Institution, that trail. neither the Erastia. I in of Pope or King, can materially mar its usefulness and power. It is the duty of the sovereign to restize his over to it from whomesoever it cometh, al position as the Lord's anointed, it is his duty to maintain the Church in its purity, sentiment and thought of the Church expressed legitimately by the solenin Synods convenied by His authority. And it is no less the duty of all national Rulers and Sovereign Powers, to coreur in the assembling of the several National Churches whenever it may be desirable that, a General Council of the Church should be assembled The Civil Power, if based upon a thorough recognition of the truth of the Christian faith, is the Supreme Power in the land, and to it allegiance is fittle due. It may so hannon that the Supreme Power is Pagan or Infidel; if so, while we must submit to its authority in all lawful things, there may be circumstances which would render passive resistance a duty to the Church and to God. But

eminence out of his own legitimate country or To be continued.

no foreign Prince, Prelate, or Potentate can,

or ought to have any right, power, or pre-

HOW A MAY MAY ACCUSTOM HIMSELF TO HAVE GOD PRESENT WITH HIM AS OFTEN AS HE WILLS

In order to accustom thyself to have God present with thee whensoover thou will, strive to call often to mind, that God in ever secretly before thee, and considers thy every thought

Or, that the creatures which thou beholdest are like so many bars, through which the hid den God beholds thee, and says at times "Ask, and ye shall receive For whose asketh, recolveth; and to him that knocketh, it shall be opened."

Thou mayest also make tind present to thee by meditating on creatures. Passing by their bodily substance, lift up thy thoughts to God, Who gives them being, motion, and strength to

When thou wouldest then implore help from God in this thy warfare, or in any employment, place thyself before God, in the above named ways, then pray and ask Him help and succour. And here learn, O devout soul, that if thou wilt make thyself familiar with the Presence of God, thou wilt thereby gain manifold victories and endless treasures. Thou wilt also keep thyself from motions, thoughts, words, and works, which bessein not the Presence of God, and the lafe of Ills Son

And the very Presence of Ged will give thee strength to abide in His I'resence.

For If, from the presence and meanures of natural agents, which are of a limited and finite virtue, we gain somewhat of their virtue and qualities, what shall we say of the I'resonce of God, Whose Virtue is infinite, and unutterably rommunicable?

Beside the manner of prayer above described, "O God make speed to save me O Lord, make haste to help me " which suits every noc.", thou inayest also pray in other more special ways. Thus, if thou wishest to know and do the Will of God, thy prayer shall be one of the instead of one of spiritual pride and vain self following . "Blassed art Thou, O Lord, O teach | confidences !

me Thy statues lead me to ford in th path of Hy commandments of that nat ways were made so threat that I might keep this

And at those woulde has a lood all that i in his asked at Him, and what He wills we should ask for Hun, use the Lord's Prayer schick should

be said with the whole affection of the hour

and with all possible attention.

OF CRAVING THE DIVINE ARE AND CONFIDENCE OF RECOVERING GRACE

My son I am the Lord that giveth strength in the day of tilbulation tions flooranto me who are senet well with

This is that which most of all lundereth Heavenly Consolution, that their at ten slow in turning thyself unto prayer.

In Lefore then dost carnestly supplicate Me thou seekest in the meanwhile many comforts and retreshest the self in outward things

And lience it comes to pass that all doth little profit theo until thou well consider that I Am He who do rescue their that trust in Mo. and that out of Me, there is neither powerful help, nor profitable counsel, for lasting remedy But do thou, having now recovered breath hundred years the Christian faith was so lafter the tempest, gather strength again in the

> also abundantly and in the most plentiful Is there any thing hard to Mor or shall I be

In the language of Dr. Newman, already the one that promiseth and performeth not? Where is thy faith? stand firmly and with somfort will come to thee in due time

Wait, wait (I say) for me. I will come and heal that

It is a temptation that vexeth thee, and a vain fear that affrighteth thee

What clse doth anxiety about future contingencies bring thee, but sorrow upon surrow? Sufficient for the day is the evil thereof." It is a vain thing and unprofitable, to be

either disturbed, or ploased about future things which perhaps will never come to pass But it is incident to man, to be deluded with such maginations, and a sign of a mind as yet

weak, to be easily drawn away by the suggest tions of the enemy. For so he may delude and deceive thee, he careth not whether it be by true or by false propositions, whether he everthrow thee with

the love of present, or the lear of future things Let not therefore the heart be troubled neither let it fear

Trust in Me, and put the confidence in My

All is not lost when any thing folleth out con Thou must not judge according to present

feeling nor so take any grief, or give thyself though all hopes of escape were quite taken AWAY Think are should wholly left, although for a time I have sent thee some tribulation, or even

withdrawn thy desired comfort, for this is the ony to the Kingdom of Heaven And without doubt it is more expedient for thee and the rost of My servants, that roller exercised with adversities, than that ye should

have all things according to your desires. I know the -eccet thoughts of thy heart, and that it is very expedient for thy welfare, that thou be left sometimes without taste of spiritual sweetness, and in a dry condition, lest per haps thou shouldest be puffed up with thy pros prious estate and shouldest be willing to please

threelf in that which thou are not That which I have given, I can take away

and restore it again when I please When I give it, it is Mine, when I withdraw t, I take not anything that is thine, for Mine is every good and every perfect gift

If I send thee affliction, or any cross what soover, replue not nor let thy heart fall thee. I can quickly succour thee, and turn all thy heaviness into joy
Ilowever, I am rightcous, and greatly to be praised when I deal thus with thee
If thou be wise, and considerest this rightly,

thou wilt never mourn so dejectedly for any adversity that befalleth thee but rather rejoice, and give thanks.

Yea, thou wilt account this thy especial joy, that afficting thre with sorrows, I do not spare "As My Father bath loved Me, I also leve you," said I unto my beloved disciples, whom certainly I sent not out to temporal joys, but to great conflicts, not to honours, but to contempts, not to idleness, but to laboure; not to rest but to bring forth much fruit with patience

mber thou these words, O My son.

HUMILITY OF OUR REFORMERS

Turning over listlessly the leaves of a "Hile tory of England" one day, my attention was arrested by some passages in the account of the trials of our reformers in the days of Queen Mary, namely these—"Rogers, on his examination, was asked if he would accept the Queen's cicroency and be reconciled to the Catholic Church," He replied, "that he had never departed from that Church, and that he would not purchase the Queen's mercy by re lapsing into anti-christian doctrinea." "Cranmer on his trials, speaking of his book on the Eucharist, maintained that it was con formable to the decisions of the Church for the first thousand years, 'If from any doctor who wrote within that period,' said he a 'hassage can be brought proving the authorized prevalence of a belief in the corporcal presence, will give over " I could not avoid being struck with the contrast between the humility and deference to authority shown by these men who novertheless, were ready to "atrice for the truth unto death," as compared with the spirit manifested by many of the reformers (one might almost say rather, destroyers) of a later date, who, as soon as they saw that in the traching of the Church which they could not reconcile with their own nations, concaired it to be their duty, not simply to protest against the errors (as they thought them) of the Church, but to throw off their allegiance to her, to shake off the dust of their feet against her I would not advocate a servile obedience to authority-1 only wish to claim for it a just respect, such as was shown by those who, in the time of flery persocution, testified oven unto death. How many heart rending dissentions might have been avoided—might be avoided—if only men would

cherish a spirit of humility and teachableness,