

ing and examining ourselves upon our besetting sins, they must conquer us. The very reason why so many persons, careful and praiseworthy in many things, go on, all their life long, giving way to some one besetting sin, is just because they will not be at the trouble of watching themselves. They let the traitor himself stand sentry at the gate, and then no wonder the enemy is forever coming in and wounding them.

A wise old writer gives the somewhat quaint, but very needful advice: "Take heed," he says, "lest the devil take one of thine own branches for a handle to the axe by which to cut down the tree." This is just what he is always trying to do. Do you think if he had not seen in our first parents a curious longing for knowledge which they had not got, he would have tempted them with the fruit of the "tree of knowledge of good and evil?" Do you think, if the Saviour of mankind had not been "an hungred," he would have proposed to Him to turn the stones into bread? Satan knows, as well as St James, that "every man is tempted when he is drawn away of his own lust and enticed." And Satan tempts mostly by setting before us some object or some thought which stirs up in us that lust, which, when stirred up, draws us away to sin.

Oh! let us "watch and pray, that we enter not into temptation." Let us deny ourselves, and keep the body under, and "crucify the flesh with the affections and lusts." Especially let us watch ourselves, and curb ourselves, in those things in which our weakness lies. Let us rid ourselves of our besetting

sins, those *handles* the devil likes so well to fit to his axe.

And though temptations will be around us so long as we are in the flesh, though "by reason of the frailty of our nature we cannot always stand upright;" though Satan sometimes gets an advantage over us, and our feet are almost gone, our treadings have well-nigh slipt; yet let us rest on God's promise (how comforting in the hour of danger!) that He "will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape; that we may be able to bear it."

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### EPISCOPACY.

*We have catalogues,* carefully preserved, of Bishops ruling in the Churches of Jerusalem, of Antioch, of Rome, of Alexandria, and others, in uninterrupted succession, from the days of the Apostles to the fourth century, and transcribed from the local registers by the historian of the Church, Eusebius, who wrote his history in that century, about A. D. 324. And more than a century before Eusebius, St. Irenæus says, "We can enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops to our own time." . . .

Inasmuch as our Blessed Lord promised to be always with His Church, "even unto the end of the world," and that He would send the Holy Ghost the Comforter to teach her all things, and to guide her into all truth, and to abide with her forever, and remained on earth forty days after His Resurrection to speak to her concerning herself, we should be reduced to