

Redeemer's work in the world. When Christian men are taught that it is in the Divine will that they should return the tenth of all that they possess as not belonging to themselves but God, and that besides this He expects offerings as well as tithes at their hands, they will in time come to obey that will, and the disgrace will no longer rest upon the church that she cannot carry on her divine work because she lacks the means, which nevertheless are abundantly possessed by her own children.'

'Why, my lord, the very name of tithes is enough to frighten the people here.'

'The question for us to consider,' said the Bishop, 'is not whether the duty be frightful, but whether it be *true*; and brought to bear in a right spirit on a community like this, where there is a good deal of wealth, it will tell in time. The subdivision of parishes, which is so urgently needed in many places, is in the majority impracticable from the want of means and men; and this renders it more incumbent upon the Bishop to make such subdivision where the nature of the place and the circumstances of the people render it possible. Now I am most sincerely convinced, from what I have seen since my arrival here, that Clackington is one of the places that already stands in urgent need of subdivision, and possesses the means to render the subdivision practicable. I am therefore most anxious to carry it into effect as soon as possible, and am particularly desirous to do so with your concurrence.'

'Humph,' said Mr. Slowton with a very dissatisfied air, 'this is a mode of treating the rights of Rectors to which we have not been accustomed.'

'Ah,' said the Bishop good-humoredly, 'that is because you have forgotten the rights of Bishops; but'—he continued more earnestly—'let us not, my dear brother, talk about our respective "rights," or seek to maintain them at the expense of the people's truest welfare; let us work together for the promotion of their everlasting salvation, and seek to increase in the charity that seeketh not her own, if by self-sacrifice we can do aught for our Blessed Master, and the precious souls which He has redeemed.'

The earnest tone of the Bishop's conversation soon had its usual effect of warning Mr. Slowton's naturally kind heart, and of awakening

(for the time at least) his somewhat sluggish conscience.

They talked till long past midnight; and before they parted the Bishop suggested that they should kneel down together and implore the Divine blessing upon the plans which they had discussed, and Mr. Slowton went to his chamber feeling wonderfully strengthened for the reception which he knew the tidings he had to communicate would meet with from his wife.

Can anything warrant Separation?

It is a great thing to possess the soul in perfect patience. To be able, when we are treated injuriously, even by our nearest brethren in Christ, for being "faithful stewards of the mysteries of God," to remain calmly firm in the fulfilment of our allotted duty, so far as they will permit us,—and even if crippled, by their opposition, in our efforts for the cause of Christ, still to be willing rather to be apparently useless than impatiently to run in paths neither pointed out by the wisdom, nor authorized by the authority, of the Supreme Head of His church.—it is indeed blessed thus, in "quietness and confidence," to have our strength.

Our thoughts have been thus directed by the unfortunate deprivation of Archdeacon Denison. Some mistaken, if not "false brethren," there are, who seem to hope that this persecution will create a schism in the Anglican Church, by driving many of her most earnest and catholic minded sons out of her pale. We trust in God, and believe that it will not be so. Nevertheless it is a sore trial of the faith and patience of many, as altogether apart from the question of the correctness of some of the Archdeacon's propositions; it is a glaring act of oppression that he should be deprived of his livings upon a theological question of peculiar subtlety, while many who are habitual neglecters of her discipline, and almost avowed opposers of her plain teaching, are exalted to the highest places in the hierarchy of the Church.

Were this the commencement of a determined effort to bring all parties to a strict and honest adherence to every principle, and to all the discipline and usages enjoined in, or authorized by, the Prayer Book, we know not but that we should be disposed to wish his Grace of Canterbury "God speed;" however unfortunate