

"That in respect to the admission of a Wesleyan minister to the orders of the Church of England, your petitioners submit that it would be proper to retain the requirement of a three years' testimonial, so far as regards life and behaviour; but as regards soundness in the faith, and general fitness for the sacred ministry, they think it desirable that the period of probation be reduced, and that no longer time be prescribed than the Bishop may require to satisfy himself on those essential points.

"That your petitioners disclaim all wish to interfere with the property or patronage of the Wesleyan body.

"That, whilst anxious for the removal of every unnecessary barrier between the Church of England and the Wesleyan Methodists, your petitioners cannot refrain from saying that they would entertain better hopes of eventual reconciliation, could the Wesleyans be induced to revert to the principles of their founder, by the receiving the Sacrament of the Lord's Supper in the parish church only.

"Lastly—That your petitioners desire humbly to represent to your two houses that, aiming, as they do, at the restoration of union, they would heartily rejoice to see such of the Wesleyan ministers as are already in mind and spirit one with the Church of England, united to her by Episcopal Ordination, and so placed in a position to co-operate with her clergy as fellow-labourers in the vineyard of their common Lord and Master.

"Your petitioners, therefore, humbly pray that your two houses will be pleased to take the premises into your serious consideration, and to advise upon such measures as to you may seem most expedient for bringing about a restoration of the Wesleyan Methodists to the communion of the Church of England."

Church Matters at Clackington in 1875.

Continued.

CHAPTER VIII.

"But it isn't supposed, is it," asked Mr. Jackson, "that all that multitude are arranged in special pews appropriated to each particular spirit, and numbered, as a sort of warning against trespass?"

"Excuse me," interrupted Mr. Sharpley, in a grand way, as if in truth he needed no excuse; "I really am unable to understand these gentlemen; their arguments are too sublimated for my poor earthly comprehension. Mr. Crampton approves of enlarging the church, but objects to the mode of meeting the expense, in which view Mr. Jackson seems to coincide. Do these gentlemen object to a bazaar?"

"Certainly," said Mr. Crampton, "without

wishing to question the perfectly sincere convictions of others on the propriety of such modes of raising money, I do object to them, as" —

"I should think so," broke in Mr. Jackson; "why, what are they generally but a system of polite swindling—a bringing in of the world to do God's work. Why, bless my heart! isn't it a fact that all the prettiest girls in the place are got to act as sales-women, who smile and coax five pounds out of tender-hearted young gentlemen for something that isn't worth five shillings—and what they can't cheat them into buying they get rid of by that devil's contrivance—a lottery. Object, indeed! I should rather think so—humph!" And with an extra dig into the bottom of his pockets he sat down.

"We will not argue the question of bazaars," resumed Mr. Sharpley with the calmness of superiority; "but Mr. Crampton objects to the proposed addition being pewed; or even if he should waive that objection, I understand him to take exception to the sale of them in case of their being erected. Do these gentlemen forget that means for the erection of the addition have to be provided, and that an increase in the income of the church is expected from them?"

"I forget nothing of the kind, I assure you," said Crampton. "I think, however, that the sum required could at once be raised by our own immediate offerings without resorting to so exceedingly an objectionable proceeding, as it seems to me, as to sell what does not belong to us; besides, as you rightly say, I object to pews altogether—they keep multitudes from church, who would otherwise gladly attend—they foster unchristian feelings of exclusiveness—they constantly produce some dispute and irritation of feeling, and they are adorned for the comfort and glory of man in that sacred place where all things should be subordinate to the glory of God. I object most strongly to the sale of them on a variety of grounds, but chiefly because it renders the solemn act of consecration either a nullity or a mockery. If you sell your pews before consecration, then by that act you profess to give to God what you have already sold to man, and which he can transfer from hand to hand as he can any other property. If you consecrate first and sell the pews afterwards, you actually take back into your own hands, and sell to man what you have by the most solemn act already given to Almighty God. My