

ask an unreasonable degree of indulgence from our hearers.

The same caution is necessary to be used in our teachings upon the subject of experimental Religion. When we declare, as we ought to do most plainly, that the routine of the altar and the anxious bench is a most unwarrantable addition to the conditions of pardon set out in the Gospel, men are easily induced to believe that we deny or keep out of view the necessity of conversion. We can hardly be too careful and too distinct in affirming that men, in order to be saved, must not merely reform their lives, and submit to outward ordinances, but must be renewed in the spirit of their minds. Compelled, as we are, to deny that religion consists in transports and ecstasies, we are often misunderstood as teaching a system in which the emotions have no part whatever: a system devoid of inward peace and joy and comfort. We must therefore be at some pains to show, that while the Church teaches that our Christian character is to be known by self-examination, and not by sensation, she also teaches that love, and joy, and peace, are among the fruits of the Spirit, that the *Sursum Corda* which from remotest antiquity has formed a part of her ritual, is no formal and unmeaning exclamation.

To dwell no longer upon particulars, our system is not cold, and dull, and metaphysical. It is instinct with life, eminently practical, and abounds with a most pleasing variety of forms and symbols. There is something in the Prayer Book that will suit almost every man, and that something should be first presented him. A gentle spirit will lead us to approach him from that quarter where his pride and prejudice are least apt to take alarm, and so to avoid forcing him into an attitude of hostility.

Church Matters at Clackington in 1875.

CHAPTER XXII.

THE week after Mr. Evenley's first service was marked by a trenchant article in *The Clackington Repeater*—a thoroughly Protestant paper as Mr. Cryson was fond of describing it, which was always ready to make war to the knife against whatever it was pleased in its wonderful sagacity to consider as smacking of popery.

This wonderful little production was fond of commencing its leading articles on ecclesiastical subjects with some euphonious declarations of its attachment to "the broad and comprehensive principles" of the Church, &c. "Professing in their purity, as we undoubtedly do, the Protestant principles of the Church of England, we cannot but consider the consequences that will accrue, and contemplate with concern the catas-

trophe that may come upon us by consenting to the course, or countenancing the contrivances of those who, by the introduction of a wretched ritualism, would ruin the religion of the Reformation."

In fact, the flowing periods were redolent of Mr. Sharpley's most admired style, and bore testimony to the fact that, at all events, in his own estimation, his knowledge of theology was by no means inferior to his superlative mastery of the subject of law.

Commencing in the magnificent style above indicated, *The Repeater* went on to show the miserably Popish tendency of observing Saints' days and holy seasons, "as they were absurdly called," attributing the retention of such observances in the Prayer Book to the mists of Romanism which yet lingered over the minds of the Reformers, and deprived them of that clearer spiritual insight into true religion which so happily characterized the perceptions of the purest Protestantism of the latter half of the 19th century.

The daily service too came in for a severe castigation. The idea, *The Repeater* maintained, was preposterous—what *could* be the use of going to church two or three times a day when there was no sermon? "was its triumphant inquiry? Could any reasonable man answer that question? and it chuckled over the conviction that it had reduced prayer and the Word of God to nothing.

Then practically it was unquestionably injurious, as well as in theory absurd. It would lead to deadness, and a reliance upon mere forms; and it was in fact identical in its spirit with the empty ritualism of Rome, &c., &c.

Then followed a most force attack upon Symbolism and the propriety of having nothing in or about a church which could suggest any other idea than that of a comfortable and commodious preaching-house. Preaching was manifestly the great object for which people—Protestants, at least—went to church; and therefore there ought to be a correspondence between the building and the end for which it was designed; consequently there ought to be a total sweeping away of all pillars and arches, and other arrangements that interfered with the great and paramount objects of seeing and hearing the *preacher*.

Of course every good Protestant scouted the