

holy life the great end and object of all her teachings, rites and sacraments. To attain this end, however, it was plain that her teachings must be unequivocally declared and her system faithfully carried out; and he concluded that part of his discourse which had any reference to himself, with a simple declaration that, as an English churchman, his effort would of course be to set forth *that* view of the doctrine of Holy Scripture which was contained in the Prayer-Book, and to comply as far as possible with her ritual requirements—that beyond this limit he had no wish to go, but that short of it he was not willing to fall.

The style of his sermon was plain and unadorned, but exceedingly clear and forcible. His manner very quiet, but marked by a peculiar earnestness that irresistibly rivetted the attention of all hearers and impressed them deeply.

When the sermon was concluded, there was the confused pause which takes place when a congregation does not exactly know what is to be done next. Some stood up at the doxology at the end of the sermon, some knelt down, some sat down, and every eye was fixed upon the clergyman, who went back to the Communion Table and commenced the Offertory sentences. Mr. Crampton and Mr. Jackson collected the alms which were reverently presented upon the holy table, and the service concluded with the prayer for the church militant, a collect and the blessing.

All this, though now-a-days the common and usual way of conducting the service, *because* that way which the Prayer-Book *commands*, was a novelty in Clackington. The old-fashioned mode of curtailing the service as much as possible, and saving people's pockets by omitting the Offertory and the prayer for the church militant, had always prevailed in Mr. Slowton's church, and all these changes and notices struck the old parishioners as very terrible, and a pretty hubbub there was among them when the service was at an end.

Time however will not permit us in this chapter to enter further upon the history of the tempest which now commenced in the parochial teapot, and we therefore must reserve it till the next.

Is the Church Thoroughly Distinctive?

WE hear so much respecting the "broad platform of the Church that we are ready to ask ourselves; Have, or have we not, any clear, dogmatic, distinct faith and practice, doctrinal and organical, worth "contending for?" or is the Church simply a human establishment the doctrines and practice of which are to be "pared down" to suit the weakness, the ignorance, or the worldliness of all sorts of religionists, in order that thus making the Church popular we may swell the number of her adherents?

Now if anything will drive earnest and *honest* men from the Church it is such untruthful latitudinarianism. Rome is determinately distinctive, Presbyterianism is bitterly distinctive, the Baptists are bigotedly distinctive, Methodism is very earnestly distinctive; but, perhaps, as churchmen we hope, by sinking our creeds and ignoring our polity, to gain all the religious world—except the earnest!—truly an end right worthy of those, but of those only, who profess to be 'evangelical' or 'moderate' *par excellence*; their 'evangelicalism' being manifested by practically denying the blessed humanity of Christ as He has been so gloriously pleased to share it with His Church; their 'moderation,' by denuding the Church of those humbling truths which are so repulsive to this worldly, intellect-worshipping age.

TRUTH is, in its very nature, the most uncompromising thing in existence; it cannot yield one iota, for that were falsehood. Hence the Church, being Christ's exponent of truth to the world cannot rail one particle of the "faith as once delivered to the saints." But what is the faith? It is trust in Christ wheresoever and howsoever He has promised to reveal Himself. This, without all doubt, is in the membership of His Church, and through her ordinances,—private devotion, communion of saints, confession, fasting, absolution, priestly blessing, baptism, confirmation, the Lord's Supper, episcopacy, priestly orders, &c.,—thus at least does our Reformed Anglican Church teach concerning the faith, or, the TRUTH as it is in Christ Jesus." Nor do her Articles and Services in anywise contradict each other, though they may exhibit different phases, or features, of the truth;—thus the services may more clearly teach us the necessity of the 'obedience of faith,' in the believing adherence to Christ in all the ordinances of