

a little longer, but generally they were had been a warm Societies, and her e, had given a great s. The Court of reverse. The King upholder of virtue without reproach.

done the conjugal infidelity are at a loss to understand in his treatment of his gifts to his mistress; the first installed the and in her apartments, wantonness, the great sold. His cruelty to

n school, so much power. We have ng existed, but the having been allowed ad not scrupled to ade but little pro- to the teaching of lthough there was a uce was, comparav that the Church f Nonconformists as ity of refuge to flee ich threatened their Antinomianism and the life of the sects. that while "in the were not very pow- ng angel of the Dis- 1, Socinianism was on, and consigned s of prayer and the undisturbed abode alamy declares that inisters were per- ple weary of Dissent s to the bosom of m all sides there Church. Calamy names of more than uated and some of nature conformed; cker's and Butler's. sad to the earnest t such a crisis, with into one fold the ple, the Church's ed, and this grand

ch party had lived Walpole might wane, of the King would istry. Never were or disappointment. shadows deepened. ent, became Wal- e, the Arian (the vorite preacher and ment the mischief alked abroad with arianism in every Very many works attacking the do- cially that of the e neither few nor gained ground, and able by the presen- only by lawyers and hundred and fifty from subscribing to accept.

in the space allotted, controversy. It extended would briefly observe etrine of the Trinity, 1714, endeavored to Woolstan, 1727, the as; Tindall extolled e publications Tindall e says, "public stews blic vices commended t as public benefits; ake men easy in their restraints of conscience erland, Bishop Pearson, rs. Home appears in uted the resurrection, ho suffered for such an ersy commenced about

1750. It was set on foot by one man, the Rev. J. Jones, who falsely gave out that he was the mouthpiece of a large party. He was a man of no character. Archdeacon Blackburn, author of the *Confessional*, was the chief writer on this subject. In a pamphlet, signed "J. D.," are enumerated 43 publications on the *Confessional*, and 102 on the Clerical Petition Controversy.

As the century rolled on, the disastrous consequences of Walpole's policy became more and more apparent. As the old generation of clergy died out, the old traditions and single hearted devotion to the Church died with them; churches one by one were closed; communions dwindled to three times a year; catechising ceased; and the lack of earnestness in the priest begat unbelief in the people. The bishops, chosen now for the first time from one party, and from mere political motives, had no longer the confidence of the clergy. There were several learned and godly men on the Bench, but they seemed powerless for good. Non-residence became the rule, not the exception. Hooply for six years never set foot in the Diocese of Bangor, and, during the twenty-one years he held Winchester, visited only once. Watson could not find a convenient habitation in the Diocese of Llandaff, and so made his home in the Lake district, dividing his time between that delightful country and London. He offered himself as a candidate for the Divinity Professorship at Cambridge, because he had no bias in favor of the Church and none against it. He thought Unitarians good Christians, and never sought to convince them of their error. The consequence of this non-residence was that confirmations were rarely administered, and then so irreverently and to such masses that it brought contempt on the rite. A Bishop has confirmed eight thousand in one day. Necessarily, discipline slept. We look in vain during the remainder of this dreary age for signs of Church life. No churches were built, no schools established; no legitimate attempt made to multiply clergy to keep pace with the growing population, much less to provide adequate endowments. Before the century closed, the belief in a Church and the true ideal of a Church had faded from the English mind.

(To be continued.)

"THE EVANGELICAL PARTY."

At a meeting of the so-called "Evangelical Party" in London, on the 16th ult., Canon Garrett, one of the most prominent leaders of the "party," read a remarkable paper, from which we give the following extracts:—

"Far be from us the assumption that we have nothing more to learn; far away the time when we shall stagnate on our lees. There has been a tendency to get as far as possible away from Popery; and many a man in avoiding Scylla has fallen into Charybdis. I believe that a nobler object has now taken possession of us, and it is to get as close as possible to the revealed mind of God. In doing this we not only breathe the very spirit of our sainted founders, but in result we come back to the principles they maintained and from which some of their successors had unconsciously slipped aside. I can but give a few hasty illustrations of a matter which well deserves to be thoroughly worked out. First, in regard to the sacraments. I remember, some years ago, our honoured friend, Dr. Miller, on this platform, expressing his belief that the sacraments were means of grace, but accompanying the statement with a half apology, as if he feared that the words would cause alarm. I suppose none of us would now shrink from such a phrase. At all events, Richard Cecil describes them as instituted means of conveying grace, and the same statement occurs in the *Eclectic Notes*, with the full concurrence of the assembled brethren. James Harvey uses language of baptism at which I should strongly hesitate, and speaks of 'the feeble infant washing away its native impurity in the laver of regeneration.' Dean Milner asserts that 'some good thing happens to children that are baptised.' Simeon had strong views on baptism, and expresses his belief that all 'penitent adults have in baptism the remission of their sins sealed to them, and the Spirit in a more abundant measure communicated. Infants dedicated to God by baptism may, and often do, though in a way not discoverable by us, save by its fruits, receive a new nature

from the Spirit of God in, and with, and by, that ordinance.' A little later in his life he wrote more cautiously and accepted baptismal regeneration as a change of state, but not a change of nature. Fry, Lloyd, Goode, Woode, and Pratt all maintained grace in baptism. The value of the primitive fathers, as helps to the interpretation of Scripture, is strongly maintained by John Newton, and in his *Apologia* he vindicates the Divine institution of the Christian Church. The whole line of Evangelical fathers were strongly attached to the English liturgy, and Simeon speaks of its 'inexpressible sweetness.' They were strong maintainers of Church and State to a man. Venn, Foster, Cecil, and Scott all spoke very strongly of the sin of schism. They utterly repudiated Methodism, and firmly maintained Church order. So strong were Simeon's views that he was charged in the religious periodicals of his day with being rather a Churchman than a Gospel man. Richard Cecil was most precise in requiring exact order and reverence in the whole conduct of public worship, and I know from personal conversation that our last surviving link with that age, Canon Carus, is strongly in favor of the honourable order and becoming ornamentation of the material house of God. Simeon approved of fasting as an outward help to the spiritual life, and the same sentiment is expressed in the *Eclectic Notes* by Venn, Foster and Scott. In regard to the priestly benediction Simeon had a high estimate of its value. 'When I pronounce the Benediction I feel that I am actually dispensing peace from God.' In short, the Evangelical school, as presented in the teaching of its founders, has no alliance whatever with neglect of the sacraments, depreciation of human learning in its just place and office, with violation of Church order and discipline, with the careless performance of divine worship, with a low appreciation of ministerial authority, or with neglect of outward means and a humanitarian conception of the institution and authority of the Church. Such tendencies form no part of the Evangelical school nor follow in the slightest degree from its principles. More or less, however, they indisputably grew up within the Evangelical party. But they constituted a departure from the system of their founders. In maintaining that while we are Evangelicals to the backbone, we are also Churchmen by virtue of our deepest and liveliest convictions, we do but claim to stand on the platform of Romaine and Venn and Scott and Cecil and Milner and Simeon. Why should we fall short of their Churchmanship because we craved to be endowed with their holy courage, and to be clothed with the beauty of their holiness?"

We call attention to the advertisement announcing the removal of Mrs. W. D. Murray, of "The Pinafore," to her residence, 78 McCaul St. The public generally will find they can obtain what they require in the departments mentioned as advantageously and as cheaply as in any part of the city.

Family Reading.

GOLD IN THE SKY.

CHAPTER II.

Basil Crawford was, as we have before said, the godson of Dr. Majendie. He was a man with few relations, little money, and less interest, such as could help him on in the world. His profession was that of a barrister, and he was wont to boast that he had held two briefs. His first experience in that line had been in an action relating to a pair of boots, and although he had gained his cause, astonishingly little interest or excitement had been roused by the success. His second brief had contained full particulars of the shooting of a pet cat, with a green collar and three brass bells round its neck; and whilst his mind was deeply employed in the subject, a messenger arrived bearing the tidings that the cat was resuscitated, proving the adage, that a cat has nine lives (as Basil Crawford bitterly thought), and that, consequently, the neighbors (owner of, and shooter at, the cat) had shaken hands over the garden-wall, vowed a life-long friendship, and finally wished to withdraw the action.

Basil Crawford's intimates discussed the matter; some deciding that it was "aggravating to say the least of it;" others took to calling him "Puss and boots;" and the rest remarked that, as far as briefs went, he was going "from bad to worse." But the one most concerned took these and all other ills of life cheerfully and pleasantly, manfully resisting depression and low spirits, even when times looked most unkind and prospects darkest.

And earnest work and determination of purpose are seldom in vain. It was surmised that Basil Crawford was beginning to get on, and to be well spoken of, but he made no boast of this, for he well knew how much yet remained for him to do; that he had barely set the wheel of his fortunes moving with feeble pulsations which would fade and die out if he relaxed his energy; the world, and his life in it, would be for many a long day yet a struggle and a battle for him. It was not often therefore that he took a holiday; but when he did so, his first thoughts always went to his godfather's house at Atherton, for a welcome awaited him there whenever he could avail himself of it. There was a mutual respect and liking between him and his godfather; moreover Birdshill was a pleasant place to stay at; and, lastly there was Gwendoline or, probably chiefly, there was Gwendoline!

There was an indefinable something about her which made people fall in love with her, and it would be hard to give an exact cause for it, but certainly it was not entirely her beauty which made her so attractive; but the fact was felt and acknowledged, and by none more than by Basil Crawford, who found her face coming between him and his law-books, and things which she said interfering with the most pungent bits of his briefs. He had therefore found it absolutely necessary at times to run down to Atherton, to assure himself that his recollections of her face had been correct, and to hear whether she had come to the end of her original ideas, or whether she had still something fresh and bright to say on things in general.

And each time that he re-visited Atherton he had been fully satisfied on both points, only the aggravating thing was, that instead of their clearing up matters it involved them in the most tangled confusion, particularly after he had assured himself that Claude Egerton entertained the same feelings regarding her that he himself held; for while he was a comparatively poor and struggling man, was not Claude Egerton rich and prosperous, a match therefore to be desired for her by all her friends?

He was not in a good temper on the second morning of his visit, the day after the croquet-party; he shut himself up, for the purpose of letter-writing, in a little cupboard of a room, wherein he knew that he would have solitude. This was unsociable, and although business must of course claim to be first, it is astonishing how even that leviathan can conveniently subside on occasion. Gwendoline instinctively felt this, and accordingly made some parade of going out, demonstrating but little interest in his proceedings, only a little later, calling for her boots as she passed the closed door of the little cupboard of a room.

On the other side of the door Basil Crawford wondered where she was going, and rather gloried in the thought that she must naturally have expected him to volunteer to accompany her; he wondered whether she would see the squire when she was out; and, finally, he turned his head over so slightly in the direction of the window, but cautiously, in case she should see him watching her. No need for the caution; she neither turned as she passed the window, nor loitered as she went along the drive, till she disappeared amongst the shrubs.

She was "a sight for sair een," he said to himself, as she walked in the spring morning, bright and fresh as the early flowers, the sunshine on her fair hair making it look like the primroses themselves.

It was very strange, but no sooner had she disappeared amongst the thick shrubs which grew on each side of the drive, than Basil Crawford's writing came to an end; the pen full of ink was thrown on to the table-cloth. His next impulse was to throw open the window, and let some of the fresh air into the room. He had no sooner done this than he stepped deliberately out into the garden; he had formed no plan to do this, only, whilst opening the window, the thought flashed across him to