

'I hardly know,' replied Mrs. Cryson, 'but some twenty years ago, before Tractarianism had spread half as widely as it has done since, they tell me that some good Protestants tried to put a stop to the doings of some of these half popish clergy, and got an order to pull down the cross, and take credence tables, and pull off the fine covers of the communion tables; and the Privy Council, whom every body looked upon as the hope of the Protestant faith, went, and to the dismay of all truly pious people, declared that all such things were allowed by the law of England, and O dear me!'—Mrs. Cryson added dolefully—'it's awful to think of the way such things have spread since then—and now only fancy that they are going to be set up in Clackington: dear! dear!'

Leaving these worthy ladies to mourn in concert over the impending innovations which they made up their minds were about to be made upon the time-honored jogtrot of Clackingtonian churchmanship, we must carry our readers over the intervening days, and bring them at once to the eventful Sunday when, according to the announcement made by handbills on the walls, and in the columns of the Clackington newspapers, the temporary church of St. John's parish was to be opened for divine service.

It was as fine a morning as could be desired, and long before the hour of service every available portion of the temporary church was crammed to the utmost. The service was read very pleasingly, because naturally and devoutly, by the new clergyman. The singing, in the absence of any organized choir, was confined to a couple of well known psalms, and one or two familiar chants which were simply but heartily joined in by most of those who were present, and nothing extraordinary or remarkable took place until the end of the ante-communion service. Just before he gave out the last psalm, Mr. Evenley gave notice that the following Wednesday being a holiday, was appointed by the Church to be religiously observed, and consequently that there would be service and a sermon at an hour which he specified as one which he thought would probably be most convenient to the greatest number.

He further added that in accordance with the requirements of the Book of Common Prayer, there would be daily morning and evening

prayer when not reasonably hindered by sickness or some other urgent cause.

Mr. Evenley made the announcement in a peculiarly matter of course sort of way; his words were clear and distinct, so that it was impossible to misunderstand them; but they were as few and commonplace as was consistent with his object, that, namely, of being understood. It would have been impossible to have gathered from the expression of his face that he considered the notice he had given to be any thing but the merest matter of course; but his was almost the only countenance in the whole assembly that was unmoved. Such looks of surprise—such popping of one bonnet into another—such raising of eyebrows and snarling of lips—such whispers of horror and muttered determination of going out of the place, which however were overcome by the power of curiosity in some cases, and by the hope of finding something further to carp at, in others. On the faces of others there was a quiet expression of deep gratification, as though their hopes and expectations were in this particular more than fulfilled.

Another little flutter passed through the congregation, when Mr. Evenley passed at once to the lectern, and without any preliminary prayer began his sermon without changing his surplice for a gown. A few more little nods and looks of significance were duly exchanged among those who belonged to Mr. Slowton's congregation, of whom a great many were present, but these things were soon lost sight of in the greater interest of listening to the sermon.

And very well worth listening to it was, though it is not our purpose to inflict it at second hand upon the readers of this veracious chronicle. There was exceedingly little in it of a personal nature, and few professions of his own intentions for the future; there was an earnest setting forth of the duty of preaching and receiving and acting upon the *whole* truth of Holy Scripture, of believing the un mutilated Gospel, and the great help in doing this which earnest-minded churchmen would find in the plain teachings and holy system of the Church herself. He showed with great clearness how she ever set forth the Redeemer as all in all to fallen and guilty man—her divine ordinances as the appointed means whereby God's heavenly grace was conveyed to the souls of men, and a