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and his Romanery measures. James spoke truth when he declared that he had been encouraged by multitudes of addresses. Dr. Z. Grey gives eight addresses, and refers to eight more couched in the same fulsome strain. The most active supporters of James were William Penn, the Quaker, Stephen Lobb, and Henry Carr, dissenters. Calamy admits that James twice offered to make a sacrifice of all the dissenters to the church "if the church would have complied with him." Finding churchmen steady to the constitution, he next faced about to the Dissenters and offered the like sacrifice to the Church. And the Dissenters yielded. The very excuses made by Calamy convicted them. Neal confesses that the Dissenters have been a little ashamed of their compliance and silence in the Popish controversy in his reign. Hallam allows, "We have cause to blush for the servile hypocrisy of our ancestors." The declaration for liberty is said to have been "a contrivance of the English Presbyterians, or rather of their parsons." Certain it is that while churchmen boldly attacked Rome, and defended the Anglican Church with much skill and learning in a multitude of pamphlets, no similar efforts were made by nonconformists. Swift says, speaking of the Bishops, "If the Presbyterians expressed the same zeal upon any occasion, the instances are not, as I can find, left upon record or transmitted by tradition." In the University pulpit at Oxford, a preacher boldly declared, "I shall not bring in here that all these noble defenses that were written against Popery were done by the hands of churchmen; all besides three cold pamphlets, that stole out as it were in the moonlight, as if the authors had been ashamed of them, and perhaps they had some reason."

Hitherto, taking into account the adverse circumstances of the age, the progress of the Church had been most promising. It was the accession and policy of James which brought the first check. Charles had been too indolent actively to oppose the Church. Not so his brother. His mind was cast in a different mould. No sooner did he find the Church true to her principles than he proceeded to depress her by vexatious interference with her liberties, by tampering with the Universities, and by promoting to the Episcopal bench men either friendly to his schemes, or so weak as to bring the Church into contempt. The firmness of the Church and the impolitic violence of James, speedily led to his overthrow and the elevation of his son-in-law to the throne. But this revolution did not much mend the position of the Church. As a body, no doubt Churchmen wished to curb James, and were not averse to a Regency. But William, on the flight of James, feeling his power, would accept nothing less than the throne. To this a large proportion of clergy and laity hesitated to consent. Only one Bishop (Compton of London) had encouraged the advent of William. After a brief period of suspense the imposition of the oath of allegiance compelled men to decide. The result was the withdrawal of eight Bishops, including the Primate, with four hundred clergy and a considerable number of laity. They had proved themselves to be men of zeal, learning, and earnestness, and were the very life-blood of the Church. The majority of those continuing in the communion only took the oath subject to reservations and explanations. Such was the shock that Hallam admits, "the effect of the expulsion was highly unfavorable to the new government; and it required all the influence of a latitudinarian school of divinity led by Locke, which was very strong among the laity under William, to counteract it." The times were critical, and it called forth all William's energy to surmount the difficulty. Ten Sees were vacant, including those of the seceding bishops. No time was lost on the part of the government in filling the vacancies with men whose latitudinarian principles rendered them indifferent to the doctrine and discipline of the Church. The consequence was that the stricter system which was so successfully welding into one mass the various elements left by Cromwell was immediately relaxed; that free thought and free action within and without the Establishment were encouraged; that Episcopacy was abolished in Scotland, and preparations made for the comprehension of all sects by the blotting out of the Liturgy all dis-

inctive teaching; and that the Nonconformists, especially in Ireland, were heavily subsidised.*

Stillingfleet, famous as a controversialist, and distinguished for his *Irenicon*, the text book of those who deny the Episcopacy or any form of ministry to be of Divine appointment, was made Bishop of Winchester.

Tillotson was sent to Canterbury, of whom Hickes tells us how he was in the habit of administering the Lord's Supper first to persons who were sitting in their pews, then to those kneeling at the altar rails—not however going within himself, but standing without. It is stated by Smith that he counselled the abolition of Episcopacy in Scotland, and to Burnet he writes of the Athanasian Creed, "I wish we were well rid of it." When he went out of town he left a commission with the leader of the Socinians to provide a person to fill his pulpit. No doubt these were great recommendations in the eyes of the reigning powers. In fact, to quote Burnet, he left men to their discretion in small matters. What Burnet, who at this time was promoted to Salisbury, esteemed to be small matters, we gather to some extent from his writings and practice. He would himself desire to see subscription to the Thirty-nine Articles laid aside, and thought no inconvenience would follow from leaving out the cross in Baptism, from laying aside the surplice, or from regulating cathedrals, especially as to that indecent way of singing prayers, and generally from "making the terms of Communion larger and easier." He evidenced his feeling of toleration by favoring the meeting-house in Salisbury, and screening from the results of his seditious preaching Dr. Beach, the minister. The then Bishop of St. Asaph was a follower of Tillotson's ritual, and it should not escape us that we cannot dissociate ritual from doctrine. If the above was the teaching and practice of the more favored bishops, what could be expected from the clergy at large many of them with a strong puritanical bias, and all with a perfect understanding that the high road to perfection lay through setting Church discipline at naught? Who does not feel with South when he complains that, "Those of the ancient members of her communion who have all along owned and contended for a strict conformity to her rules, as the surest course to establish her, have of late been reprobated under the inodinating character of High Churchmen, and thereby stand marked out for all the discouragements that spight and power together can pass upon them while those of the contrary way and principle are sanctified by the fashionable and endearing name of Low Churchmen, not from their affecting a lower condition in the Church than others, but from the low condition to which the authors of this distinction would bring the Church. Never, certainly, were the fundamental articles of our faith so boldly impugned, nor the honor of the Church so foully blemished, as they have been of late years, while Socinians have had their full, uncontrolled fling at both!" South's *Epist. ded. to Abp. of Dublin, April, 1698.*

(To be continued.)

* *Regium donum.* The Nonconformists were largely subsidized by the various governments, but usually the fact was kept secret. Under Charles II. a yearly payment of £50 was made to most of the Presbyterian ministers, £100 to the heads. Thus, says Burnet, "the Court hired them to be silent, and the greater part were so, and very compliant." Dr. Owen received one thousand guineas to distribute. In 1690 William made a grant of £1,200, paid quarterly, to the Nonconformists in the North of Ireland, which has continued ever since, with an addition of £800 per annum to those in the South in Queen Ann's reign. The Scotch Presbyterians were subsidized under the pretence of promoting Christian knowledge in the Highlands. Sir R. Walpole, in 1723, "so charmed the flaming votaries of liberty, dissenting ministers not excepted, with his gold, as to reconcile them to corruption, and even to court fetters and rejoice in them." Calamy, Vol. ii., pp. 465-469.

† Stillingfleet in middle age repudiated the erroneous doctrines advanced by him in youth.

—It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.

Family Reading.

RAYMOND.

CHAPTER XXXVII.

Estelle Lingard stood leaning against the wall in the embrasure of the window in the gatekeeper's little parlour, with her eyes fixed on the door leading into the room where Raymond lay on the bed, surrounded by the men who had brought him from the ruins of Carlton Hall. She had remained immovable at his side till it was ascertained that he still breathed, and then she left the room that the doctor might examine into the extent of the injuries he had received. She was waiting now to hear the verdict, whether death was indeed to consummate his sacrifice and hers; white, tearless, motionless, she stood, while over and over again she repeated to herself the only words which seemed to make it possible for her to endure the moments as they passed—"But that I say, brethren, that the time is short; it remaineth, therefore, that those who weep are as though they wept not."

The gatekeeper's wife—a sensible elderly woman—sat at a little distance, looking at her with great compassion, but not attempting to address her; yet even to her it seemed as if the time was very long before the door opened, and the doctor appeared. He knew Miss Lingard, for it was he who attended her uncle, and probably he had drawn his own conclusions as to the relations subsisting between her and Raymond.

He came up to her with a look of satisfaction on his honest face. "I am thankful to tell you, Miss Lingard, that I believe Mr. Raymond will live. If his constitution is strong enough to resist the shock to the system, he will recover from his actual injuries. The worst is a fracture of the ankle, which will probably result in some permanent lameness, but I have already reduced it, and placed the limb in splints; so it has, at least, been taken in time. Besides this, he has been severely burnt and cut by the falling wood, but there is no fatal wound."

Estelle's pale face flushed with emotion, and the tears rushed to her eyes in her intense relief. She had to struggle with her agitation before she could speak. "Is he conscious?" she said at last.

"Not now, for he is under the influence of chloroform, which I gave him before I operated on his ankle, as he was in too prostrate a condition to have borne the pain without it. I hope that it will keep him asleep for some hours to come; so much depends how he passes this night; but he was quite himself for a few minutes before he had the anæsthetic."

"And did he speak?" asked Estelle, eagerly.

"Yes, but only in a very faint whisper. He asked two questions: first, whether Mr. Harcourt was hurt, and secondly, whether you were safe; and when he was satisfied on those points he closed his eyes, and seemed to wish only for quiet; it is what he most requires, too. I shall turn out Mr. Hugh Carlton and the other men, and leave him in your care, Mrs. Barrett," added the doctor, turning to the gatekeeper's wife; "I know you are a good nurse."

"Yes sir, I have had some experience," said the woman coming forward with a curtsey, "and I will do my best to take care of him."

"I am sure you will. Remember, he must be most carefully watched to-night, and you must give him stimulants every hour, whether he is asleep or not. He will be passive under the chloroform, and you can compel him to take them. If I find that his strength is not diminished in the morning I shall think well of him."

"I should like to stay with him too, this one night," said Estelle very softly; "if you think I can do so safely as regards my poor uncle."

She looked up so pleadingly in the doctor's face with her mournful dark eyes, that he could not resist the wish to gratify her.

"I do not think there will be any change in Dr. Lingard to-night; but I will look in upon him as I go home, and if I find him at all worse I will send and let you know; if you do not hear from me, you can make yourself easy to remain till the morning."