

own principles lead me to look upon such a proceeding as being almost guilty of robbery for sacrifice."

Great objections were made to these views of Mr. Crampton, and the idea of taking the doors off the present pews excited especial indignation. His plans were pooh pooh'd by the whole meeting, as a mere crotchet of a rather suspicious nature, involving a great loss of personal comfort and an almost sinful throwing away of money.

Poor Mr. Slowton, whose views had been a good deal influenced by each speaker in succession, was rather in a strait in making up his mind on which side to throw his influence; but as it was plain that the great majority were either amazed or amused by the statements of Mr. Crampton and his solitary supporter, he resolved to go heartily with Mr. Sharpley, whose plan was very generally applauded and finally resolved on, all that Mr. Crampton could succeed in effecting in the way of increasing the number of free seats being the promise of a few of the pews nearest the door, when the present occupants should have secured more eligible accommodation in the neighbourhood of the pulpit.

CHAPTER IX.

It was about the time that Mr. Crampton and his abrupt friend Mr. Jackson became convinced that any earnest effort to secure church accommodation for the poor was well nigh vain, in the existing state of feeling in Clackington, that the diocese in which it was situated unexpectedly lost its bishop, in consequence of severe illness produced by the fatigue of an extended confirmation tour. The right of election which had been conceded many years before, had been exerted on the two previous occasions in favour of colonial clergymen. They had in each case proved excellent and earnest men, but in neither had they proved themselves equal to the requirements of the remarkable period in which they lived. Through the good hand of her God upon her, the Church was year by year awakening from the coldness and deadness of other days, to a warmth and vitality which had been unknown for ages—men were reverting to her true principles as laid down in her Book of Common Prayer, and the result was a true-

hearted and often successful effort to train men to a holy life; leading them on to that perfection supposed by their baptismal profession, which is nothing less than "to follow the example of our Saviour Christ, and to be made like unto Him." The miserable and injurious absurdity was daily becoming more rare, of men holding a doctrinal system at variance with her plainest teachings, ministering at her altars, and denying in their preaching what they had asserted in her prayers. The straightforwardness of the Anglo-Saxon character was day by day refusing more and more distinctly to countenance any longer the mischievous and dishonest mockery of men, in one of the most solemn moments of their lives taking upon them a solemn vow of conformity and obedience to the Church's laws, and then systematically, and without a shadow of excuse, not only violating but absolutely ridiculing, if not denouncing, those very requirements which they had pledged themselves to keep. The feeling was year by year growing more definite among men of all parties, that if such vows were right they should be kept, if they were wrong they should not be taken. Hence young men preparing for the ministry were forced to consider whether or not they could conscientiously declare their belief in the language of the Prayer-Book taken in its plain and literal interpretation, and whether they really intended to keep the vows of obedience to its laws which they were required to make. If they came to the conclusion that its doctrines were true and its rules and requirements lawful, then on taking orders they felt bound to teach the one and obey the other—if they had doubts and scruples on either of these points they generally relinquished the idea of the ministry and devoted themselves to some other occupation. Hence it necessarily followed that the ranks of the younger clergy were filled with men who were all but unanimous in their adherence to the teachings and laws of the Church.

On the other hand, senior men had taken orders in a time when these points were little thought of, and when the existing practice, low and inadequate as it was, was held to be the standard of doctrines and duty, instead of the high and holy theory unceasingly set forth by the Church herself. That theory, though it had been before their eyes whenever they read their