

Elizabeth. But if this be so, how sad is the condition of those unhappy men who, in our own days, have left the communion of the Church of England to join that of the Anglo-Romish sect? It is only by the most painful casuistry that they can at all defend their position; and sure we are that the clear principles of eternal truth require no such learned perversions for their defence.

But in truth are we not disposed to make too much of the individual assaults which from time to time are being made by those in authority upon our beloved Zion; and of those, we admit, alas, far too frequent instances of the want of faithful sound teaching, or of earnest holy living, according to the discipline of the Church, which for the present dim her glory? For after all, they are but individually political, or personal and local. And therefore the Church, as a body, is not responsible for them. But it is said, we are partakers in the guilt so long as we do not prevent or officially denounce it. How so? God has permitted—whether for our sins, or as a trial of our faith and patience, He knoweth—the Anglican Church to be in a certain degree of bondage, so that, as a body, she cannot protest or act. Surely then this is not her sin! neither is it anything novel. The whole history of the Church, both Jewish and Christian, gives ample evidence that the authority of the State has, ever and anon, been abused for her oppression; yet the authority, aye, and the connection too, is of God, and may therefore be only passively resisted. But the fact is that the Church has got sadly tainted with the impatient distrust and self-seeking, which so unhappily distinguishes our age. The State, not the Church, will be the sufferer in consequence of these oppressions; and, though it is not to be denied that the Church does suffer in consequence of the lukewarmness of many of her members, yet shall her faithful children ever find within her sacred fold the wells of salvation overflowing for them. Let us tread in the steps of Elijah, Isaiah, Jeremiah, Paul, Athanasius, Chrysostom, and their nobly patient compeers, and then we shall be willing to labour, to protest, to pray, to suffer, without ever daring to dream of being driven to separate from the Indivisible Body of Christ, by kingly tyranny, imperial heresy, archiepiscopal weakness, or the worldliness of members.

One is naturally driven when considering a

topic like the present, to think upon the step taken by that singularly excellent band of confessors, the non-juring prelates and Divines. But without debating the necessity of their first step in refusing to take the oath of allegiance to William III., may it not be questioned whether the attempt to perpetuate themselves as a body distinct from the Anglican church, was not a decided error in judgment? If the principles we have been advocating were correct, it certainly was so. However unlawfully deprived of the power to exercise the functions of their sacred offices, the wrong thereof lay, not upon them, but upon the king and his advisers; not, because of the *monarch's sin* was it right that the flock of Christ should be left without shepherds who had power to act, and it would appear that the wrong being a personal one to the prelates themselves, their successors acted lawfully in taking the oversight of those flocks, the care of which their legitimate pastors were compelled to relinquish.

But if this be so, it is evident that the non-jurors, holy men as they were, committed a very serious error in ever forming and still more in endeavoring to perpetuate a schism. Is it presumption to think that these views find sanction in that, under the circumstances, really wondrous Providence, which frustrated the attempt?

The Church of the Living God, is like Himself, One and Indivisible; no oppression, nay, no corruption therefore, can warrant the attempt, as no power on earth can give the ability to form a new fold for His Elect. Hence it is ours, we repeat, each one in our lot, to work, to protest, to pray, to suffer,—*but not to separate*, and we may rest assured that on that day when the secrets of the Lord shall be revealed, it will be found, that what was right and blessed for ourselves, was also most advantageous to the kingdom of Christ.

### Miscellany.

That is not the best and truest knowledge of God which is wrought out by the labour and sweat of the brain, but, that which is kindled within us by an heavenly warmth in our hearts, as in the natural body it is the heart that sends up good blood and warm spirits to the head, whereby it is best enabled to do its several functions, so that which enables us to know and understand aright in the things of God, must be a living principle of holiness within us. When