

forms of the Church as decent and scriptural: but did not think it incumbent upon them to follow her in every particular. Archbishop Abbot, Laud's predecessor in the primacy, was a patron of this party.

4. The orthodox party again believed that the Constitution of the Church, as delineated in the reign of Edward VI. and afterwards in that of Elizabeth, ought to be considered as a final measure. They thought and argued that any change in its doctrine or discipline might endanger the safety of the State, and leave the interests and rights of posterity unprotected throughout the land. These were moreover stigmatized for their attachment to the doctrines of Arminius on the subject of *free will*, which were directly opposed to those taught by Calvin. The enmity between these two parties was of the most bitter and inveterate nature: and perhaps it is not too much to assert, that if they had continued united as they ought to have done, in defence of the Altar and the throne, the fatal catastrophe which overwhelmed them both and plunged the nation in civil war, would never have come to pass.

Now both the Papists and the Puritans differed widely among themselves: but united heartily in their hatred and opposition to the established Church. The members of the Church were divided, and quarrelling about points of doctrine and discipline. This threw the advantage into the hands of her enemies,—an advantage which was very soon perceptible in the votes of the House of Commons. The branch of the Episcopal Church which was established in Scotland, was voted to be an incumbrance. Its revenues were seized by the nobility and most zealous covenanters, by whose descendants they are retained to this day.

On the 14th December 1640, the Commons of England resolved that the Clergy had no power to make canons, to bind either Clergy or laity: and on the 10th of March the following year they voted, that no Bishop should have a vote in parliament, or bear any authority in temporal matters; and that no Clergyman should be in commission of the peace. In the May following, a bill was brought into the House of Commons for "the extirpation of Bishops, Deans, and Chapters, and all ecclesiastical corporations; and for the appropriation of their revenues to purposes of a temporal nature."

Thus was the Church of England laid prostrate in the dust, and robbed of her revenues. Shortly afterwards, an act of the same body of Legislators declared the royal prerogative to be extinct, and directed the great Seal to be seized for the use of the House of Commons. War immediately followed: and every reader of English history, knows the melancholy consequence.

Now to the attentive observer of the great political movements of the present day, there must appear an amazing similarity in their general character and tendency, to the remarkable events just noticed. The Repeal of the Test and Corporation act in 1828, was the first inroad made upon the British Constitution. Lord Eldon made a powerful and eloquent speech upon that occasion, in which he predicted, as if endowed with prophetic inspiration, the events which should in time result from that measure. The Catholic Emancipation Bill was passed in 1829; and thus a door was opened by which the enemies of the Church, which forms an integral part of the British constitution, were permitted to enter into the councils of the nation. In 1832 the Reform Bill passed: and in the same year, it was put to a vote of the House of Commons for the first time since the reign of King Charles I. whether or not the Church of Ireland should still be upheld as a national institution. It passed through the severe ordeal: but it did not escape unscathed. It was shorn of many ornaments; and the extinction of twelve bishopricks is the price which it was made to pay for its present precarious existence. In all those measures the prophetic declarations of the venerable Earl of Eldon have been fulfilled to the very letter: and that with a rapidity which even his political opponents did not anticipate. This effect has been produced by the same combination of parties which effected the destruction of the Church and the throne in the time of the Long Parliament. Let us sincerely pray that the similarity—the remarkable similarity, between the transaction of these two periods of our national history, may stop here; and that the demon of strife and contention may not again break forth beyond the walls of Parliament, and carry desolation, and calamity to the

remotest corner of the land. Let us earnestly hope that the Church to which we belong may ever yet prove the palladium of British liberty and freedom, as well as a refuge to the weary pilgrim in his progress through the howling deserts of this world.

Remote as we are in this province from the mother land; we cannot be so much alive to, nor sensible of, the mighty struggle which shakes her to her very foundations. But believing as we solemnly do believe, that the flame which came down from heaven, is burning with greater purity and brightness in the Sanctuary of our venerable Church, than elsewhere upon earth,—to what other quarter should we look for the element, which is to overcome, and to purge off the baser fire now glaring around her, or to save us from the deceitful lights which are dancing before us, and alluring us to our destruction? For this reason it is that we never cease to invoke whatever is yet among us of constancy, of virtue, of piety, and of devotion, to watch over this sacred and celestial fire, and to guard it from pollution or extinction. We call on the friends of the Church to see that the Sanctuary be cherished, to labour that our Zion may be an eternal excellence, and a joy of many generations. If they would pray and travail for the prosperity of Jerusalem, that peace may be within her walls, and plenteousness within her palaces, let them remember that it is mainly for the sake of the house of the Lord that they should seek to do her good; that her chiefest glory is that to her the nations of the world are looking up, as to the fortress, in which is deposited the ark of the testimony of Israel; and that when this glory shall depart from her, the abomination which maketh desolate is near at hand.

Under these impressions it is that we have risen from expatiating over those times when the altar and the thrones were laid in the dust. And so long as perfect integrity, and sanctity of purpose, with a heart devoted to the service of his God, his sovereign, and his country, can win, for any human being, the reverence of posterity, so long must an illustrious place, among English prelates be in all righteousness, assigned to Archbishop Laud.

CRITO.

For the Colonial Churchman.

REVIVALS.

Circumstances having of late called my attention to those vicissitudes of religious feeling which generally go by this name, I am induced to offer a few observations on the subject. That all who have the advancement of true religion at heart, will desire to see a genuine revival of its strength and influence upon the souls of men, is what none will deny. He that loves God, and feels the blessedness of being adopted into his family, through the merits of his adorable Son, cannot but rejoice when sinners are turned from the error of their ways, the careless awakened to concern for their souls; and the formal worshipper changed into one that "worships God in spirit and in truth." For such a 'revival' as this in our land, where is the sincere follower of Christ that will not ardently pray,—and endeavour to promote it, by exhorting those daily, over whom he may have influence, while it is called to-day, lest they be hardened by the deceitfulness of sin. But is this what is generally understood by the term 'revival?' From what I have heard and read of them in other countries, and from the specimens we have seen in this, I believe not. There is said to be a 'revival' of religion in a place, when 'a great stir' is made in any denomination. That is, when a number of persons under the influence of excited feelings make loud and public professions of their experience, declaring their sinfulness and their happy conversions from darkness unto light; those only being pronounced truly converted, who will thus come forward in a public manner. That on such occasions the apostolical injunction—"let all things be done decently and in order"—is too often directly violated, is what all must know who are acquainted with such scenes. Where all are allowed to give utterance to their feelings, and where the reality of religion is judged of by the vehemence of the gestures and the cries of those who profess it, we may expect disorders very unseemly in an assembly of worshippers of 'a God of order.' And accordingly the unlearned stranger that would walk into such an assembly at a time like this, while listening to the vociferations of the preacher, and the responsive out-

cries of the hearers, will not easily be persuaded that 'God is in them of a truth.'

Far be it from me to speak a disrespectful word, much less a severe one, of any who love the Lord Jesus Christ in sincerity, however many may be their weaknesses and delusions. But yet I hold it to be a duty to expose the errors of those who set up standards of religion which are not founded in the word of God: There we find no such evidences as these laid down to help the anxious enquirer to decide what manner of spirit he is of.

We are constantly enjoined to judge of 'the tree by its fruits.' We are taught to test our spiritual safety by the presence in our hearts and lives of the effects of God's Holy Spirit, which are in many places, and especially in the 5th chapter of the Epistle to the Galatians, clearly laid down:—and among these effects we shall look in vain for those that are the usual accompaniments of modern 'revivals.'

Nor will they be found in the conduct of Him who 'has left us an example that we should follow his steps.' It will be admitted by all, that the great perfection of christian attainments is to be 'made like unto Christ,' that the more exactly we imitate Him, the more excellent will be our piety, and the more acceptable to 'his Father and our Father, to his God and our God.' But where, in the records of his spotless life, shall we find a countenance for the disorders practised by some of his followers of later times, under the name of Religion? We read there, of nothing like these, but we read of a calm, a beautiful, and fervent piety towards God, and unwearied kindness, gentleness and love to man. We read of no such proclamation of His inward feelings to those around him, nor of his endeavours to excite a tumultuous expression of them in others. But we hear Him enjoin us to enter into our closets and shut the door, and 'pray to our Father in secret.' We read of his retiring into solitary places, into the mountains and into the wilderness, apart even from his chosen companions, in order to indulge in the expression of His more fervent devotion towards His heavenly Father. And so it is believed still, that the plant of genuine piety which He planteth, will ever court the shades of retirement, the most congenial to its growth. That the christian most likely to 'continue unto the end,' is he who reserves the free expression of his inward feelings, whether of contrition for sin, or 'of joy and peace in believing,' for the ears of God rather than of man,—at the same time that he will not shrink from confessing Christ before men by word and deed, and will feel it delightful unostentatiously to 'tell of his loving-kindness every morning, and of his truth in the night season.' The piety of the soul that thus walks humbly with God, will increase and flourish like the cedars in Libanus; while that of louder professors will pass away as 'the morning cloud and the early dew.'

But while offering these remarks in a kind and friendly spirit, let not the cold and heartless professor of religion construe them into any approval of his formality. God must be worshipped in spirit and in truth; and the people that draw nigh to Him with their lips, while their hearts are estranged from His ways, wedded to the world, or under the dominion of sin, are doubtless an abomination very grievous in His sight. The writer ardently prays that all who read this may be filled with that spirit of Christ which will shew itself in the works of soberness and righteousness. He especially desires to see the members of the Church of his heart more alive to God, more anxious for their salvation, more heavenly-minded in their lives and conversations than many of them are. But he deprecates such zeal without knowledge as pronounces 'a band of youths and young men' to be 'bearing the cross of their Divine Master with faith triumphant,' merely because on a certain day they have thought they felt "convincing and converting grace."—He recommends a further trial, before their 'triumph' is pronounced complete—even a trial whether 'they endure unto the end; there being some who 'receive the word with joy' but at last 'fall away.' And he would rather hear of a seeking for the 'still small voice' in private, than of prayers for a "provincial blaze," under which singular expression a writer in the Temperance Recorder (no doubt sincerely) asks for an outpouring of the Spirit.

THEOPHILUS.

When a christian thinks he can go alone, he is then nearest falling.