

Mourn'd, in the mountains, o'er his wasted plain;
Nor longer vocal with the shepherd's lay;
Were Yarrow's banks, or groves of Endermay."

"On Marston Heath
Met, front to front, the ranks of death;
And the battle of Naseby, that followed shortly after, completely prostrated all his hopes of success."

"Orake not up the ashes of our fathers!
Implacable resentment was their crime,
And grievous was the expiation been."

He eventually ended his painful existence upon earth on the scaffold—a victim to the blood-thirsty fury of an impious regicide, and loaded with every species of shame and ignominy that unlicensed fanaticism could shower on his innocent head.

But even in his degradation he found comfort in that Church whose members had shed their life-blood in his defence. A prelate of that religion which was now contemned and trampled under foot administered consolation to him, and reminded him of the crown that was prepared for him in a better world, of which no foe could deprive him.

But it pleased God to pity the distress, and accept the prayers of the faithful amongst his people: rain at last was sent to revive the dying fruits of the earth; and plenty was restored. The process of this merciful interposition of Providence is beautifully described.

BARBAROUS ORIGIN AND ABSURDITY OF DUELLING.

It took its rise in times when society and laws were unsettled; when war was the great employment of men, and when matters in dispute were decided more by force than justice.

Comparing the history of the Church in different ages, we shall at once perceive that the influences of the Holy Spirit—thus graciously vouchsafed—have been variously exerted at various times.

CHURCHMANSHIP.

We hear much of Dissent on principle; we need to hear more of Churchmanship on principle. The man who cleaves to his Church simply because he was born in her, or because he has become accustomed to her, or because his friends associate themselves with her, or because it is more convenient, or it suits his temporal interest and advantage to belong to her,—he is no better than a step-son; he will never stand by her in her jeopardy; he may accompany her in the calm, he will desert her in the storm.

THE CHURCH.

COBOURG, SATURDAY, JUNE 6, 1840.

We read in the Holy Scriptures that, in the reign of Ahab, the wicked king of Israel, God was pleased, as a judgment upon his rebellious people, to afflict the country of Samaria with a grievous famine.

But it pleased God to pity the distress, and accept the prayers of the faithful amongst his people: rain at last was sent to revive the dying fruits of the earth; and plenty was restored.

We adduce this remarkable and pleasing incident, as presenting no slight or uninteresting resemblance to the progress of the dispensation of grace.

As the consequence of the fall, the curse of God fell upon the world,—that world which, at its first creation, he pronounced "very good."

But amidst his judgments God remembered mercy. Pitying the lost condition of his creatures, he "laid help upon one that was mighty to save,"—even his own blessed Son, who died upon the cross that we might live.

After Christ's advent into the world, the consummation of the great plan of redemption was, in a similar manner, gradual and progressive. First, he was seen a helpless infant in a manger at Bethlehem, while seraphs from heaven, in triumphant song, announced his coming, and heathen sages—types of the Gentile world—paid homage to the new-born king.

But the plan of redemption was not yet complete.—Man must be sanctified as well as justified; his heart must be changed, his mind renewed, and his nature purified, while his condemning guilt was atoned for: "redeemed from all iniquity," the followers of Jesus must also be a "peculiar people, zealous of good works."

Comparing the history of the Church in different ages, we shall at once perceive that the influences of the Holy Spirit—thus graciously vouchsafed—have been variously exerted at various times.

Various are the opinions, as all are aware, and frequent the disputes amongst professing Christians about the manner in which this divine influence is exercised and felt: we are fallible creatures; and a thousand circumstances often concur to warp a right judgment and pervert a sober feeling.

We shall not deny that lively sensations of religion may be communicated by these exciting methods of awakening them; but experience teaches us to suspect their genuineness and to doubt their permanency.

Powerfully, therefore, as the Spirit of God may work within the human heart,—and who will question its controlling, its subduing power,—we are taught by Scripture, as well as by reason, to believe that it works calmly and silently; that, in short, in the exertion of his saving influence upon us, "the Lord is not in the great and strong wind, nor in the earthquake, nor in the fire; but in the still, small voice."

It is particularly requested that our Clerical and other Agents will have the kindness to transmit to us, without delay, whatever subscriptions they may have in hand or which they may be enabled at an early period to collect; and our Subscribers generally, who are still in arrears, are solicited to pay over the amount of dues on the current and past volumes to the nearest Agent, at their earliest convenience.

COMMUNICATIONS.

To the Editor of the Church.

REV. AND DEAR SIR:—I enclose copies of a letter from our County Member, and of my answer, which I would thank you to have inserted in "the Church."

With continued prayers for the success of your labours, Believe me, Rev. and dear Sir, Yours very truly, WILLIAM BETTRIDGE.

Woodstock, 25th May, 1840.

COPY of Letter from R. Rollo Hunter, Esq., M.P., to the Rev. Wm. Bettridge, B.D., Rector of Woodstock.

MY DEAR BETTRIDGE:—I had a meeting about a Presbyterian Church some days ago at Woodstock, and a committee was appointed to collect subscriptions, of which I am chairman; in that capacity I intrude my petition praying for your countenance in this business.

(Signed) R. ROLLO HUNTER. Woodstock, March 18th, 1840.

REPLY.

Woodstock, 6th April, 1840.

My dear Sir:—I have to apologize for the delay which the very pressing demands on my time have occasioned in my answer to your letter of the 18th ult. Could I have hoped that the motives which might dictate a simple affirmative or negative to your request would not be misapprehended by friends or misrepresented by enemies, I could have disposed of your application with most convenient brevity.

You say, "We had a meeting about a Presbyterian Church some days ago at Woodstock, and a Committee was appointed to collect subscriptions, of which I am chairman; in that capacity I intrude my petition praying for your countenance in this business."

From a note of yours lately addressed to me, in which you allude to the course which, as a minister of the Church, I am pursuing, I make the following extract, "I allude to the attack you have made upon all denominations save your own Church, including that to which I have the honour to belong, the Presbyterian; you preach against them, you write against them, &c."

him, who is, perhaps, very reluctantly placed in such a situation. I allude to this circumstance merely to urge upon you the presumptive inference, that if I wrote and preached against others, I did it conscientiously. I admit most readily that on two or three occasions I have preached in defence of the Divine right of Episcopacy, and in my little pamphlet, "The Presbyter of Woodstock," I have stated distinctly my views on what I understand (with all Catholic Antiquity,) by the Church of Christ, and what by Dissent and Schism.

You request my "countenance" in the erection of a "Presbyterian Church," and as a fruit of that "countenance" a small portion of land "for the site of the said Church."

Every Christian man is bound, even for the preservation of self-respect, to act strictly in consistency with the principles which he is persuaded have their foundation on the word of eternal truth. Should his persuasion be isolated, or even at variance with the generally received opinions, no unkind presumption ought to exist against his motives, much less ought any other than efforts of an enlightened toleration to be made in order to induce a return to the principles and practice of unity and conformity.

It is in that which is triumphant in heaven, but that they should "all speak the same thing, be of the same mind and of the same judgment." I am most fully persuaded that where the Spirit of truth has enlightened the mind, and the Spirit of love has been shed abroad in the heart, there the purpose of Christ to gather together His scattered people in one holy and united body, will be readily understood and fervently striven after.

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* Jackson, afterwards Archbishop of Canterbury.