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."

"Twere long to tell and sad to trace" the workings of this inveterate dislike to Monarchy and the Church, and the triumphs it obtained over the cause of order and good government. Though at the commencement of the civil war the king-from the devotion and courage of his supporters-was enabled to contend on equal terms with his opponents, yet from want of means he was quite unable to endure a protracted contest. Numbers of his troops daily deserted his standard, not owing to any decrease of attachment to his person, but to the impossibility of procuring the supplies necessary to subsistence. His difficulties were multiplied by the calamitous defeat which the brave but unfortunate Prince Rupert sustained when

"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. The failure of his final resource I pass over in silence; they who were engaged in the tragedy lived to rue the part they had played; let us therefore think of them with a spirit of forgiveness.

"O rake not up the ashes of our fathers! Implacable resentment was their crime, And grievous has 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 foes could deprive him. The majority of the people-dissatisfied with the high hand with which Cromwell perpetrated his acts of tyranny-were struck with horror and disgust at this fearful consummation. They had longed for the visionary freedom of a democratic government, and for a time the Almighty thought fit to grant their wishes. Previous to the usurpation of Cromwell, they had gloried in the misery of their fellow-creatures—the established religion had been demolished with rapidity enough to gratify the wildest enthusiast-and the foundations of monarchy had been destroyed to an extent sufficient to please the mos insane republican; but for this liberty, as it was ignorantly termed, they paid dearly in the military rule of Cromwell. All, except the myrmidens of that i sperious despot, lamented their rashness and deplored their credulity. The Presbyterians, who had warmly co-operated with the Puritans in the subversion of Royalty and Episcopacy, now began to look with a jealous eye on their allies, or rather on their governors, and bitterly declaimed against their opposition to the erection of a national church. Many attempts to restore the son of their late monarch to his lawful rights were made during Cromwell's administration, but all were unsuccessful. It was an occasion of this kind that gave rise to a division in the Scottish church—which continued to exist until the abolition of Episcopacy in Scotland in the reign of William the Third-between those who were in favor of the contemplated restoration and those who sided with the Puritans, or as they were called the Resolutioners and Remonstrants, from the latter of whom the Covenanters of Charles the Second's time were descended. But at length, in 1658, the world was rid of a man who had acquired his power by iniquity and bloodshed, and of whom it may very justly be said, as was said of Cinna, "ausum eum, quæ nemo auderet bonus; perfecisse, quæ a nullo, nisi fortissi mo, perfici possent." The impotence of his son Richard, and the iron sway of the army, who were really the rulers of the nation, made way for the happy event which was universally desired, the resteration of the regal form of government and of the Church of England. We shall be struck, upon a careful consideration of the subject, with the wisdom of the Almighty in the choice of the instruments of his will. This great work was mainly performed by the exertions of General Monk, one of Cromwell's most faithful followers and most efficient officers. Had any one-gifted with the spirit of prophecy-told the usurper that the lofty structure he had barbarously cemented with a monarch's blood should exist only during his life-time-that the Church he conceived he had crushed for ever should regain her former ascendancy-and that the principal producer of this change should be one of his favorites -the tyrant would have laughed him to scorn. So inscrutable MANFRED. are the counsels of Omnipotence!

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. William the Conqueror introduced into England the trial by battle or duel. An accused person, instead of being examined and tried by evidence, often was sentenced to fight his accuser in single combat. It was superstitiously thought that God would surely, and by a kind of miracle, protect the innocent and punish the guilty. To a similar issue were trusted rival claims to property and other important civil rights. Then, however, the duel was lawful; it was appointed by kings and judges, and the law of honour was the law of the land. But even then a duel required a previous legal sanction. It might not take place at the mere will of the contending parties. The gloomy reign of superstition passed away: duelling was pronounced a crime; but the violence and barbarism of man's nature survives long-lived superstition itself, and "the law of honour" defies the power of advancing civilisation. Go into the depths of barbarous Africa-the savage decides his quarrels by brute force or dexterity. Go to America, where, in many things, republicanism has thrown back society for centuries-there "the ww of honour" arms the barbarian hand of civilised man with the cruel bowie knife. Look at home-the practice of duelling, "depending on certain conventional rules of honour or of fashion," often stains England with blood which calls to Heaven for judgment. The law and the practice, then, originated in barbarous times, and the innate barbarity of human nature retains them. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not" (Jas. iv. 1, 2). "Only by pride cometh contention" (Prov. xiii. 10). The occasions of duelling are frivolous. This charge will hold good in our own land. "The law of honour" has its chief sway in those circles where fashionable frivolity wastes away human existence in pursuits vain as the froth upon the waters of the restless sea, and leaves the mind a prey to fancied evils and imaginary wrongs. The laws of our privileged land provide dignant at the neglect, seizes and draws from its scabbard the sword of justice; grasps the power of life and death; and while the legislature of the country, session after session, is softening the of all-was given. severities of panishment, and yielding to the petitions of the people to spare the lives and the blood even of the guiltiest of the guilty, this "law of honour" sends-yea, forces-men out to be their own or each other's executioners for an affront! A word. imputing falsehood, dishonesty, cowardice, unchastity, to a man or to his friend, or expressive of contempt for him, startles the barbarian tyrant, Honour, from his throne, calls forth the sentence of

* Juxon, afterwards Archbishop of Canterbury.

his despotic law, and men must fight with deadly weapons, and

place their bodies and souls-their all in time and in eternity-

upon the point of a sword or the bullet of a pistol. Thus on a most

frivolous occasion the "rod of pride," (Prov. xiv. 3) is put into

"the mouth of the foolish;" "the law of honour" requiring the

affronted man to give a challenge, and the affronter to apologise or

fight; while to some men's pride, the risk of life itself is preferable

to making an apology. Thus "death and life are in the power of

the tongue, and they that love it shall eat the fruit thereof."--Rev.

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. those that have examined the reasons of their choice, who have prayed over the subject, who have come to their decision influenced no less by the convictions of their understandings than the affectionate sentiments of their hearts,—these are the children in whon the Church may rejoice, and for whom she is bound to give glory to God; children whose love to her is as enlightened as it is fervid, and as disinterested as it is decided; who would love her the more if she were clothed in sackcloth, and would cleave to her though she were stripped of all but her spirituality. May God fill her bosom with such sons !- Rev. H. Stowell.

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 udgment upon his rebellious people, to afflict the country of Samaria with a grievous famine. The immediate cause of this calamity was a long cessation of rain from heaven, the consequence of which was a parching and utter barrenness of the land. The herbage of the fields lost its greenness; the fruits of the earth withered and died; the beasts of the field, deprived of their sustenance, perished; and every day the same calamity was pressing upon man with more appalling severity, until the most frightful want and misery arose.

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. Eliiah the prophet, whose intercessory prayers had often been raised to heaven on behalf of his suffering country, goes to the top of Mount Carmel; and while devoting himself to earnest supplication to God, he desires his servant to ascend the hignest eminence, and look towards the sea. At first there is no answer to his earnest prayers; but still he is not weary of crying unto Him who is the author of blessings. Seven times in succession, the messenger is sent upon the same errand; and at last the boon is gained. He discerns, rising out of the sea, "a little cloud like a man's hand." Rapidly it spreads; by and by the heavens are overcast, and the long expected rain descends; the earth once more is fertilized, and the famine ceases.

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

As the consequence of the fall, the curse of God fell pon the world.—that world which, at its first creation, ne pronounced "very good." Severe, on account of the wickedness of mankind, were his judicial visitations; but worse than every temporal calamity, was the spiritual barrenness which prevailed,—the wide-spread famine, the almost universal desolation in the moral and religious world. The dews of his heavenly blessing were withheld; the light of his grace was withdrawn: and darkness-a midnight darkness of the soul-fell

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. And this redemption, so infinitely beyond our comprehension in its origin and plan, was in its progress gradual; verifying the appearance of that cloud from the sea, fraught with temporal blessings to the Israelites, no larger at first than a "man's hand." Obscurely announced at the moment of the Fall of man, "the Lamb slain from the foundation of the world' was more clearly foretold to patriarchs and prophets before the Law: he as prefigured in the Mosaic ordinances; explicitly announced by Isaiah and the prophets; until, in the fulness of time, he appeared "God manifest in the flesh."

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 iu 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. We follow, then, the Saviour through his pilgrimage of sorrow, until in the garden of Gethsemane we witness his agony, and on Calvary's hill behold the consummation of his sufferings. There his humiliation ended; and victory and honour thenceforth attended him. Over death he achieved a triumph, and of the grave he became the conqueror. He rose triumphant from the tomb; and then,-the ransom paid, the atonement perfected,-man's justification was complete; the hand-writing of ordinances, nailed to the cross, was no more to appear against us;

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." Another office was to be performed by our Saviour, besides our ransom by the price of his own blood. He and therefore, forty days after his resurrection, he "ascended up on high, led captivity captive, and gave gifts unto men." The first fruits of this his advocacy on our behalf was the outpouring of the Holy Spirit of God; ces of the Church, it is our privilege at this season to commemorate. In the bestowing of this unspeakable were completed, which were manifested first like the litas too frivolous for legislation. But "the law of honour," as if in- more widely as the plans of the Almighty Providence 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. In the days of the Apostles, an extraordinary effusion of the Holy Ghost was bestowed, because an extraordinary effusion was necessary. The first preachers of the Gospel were entrusted with a duty peculiarly arduous,-that of converting a hostile world to the faith of Christ. In their case, indeed, we may say that the ignorant were to be enlightened—the timid rendered brave-the weak made strong-the wavering resolute—the doubtful confirmed; but a transformation so sudden and effectual could never have been accomplished without an extraordinary inspiration of the Holy Ghost. But as time advanced, and the religion of Christ made progress, that extraordinary influence of the Spirit was gradually withdrawn; and an ordinary, tranquil, sin-

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 cannot, therefore, wonder that upon this peculiar doctrine opinions should exist which are wild and chimerical, and that there should be some who ascribe to the controlling agency of the Spirit of God those wild bursts of enthusiasm and those passionate excitements which are often the mere workings of animal feeling acted upon by an agency purely human. 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. The Spirit of God works upon man by influencing his reason, as well as by affecting his heart; but if religious impressions are awakened by appeals to the passions only, they can neither be complete nor durable. This wildness and extravagance of excitement is condemned, indeed, by every thing analogical in the world around us. Substances which are most combustible are soonest consumed; and such as are most susceptible of effervesence are usually the most vapid and distasteful when that effervescence is over. We know, too, that the earth is more effectually watered, and its growing plants better fertilized, by the softly descending shower than by that which comes down in floods and torrents.

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." So that when persons lay claim to that violent influence which realizes the tempest, the earthquake, or the fire; when they say that they feel that holy operation impelling them on to an obvious and even an indecent extravagance, we must ascribe it, it is to be feared, not to the great source of pure and undefiled religion, -of a calm and rational and settled belief,-but to a powerful excitement of animal feelings, a high-wrought sensibility, and over-heated passion. This we admit, -with all its wildness and all its frenzy,-may sometimes be genuine; but, as a general rule, it is questionable and delusive as a test of real and deeply-seated religion. The only safe standard of judgment is the calm result—the every-day operation of the Holy Spirit's influences,—a grateful love, a hearty devotion to God; a delight in his service; a satisfaction in prayer; a tender conscience; an unblameable life. These are evidences of true religion, and proofs of the working of the Spirit of God in the soul, which cannot be mistaken: there can be no satisfaction, then, with the spiritual state until such as these are exhibited; and without them, the wildest flights of an enthusiastic or heated temper may be more correctly ascribed to the delusions of Satan, than to the purifying agency of the Spirit of God.

In the Montreal Gazette of the 28th May, we observe statement from a Committee of the General Assembly of the Kirk of Scotland in behalf of the members of the Scottish communion in these Provinces. Upon the arguments advanced by this respectable body in favour of their claims to a property the exclusive right to which is asserted by the Church of England, we shall offer no remark. They have been replied to and overturned a hundred times; and whatever may be the cogency of the arguments on either side, the question is now referred to a tribunal most capable of weighing the pretensions of the respective claimants, and best qualified to pronounce a decision in accordance with the dictates of Law and the principles of the Constitution. We cannot, however, refrain from expressing our surprise that, in a document coming from so respectable a quarter, there should be so much in statement that is erroneous, and in deduction that is unsound and reprehensible.

We most unequivocally deny the charge that, in these Colonies, the Chuich of England has been exalted, while the religion of Presbyterians has been kept by Government in a state of depression. It might be stated, as a truth which none will controvert, that they have done little for the Church of England, and for the Church of Scotland less; but as for any extraordinary partiality to the former at the expence of the latter the "nursing fathers and nursing mothers" of the Church have not at least that sin to answer for. The expence of maintaining the very inadequate supply of clergy in these Provinces had always been borne conjointly with the Government by that excellent Association, the Society for the Propagation of the Gospel in Foreign Parts; and of late years, as a manifestation of the partiality which avakens so much of jealous feeling on the northern side of the Tweed, the annual appropriation made for this object by the Imperial Parliament has been withdrawn! Without seeking for proofs of favouritism, we should be glad to be furnished with evidence that the Church of Engand in the Colonies has received the power of sin was destroyed; the sting of death was ordinary justice at the lands of the State; and if, from a variety of causes, individuals have left the communion of the Church of Scotland and attached themselves to the Church of England, we have, on the other side, a painful array of facts to shew that from the lamentable inadequacy of the number of the clergy to the wants to be supplied,-from the impossibility, in numberless cases, of attending even occasionally and irregularly upon the ministrations of the Established Church,hundreds, yes thousands have been seduced from her must be our Intercessor at the throne of the Father; communion, and have become mixed up with the multiform religious and political sects which are the bane of this western hemisphere. As to communion with the Established Church being "made indispensable as a means of success in the more liberal professions," we an event which, in the successive festivals and observan- boldly challenge the respectable Convener of the Colonial Committee of the General Assembly to adduce a solitary instance in which a man's religious belief in the gift, the effects of that dispensation of grace and mercy | Canadas has had a feather's weight in raising or diminishing his means of success in such professions. We have redress for real and substantial injuries. They pass over others the cloud upon the distant sea,—spreading more and had, on the contrary, more laxity than strictness to deplore; for had the members of the Church of England, were matured; until at length, in the descent of the in Upper Canada at least, evinced half the union and Holy Ghost, the final blessing—the last glorious result half the earnestness in asserting their principles and rights which others have employed in endeavouring to subvert them, we should have been less troubled at the present hour with groundless complaints and disloyal

It is easy to make assertions; but it is neither dignified nor honest, in the face of statistical facts, to make such an affirmation as this: "In point of numbers the Presbyterians greatly exceed the Episcopalians; and in the Upper Province, if not the most numerous, they are at least as numerous as any of the denominations."-This, we repeat, is contradicted by statistical returns,better, with all their admitted imperfections, than random assertions and guesses at numerical strength. How egregiously absurd, too, to put forth gravely to the world a declaration such as this: "There are no doubt men of high respectability, and great wealth and influence among body of the merchants, many of the most successful farmers, the best class of servants, are all Presbyterians." to include the idea of defence of self instead of attack of others. It is very him to cleave to it; but when, as in the case of Episcopaey, possible, in self defence of self instead of attack of others. While we accept, with every due acknowledgment, the generous adversaries; the fault, however, is not chargeable upon themselves (no instance of a departure from it having been established by the second of the sec subduing influence only was exerted upon the hearts of farmers, the best class of servants, are all Presbyterians."

are respectable individuals belonging to the Church of England; and ready as we are to confess the sterling merits of many of the Scottish settlers, it is as invidious as it is untrue to say that the Presbyterian communion embraces the "great body of the merchants, the most successful farmers, and the best class of servants."

Presbyterians in Canada are spoken of in this Report as if they all belonged to, and were all firmly attached to the Kirk Establishment. But the very reverse is the case: - a large majority, we will venture to say, belong to various sects of Seceders from that body; and of these a considerable proportion are of American origin, and openly repudiate the principle upon which a share of the Clergy Reserves is contended for. In the Johnstown District, for example, out of 5697 Presbyterians, only 1244 are returned as belonging to the Kirk of Scotland; and in the Niagara District the members of the latter communion are found to bear a proportion much smaller still to the whole body who term themselves Presbyterians.

But the most reprehensible and offensive paragraph in the whole Report is the following, in allusion to the wrongs which Presbyterians are alleged to have suffered, and the martyr-like patience with which those wrongs have been endured: "The loyalty, however, that has stood so many shocks, may be too long and too severely tried; and if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavourable to the tranquillity of the Province than seems to be gene. rally supposed in this country."-This, if seriously pressed, is a positive innovation upon Christian p ple,—as understood at least by members of the Church of England,—the inculcation of a loyalty of expediency, very different from what our Saviour taught, the Apostles reiterated, and all the early Christians practised. This is language, we must candidly affirm, discreditable to any Christian body,-improper in its spirit, disorganizing in its tendency, and utterly indefensible on any religious or patriotic grounds.

We unite with the Editor of the Hamilton Gazette in stating, that the "Scotus" whose communication lately appeared in our paper, is not to be identified with the individual who, under the same signature, has written various excellent articles on education which we have, from time to time, transferred to our columns.

We were prepared to comment at some length upon the Correspondence which is given below; but the able and lucid statement of a sound, and what with Churchmen ought to be an established and immoveable principle, contained in the letter of Mr. Bettridge, renders any remarks of our own unnecessary. We may, however,in the anxiety we so strongly and conscientiously feel to repress the latitudinarian spirit of the day-return to the ubject soon: in the mean time, we recommend that letter to the serious and prayerful consideration of our

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 my answer, which I would thank you to have inserted in "the Church." I am induced to desire the publication of these letters by the request of many friends, and by the knowledge that much isrepresentation (I trust not wilful) has been circulated on the contents of my answer. I believe the principles set forth in my letter are sound, and according to true Christian charity. I am quite prepared for the obloquy to which the public and practical in spite of any apparent piety in the individuals of the body beginning to the body begin exhibition of these principles will expose me: having, therefore, avoided and declared as Schismatics from Christ's Church. "counted the cost," I can unhesitatingly send them forth to the world in hope of a blessing.

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.P., to the Rev. Wm. Bettridge, B.D., Rector of Woodstock. MY DEAR BETTRIDGE;

* * * * * 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. I understand you intend fencing the piece of land between the two Villages,-if so, do you think you could let us have a small portion for a site for the said Church, as it is an object with us to divide the distance, and serve as a connecting link between the east and west ends? If you, at your leisure, would inform me "of the how much," and as to the correctness of the information alluded to above, you will oblige.

Yours very sincerely, R. ROLLO HUNTER. (Signed) 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. There are occasions on which it is necessary to explain fully the reasons of our conduct. I believe this to be one, and therefore I have been obliged to defer writing till I had time to state these reasons.

You say, "We had a meeting about a Presbyterian Church ome days ago at Woodstock, and a Committee was appointed to collect subscriptions, of which I am chairman; in that capacity I And then, in case of my fencing off some land between the east and west ends of the restoration of unity in the Church of Christ. The plea of the control of the restoration of unity in the Church of Christ. and west ends of the village, you say, "Do you think you could let us have a small portion for the site of the said Church?" As the countenance of my humble yea or nay will necessarily subject me to the charge of inconsistency on the one hand, or of bigotry and intolerance on the other, I may fairly claim permission to shew cause for my procedure.

animadvert on the course which, as a minister of the Church, I am are not ignorant of the specious notion, the offspring of that specious notion is the course of the course which is the course of the

admission—apparently so reluctantly made—that there 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. That publication has already had a wide circulation on this continent, and will, ere long, make its appearance in England. I must therefore be careful to maintain a steady consistency with the opinions advanced in that work. I am aware that the practical exhibition of those principles will expose me to sundry and divers charges of higotry, intolerance, exclusiveness, and the like ;-this is natural,-the "shield of faith" shall be my

You request my "countenance" in the erection of a "Presbyterian Church," and as a fruit of that "countenance" a sma portion of land "for the site of the said Church." The answer to the request for "countenance" will necessarily involve my purpose with respect to the portion of land. To the answer therefore which your request for "countenance" in your undertaking

requires, I will now apply myself. 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. But if a man's principles have the direct sanction of the wise and good through all ages up to the first hour of their declaration to the world, and if, moreover, these principles are in strict accordance with the Divine Oracles, then to depart, or even to decline from the conduct which such principles enjoin, would be a base dereliction of duty to God and man. Now, I am persuaded, as fully as that, at the moment I am writing, a most beautiful and exhilarating sun is shining upon me, that Christ has but one Church, comprising two parts, the visible and invisible, the militant and triumphant, the one by grace, the other in glory, the earthly and the heavenly, the called and sanctified here, the glorified "first-born" hereafter. I am most fully persuaded that Christ designs and requires that the members of this one church should be "all one" as He is one with the Father, that there should be no more Schism in that part of His body which is militant here on earth, than there 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 gs ther together His scattered people in one holy and united body, wi be readily understood and fervently striven after. In proporti as the divine beauty of this oneness is appreciated and valued, will the subjection of mere private opinions to Catholic verities bo secured, and the harmonising of all the distant members in one communion of Christian brotherhood be desired and effected. believe it has been the prevailing aim of the true Church of Christ in all ages to maintain this unity as well in "doctrine" as in "fellowship." If, therefore, I find the notion of the age in which I live at variance with this Catholic principle of unity, I immedi ately reject it. I know no other way of attaining to stability in Catholic Christian truth. The heresy of Arius, for instance, pre vailed for several centuries to a most fearful extent, and appears at one time to threaten the very existence of Christ's true Chareb How was the truth preserved and unity restored? How was triumph (under God) secured? Most certainly by an appeal the Catholic faith of the primitive times preserved in and by Church, "the pillar and ground of truth" and unity. How the heresy of transubstantiation to be refuted? By an appeal to Scripture? To this the Papists themselves appeal, -No, but by an appeal to the doctrines of Christ's Catholic Church in pare and primitive antiquity. For seven centuries the dogma was un known; which, if necessary to salvation (as the Papists assert) and to communion with Christ in his Church, it could not have been ; I reject, therefore, transubstantiation, and all other novel ties of the Church of Rome. By the same test must the schismatics of the last three centuries be tried. For instance, the Que kers, who reject altogether the Sacraments and the Ministry, ma rebaptizers are in the same predicament. In vain shall $\pi e^{-\frac{1}{2}}$ for any traces of their practice in Christ's Church for sixteen ct turies, and therefore, on that ground alone, as Christ promised to be always with His Church, and could not have left it under a vital error, I reject it, and unhesitatingly yield to the evidence of Catholic testimony that it is Schism. So with respect to the al most numberless Sects who are "heaping to themselves teachers, to the rejection of those who are called by lawful (that is Divine) authority to execute the offices and discharge the duties of the Christian Ministry. The language of the Catholic Church is "It is evident unto all those diligently reading the Holy Scrip" tures and ancient Authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." No man may take this honour to himself either to minister himself in holy things, unless he be lawfully called and ordained thereto, or to nominate others to the unless he have the authority handed down to him by constant succession from the Apostles. A duly ordained presbyter has received authority to preach the Gospel and to administer the craments; but no authority was ever given by the Apostles, or by Christ's Catholic Church, to a presbyter or presbyters, to ordain others to the office; that authority has ever resided, till the refor mation, in the Bishops alone. I am forced to the conclusi therefore, that any other than Episcopal ordination is invalid and consequently that they who are otherwise ordained than by the laying on of the Bishop's hands, have mere human but no Di vine authority for executing the office of Ambassadors of Christ or for administering His Sacraments. Such is the belief of the Church, as she requires and acknowledges only Episcopal ordins: tion, and that by those who have received authority to confer it. You may remember (for I have understood the declaration gave you and others offence at the time) that I once stated from pulpit, that John Calvin, Martin Luther, John Knoz, Wesley, Rowland Hill, &c. &c., had no more right or authority to ordain ministers than "the presbyter of Woodstock," that is, none at all. It is clear as light I cannot give that which I possess not. Wesley could make a Wesleyan minister, Luther a Lutheran minister, Calvin a Calvinist minister, any Presbyter a Presbyterian minister, but none so ordained or made could be called Ministers of Christ's Catholic Church. If any Presbyter may ordain others to the office of the Ministry, there can be no end to Schism, Dissent, confusion and disorder, and no prospect necessity was, I am aware, vehemently urged by some, and in cautiously admitted by others, with respect to the ordinations of some of the early reformers. That necessity now no longer exists. A return to the "old paths" has long been practicable, and therefore to perpetuate a system of ordination which the voice of Christ's Catholic Church prohibits and condemns, is nothing more or less than ignorantly or perversely to perpetuate Schism.

the meek and lowly Jesus ought not to contend about forms

Church Government. In the abstract it may be urged that any

form of Church Government can only claim precedence or uni

versal adoption as it is discovered agreeable to the mind of the

of testimony in favour of an existing form might be, it would be

considered sufficient by the humble minded Christian to induce

concurrent testimony of all ages can be adduced up to the Apostles

pursuing, I make the following extract, "I allude to the attack rious liberalism which characterises our age, that the disciples 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."harm, and raised a feeling of enmity towards your Church in the minds of many. minds of many, that no exertion of yours can ever obliterate."