

Poetry.

THE ROYAL MARTYR.

Unhappy Charles! Oh, might we blot the page,
Which tells our Fathers' wrongs than civil rage;
Purge off the blood and shame of kindred strife,
And the foul traffic for thy barter'd life!

For mark, when Royalty's brief tale is told,
And the worn robe of Empire waxed old;
How soaring upward each new blow,
The Martyr leaves his destiny below!

THE MARTYRDOM OF KING CHARLES I.
(By the Rev. W. Gresley.)

At length the nation was astounded by the announcement
That the King was to be brought to trial for his life.
The trial of an anointed sovereign for treason, by his
subjects, was a thing unheard of in the annals of the
world.

To regard the trial of Charles, however, as a solemn
spectacle of a great nation sitting in judgment on their
Sovereign, is altogether a false view of the circumstances
of the case.

The monstrous project was concocted by a few of the
leading rebels assembled at Windsor, at which meeting it
is said, Cromwell offered up a long prayer to God, that
he would assist in their deliberation.

For instance, it has often been alleged against him, as a
want of true policy as well as justice, that he attempted
to force the English Liturgy upon the people of Scotland.

As the troubles of Charles I. commenced from his
attachment to the Church, so it was his resolute mainte-
nance of his principles which eventually brought him to
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soldiers, armed with pikes and halberds, repressed the
feeling of the multitude; and, being instigated by bribes,
or urged to madness by their fanatical preachers, cried
out "Justice! Justice!"—a name, alas! how often perverted
to the vilest uses of treason and delusion!

Three times was the King brought before this mock-
tribunal, and as often declined their jurisdiction. On the
fourth day, after a few witnesses had been examined, who
proved that they had seen him at the head of his army at
Edgehill, Naseby, and other places, for this was the
amount of the charge brought against him—sentence of
death was passed.

On the sad particulars of his execution we will not
dwell at large; suffice it to say, that his soul being pre-
pared, not merely by the religious exercises of a few days,
but by the devotion of many years spent in self-denial and
holiness.

The infant and the latitudinarian of the present day
will of course join in condemning Charles as a fanatic or
a bigot; but the Christian Churchman will reverence him as
a martyr and a saint.

At the instant when the blow was given, a dismal
universal groan was uttered by the people, as if by one
consent, such as never before heard; and, had they not
been dispersed by the soldiers, it is likely that their indigna-
tion would not then have ended.

The murder of Charles has been rightly called a martyr-
dom. A martyr is one who dies for religion's sake;
and such was unquestionably the cause of Charles's death.

Under the circumstances of unparalleled difficulty in
which Charles was placed, it would have been next to
impossible for him not to have committed some errors.

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the Presbyterian party in England offered him his liberty
and life, if he would accede to their conditions, he per-
sisted to the last in his refusal.

"He was well pleased," he said to the commissioners,
"with their expression, that they did not intend to force
his conscience; yet the manner of their pressing him
looked very like it, after he had so solemnly declared that
it was against his conscience. That he did conceive with
them in their distinction of bishops; and if they would
preserve the Scripture-bishop, he would take away the
bishop by law.

Thus, with the alternative before him of liberty and
restoration to his throne, on the one hand, or continued
imprisonment and suffering, and probable death, on the
other, he deliberately chose to abide by the dictates of his
conscience, and died a MARTYR to God's true religion.

LORD CHANCELLOR KING AND HIS WRITINGS
ON CHURCH GOVERNMENT.
(From the New York Churchman.)

The recent publication, in Philadelphia, under the patro-
nage, and in pursuance of a vote of the Presbyterian
"Pastoral Association" of that city, of Sir Peter King's
"Enquiry into the Constitution, Discipline, Unity, and
Worship of the Primitive Church, within the first three hundred
years after Christ,"—one hundred and twenty-seven years
after the last previous edition, seems to render expedient
some inquiry into the pretensions of the author, the char-
acter of his writings, and their effect upon the age in
which he lived.

Sir Peter King was born at Exeter, England, in 1669.
His family were dissenters, and he was educated in the
principles of dissent from the Church of England. His
father was a grocer, and endeavoured to bring him up to
his own business. The employment was, however, dis-
agreeable to the son, who was inclined to studious habits,
and in them employed his leisure hours.

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man, passed the following resolution in relation to The
Rights of the Christian Church, and some other books:—
Resolved, That the said books are scandalous, seditious,
and blasphemous libels, highly reflecting on the Christian
religion, and tend to promote immorality and atheism,
and to create divisions, schisms, and factions among her
majesty's subjects; and ordered that the said books be
this day burnt by the common hangman."

Mr. Whitton Lane, in the second of these Letters to His-
tory, which have so long been justly celebrated for fine
reasoning and beautiful diction, calls the author of the
Rights of the Christian Church "a scandalous declaimer
against the ordinances of Christ," and says that he
"has been treated by the greatest part of the nation as a
free-thinking infidel; because he has reproached every
particular of the Church, as such, and denied all obligation
to communion; because he had exposed benedictions, abso-
lutions, and excommunications; denied the divine right
of the clergy, and ridiculed the pretended sacredness and
necessity of their administrations, as mere niceties and
trifles; in a word, because he has made all churches, all
priests, all sacraments, however administered, equally val-
id, and denied any particular method necessary to salva-
tion."

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and New Testament, where he says that, "having attended
to the progress of this controversy, and particularly
marked the ground on which, from time to time, it has
been placed, I can have no difficulty in tracing the road
over which the professor has travelled; and there is little
doubt in my mind, that Sir Peter King's Inquiry was the
one which the professor had before him when he put to-
gether that part of his lectures; because the same ar-
rangement of argument and proof, the same mutilation of
extracts, the same want of appeal to that evidence which
the Scriptures are competent to furnish, together with the
same turn of expression, are to be met with in the publi-
cations of both writers, a circumstance not to be ac-
counted for but on the supposition of one having copied
from the other." The editors of the Christian Observer,
speaking of Dr. Daubeny's confutation of the main prin-
ciples of Dr. Campbell's Lectures, say, "We anticipated
an easy victory, both from the known ability of Dr. Daubeny
in this field of theological controversy, and from the
weakness of the arguments with which he had to contend.
Without any disposition to withhold from Dr. Campbell
the general esteem which he has so justly merited, we find
ourselves compelled to agree with Dr. Daubeny in the
opinion, that no addition of credit will be derived to Dr.
Campbell's name by the publication of his Lectures."

The Inquiry also appears to have been of much use to
Dr. Miller in his Letters on the Christian Ministry. He
even classes Sir Peter King's opinions as the concessions
of an Episcopalian! A fact which is no trifling additional
proof of the general want of accuracy with which Dr.
Miller has been so often charged.

It was not till 1723, two years after the publication
of the Inquiry in its second edition, that Sir Peter was
appointed Lord Chancellor. It is said that the public
expectation was disappointed by his conduct in this office,
as a greater number of his decrees were reversed by the
House of Lords, than in any previous case. He resigned
this office in 1733, and after having suffered much from a
paralytic affection, died in the following year. While
Lord Chancellor, he preferred Mr. Slater, the author of
the reply to the Inquiry, in the church, thus proving his
favourable opinion of Mr. Slater's work; a work which
no one has ever attempted to confute.

While Sir Peter was Lord Chancellor, he was, one day,
dining in company with the famous William Whitton,
when Sir Peter reproved those who dissented from the
English church, merely because it was not in all respects
what they wished it to be, saying that their usefulness
was hindered by their scruples. "But, my Lord," said
Whitton, "would this principle [i. e. their scruples] be
admitted in your court of Chancery?" Sir Peter allowed
that it would not. "Then, my Lord," rejoined Whitton,
"how can you suppose it would be received in the eccle-
siastic court of heaven?"

It is worth a passing remark to observe the manner in
which the Inquiry is referred to by those writers who
wish to use it as authority for their own views. The
author himself modestly styles his work, an Inquiry into
the constitution, discipline, unity, and worship of the
primitive church—expresses in his preface, a humble diffi-
dence of his performance; and declares that another sense
may be given of his several quotations, if necessary, for
the better information of himself and others. But Mr.
Wesley and Dr. Bangs constantly call it an Account of
the Constitution, &c. as if the author thought his investi-
gation final, and his opinions conclusive. "This is a
good deal," says the Bishop, "and his quotations were familiar
with the book, and it is not to be supposed, that he
calculated to mislead. So in the latter writer and some others, we find
his official title paraded at length, with the view, most
probably, of increasing the influence of the work. "Lord
Chancellor King's Account of the Constitution, &c. of the
Primitive Church," is a designation which cannot be with-
out its attractions. Yet the book to which attention is
thus called, was the work of a young man of twenty-two
years, in 1692, and was republished, whether with his
sanction is uncertain, in 1715, whereas he did not attain
the Chancellorship till 1723, when he had reached the
ripe age of fifty-five, and had become a member of that
very church, to dispute whose pretensions the work was
written! Mr. Peter King, was his book being evidence,
Congregationalist, or, as some may think, a Presbyterian,
and a dissenter from the Church of England. Lord
Chancellor King was neither a Congregationalist nor a
dissenter, but a member of the Church of England. He
even reproved those who dissented from that church, and
believed that his usefulness was hindered by their scruples.

Further, if Lord King's name is of sufficient authority
to give currency to the opinions contained in the Inquiry,
can its authority be less in sanctioning the opinions of the
Rights of the Christian Church? Opinions, which are
literally parallel with those inculcated in the Independent
Whig, and other detestical publications of the same period,
which were intended to root Christianity out of England.
Bishop Hicke's gives us an account of some table talk of
Sir Peter and his associates, on a certain occasion, which
implies, that, at that time, he himself could not have been
contemplating any half-way measures to that end; "they
plentifully vented their blasphemies upon the Holy Writ-
ings," says the Bishop, "and he furnished them with
astounding specimens. The admirers of the Inquiry would
be among the first indignantly to repudiate and oppose
such principles. Let them be cautious, then, that they
do not wound religion in the house of its friends.

ON BEING MOVED BY THE HOLY GHOST TO
UNDERTAKE THE MINISTRY.
(From Bishop Fleetwood.)
He that hath seriously, and in good earnest, pursued
in his heart to take upon him the office and ministration
of a Deacon, or the order of Priesthood, with full intention
of serving God, for the promoting of his glory, and the
edifying of his people; and in order to it hath lived, and
purposes to live, a godly and a sober life, and to improve
in reading and understanding the Holy Scriptures, and
other learned books to fit him more and more for the
discharge of his duty, he who brings this disposition along
with him, and this preparation and good purpose of ad-
vancing in virtue and knowledge, may very honestly and
legally say, that he truly and inwardly desires to be
called to the office here, in seeking for upon him, as well
because that, in general, every good and perfect gift cometh
from above; and that it is God who worketh in us both
to will and to do; and that without him we can do nothing;
and that he is, by his special grace preventing us; does
not put into our minds good desires; as also, in particu-
lar, because he is moved to undertake this office, by argu-
ments, authorities and motives, derived from the Holy
Scriptures; so that he who is moved by them, is certainly
moved by the Holy Ghost; as he who is moved by what
I say, either by word of mouth, or writing, is certainly
moved by me. We have indeed no other way (ordinary,
I mean, and common to us all) of knowing that we are
influenced and acted at any time by the Spirit of God, but
by finding that what we desire, and what we do, is what
we are willed and commanded to desire and do, by the
Spirit of God in the Holy Scriptures. The Apostles in-
deed, and first Christian Ministers, had another sort of
call, and were moved by the Holy Ghost, in much another
way and manner, to undertake the Ministry, than we,
or any since those early days, can pretend to; they had
divine impulses, warnings, admonitions, invitations and calls
to the ministry, such as they could not resist, and such as
they themselves were sure came, and must have come from
God; and they were, most of them, able to convince others
also of their heavenly mission, by some extraordinary
powers and abilities they were endued withal, either of
languages, or prophecy, or curing sickness or diseases, or
such like. But as we are sure that these extraordinary
calls and graces of the Holy Spirit were not promised
to continue for ever, and sure that in fact they did not
continue long, in the Church; so we are sure that this is not
the inward call, and movement of the Holy Ghost, that
the Church enquires after, in the question she puts to such
as are candidates for Holy Orders; for that must be some-
thing that is promised, and something that is to continue
as long as the Church is to continue, and that will be
always necessary to its well-being; and that, I think, is
only such a general influence of God's Spirit, as shall
incline a man's heart to undertake the office of the ministry,
and fill him with good purposes and resolutions to execute
it faithfully, to the glory of God, and the good of man-
kind. This is what is necessary, this is what is promised,
this is what we may expect; and he that is not thus far
called, he that does not find himself inwardly moved by
the Holy Ghost, in this degree and measure, is very un-
likely indeed to enter into Holy Orders.