

thus we find him spoken of in the hymn,—a bizarre piece of mosaic, it may be mentioned in the passing, composed of a curious mixture of gems filched from the Scriptures, and of bits of paste broken from off the Apocrypha :—

“ O my soul ! come not thou into their secret ; unto their assembly, mine honour, be not thou united ; for in their anger they slew a man.— Gen. xlix. 6.

“ *Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self.*—Psal. lxxx. 17.

“ In the sight of the unwise he seemed to die ; and his departure was taken for misery.— Wisd. iii. 2.

“ They fools counted his life madness, and his end to be without honour : but he is in peace !—Wisd. v. 4 and iii. 3.

“ How is he numbered with the children of God ; and his lot is among the saints !—Wisd. v. 5.

“ But, O Lord God, to whom vengeance belongeth, thou God to whom vengeance belongeth, be favourable and gracious to Sion.—Psal. xciv. 1 and li. 18.

“ Be merciful, O Lord, unto thy people whom thou hast redeemed, and lay not innocent blood to our charge.— Deut. xxi. 8.”

Charles I., the man of God's right hand ! the Son of man, whom God made strong for himself ! It is not wonderful that the Church which can thus continue to appropriate to the wretched Charles the glory of the adorable Redeemer, should exert some little influence in preventing the apotheosis of the Pilate who put him to death.* The revival, too, of the old Canterburian party in England,—true representatives of Charles's infatuated advisers,—who, amid the light of the present day, can regard the Revolution to which her Majesty owes her crown as simply the Rebellion of 1688, has of course its effect on the controversy. The special admirers of the “ Blessed Charles the Martyr” still muster stronger within the pale of the English Church,—though they seem fast quitting it for a more congenial communion,—than they have done for at least a century previous ; and we

* The fast of the Royal Martyr is no longer celebrated.