ties, as at that time existing among the Corinthians. They "carnetogether; below "carnetogether into one place;" and that, too, to celebrate the Lord's supper, and yet, as the Apostle "had heard," and "partly believed," there were zehisms among them.

We have thus endeavoured faithfully to lay before the reader all the evidence which writings directly supply concerning the more of the norm schism, and of the verifrom which it is derived. In every disquisition of this kind, it is desirable that we should trace the primary or 'cading notio.
of a word through all its applications, how diverse soever those applications may be and that we should especially mark that primary meaning, as it discovers itself to the scriptural use of the word, when it has immediate relation to the subject of which our researches may be employed According to these acknowledged principal ples, we cannot but arrive at the conclusion that schum, in its scriptural applica-tion to a Christian community, does not mean a separation from the church, but a violation of harmony, dissension, division in the church. The sacred Scriptures teach us to watch evils in their very rise: and they warn us against the sin of schism. as they do also against other sins, while a exists in the thought, the temper, the occasional outbreakings of divisive words and deeds, and before it has produced all its disastrous results. Christians ought to be admonished that there may be schism among tuem, as there was among the Corinthians, when there is, as yet, no outward separation from each other's society and communion. The very "beginning of" unchristian "strife" in a church has the taint and curse of schism. O that it were more sodulously avoided, even where its presence may be least suspected! It is "as when one letteth out water: therefore leave off contention," even "before it be meddled with." "It is an honour for a man to cease from strife." †

But these remarks involve an admission which we have quoted of the use of the ed signification. Schism, theo, will denote the evil cause, an uncharitable division withen the church, as it evidently does in St. Paul's first Eputle to the Corinti ians; or the evil effect, an ancharitable and ichisma-tical separation from the church. Farther than this, as every scholar must know, the laws of interpretation will not fairly suffer

us to go.

Il. Having thus attempted to prepare the way, we now proceed to our main inquiry, Is Wesleyan Methodism a schism? Is it an macharitable division with the church? Is it a consequent uncharitable and schismetical separation from the church? Ot is it both the one and the other? What arguments are offered to prove that it is any

1. Perhaps it may be alleged that Wes levan Methodism obviously exists in a state of separ-zion, or, at least, of partial separation from the Church of England, to which its members were once united; and that therefore, it is in a state of schism; or, if more exact language please, that it was formerly in a state of schism, and is now in a state of schismatical separation.
Certain things are sometimes assumed in reasonings of this kind, which we are unable to concede. Greatly as we venerate the Church of England, we cannot concede that it is the only church of Christ in these realms, or that want of union with it is Recessarily want of union with our Lord's catholic church: nor can we concede that ers of Wasleyan Methodisu

were once united, is any sense, to the Sturds of England. Many of them were out others, also I ware united to no section of the church; they were fugitives from ind, and prayer, and peace, until the Lor was? Monderfully "found of them the sought him not," and "was made manifes mue them that asked not after him." Some have quietly passed into the Wesley-an society, from other religious bodies no a minediate fellowship with the Anglican Church. But we will not now enlarge or hese things. The substance of the argument before us is, that a state of more eparation pre-supposes or implies a state schisin.

The argument is unsound. It advances rom a particular to a universal; and infere hat because school may denote one kind of separation, it therefore denotes all kinds of separation. We have granted that schism may be used, as it is used by good writers, for its too frequent effect, a violent soparation; but does it therefore follow that it must extend itself to every separation, even when such separation is unavoidable, and is peaceably made! Will any respectable man maintain the? As there may be schoon where there is an separation, so there may doubtless be a separation, an outward, mevitable, quiet soparation, where there is not, and where there has not been, schism. Schism does not embrace every kin of separation; nor, reversely, does every kind of separation prove the existence of schism.

And, far her, if the argument prove any-

thing, it proves too much It goes to show, not only that Wesleyan Methodism, but that all the churches of the Reformation are in a state of schism; nay, that every church on the face of the earth i in a state of schism. Is any one disposed to push the argument to its legitimate conclusion? Look at the Eastern and Western Churches. They were once united; but they have now existed in a state of separation from each other for the space of nine or ten centuries. They diff 7, a.s.o, not merely in each things as the use of images and the college of the Clerky but, in one point at which we most freely make, that schism in the church naturally tends to a schismatical separation from the church, and that this is often, not always, its melancholy sequel. Now it is perfectly agreeable to the u ages consequences which commonly flow from speaking, expresses a thing itself, to the consequences which commonly flow from such a thing; or, in other words, to apply the name of a cause to its ordinary and containing the first the schismathen anne of a cause to its ordinary and containing the first perfectly agreeable to the use of the arch of Constantinople might, with equal arch of Constantinople might, with equal term schisin, may seem to favour this exjustice, and, if he were another Photius,
tension of its meaning lit all events, such probably would, without any ceremony,
an extention of its meaning is not violent or hand back the unenviable compliment, and
forced; and, accordingly, the term is employsay, "The Western Church" Look again enument and of modern times, in full was formerly a part of the Western agreement with the laws which regulate Church, or the Church of Rome. Once, human speech. We are willing to take it, indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion, in this more also indeed, it might exist nor do we described to the present occasion. church, free from Romish domination. But it did not so continue to exist. At the time of the Reformation it was found under the jurisdiction of Rome, incorporated with the Romish Church, It is not so now. It exists in a State of separation Is it therefore schismatic? It is not Wesleyan, as well as a member of the Anglican Church itself, would repel the charge; and each ought to disclaim an principle, is so sweeping in its conclusions.

2. But, to come closer to the point, it may be pleaded tha: Wesleyan Methodism not only exists in a state of separation, be it more or less partial, from the Church of England, but that its separation is really schismatics. ispan Methodists are schismatics. Are they? In what? The arguments now under consideration implies an appeal to facts, and by facts its truths may best be tested.

Are the Wesleyan Methodists schisma-cs in doctrine? What truth, what doctics in doctrine? trinal truth, contained in God's most boly word, and embodied in the "faith which was once delivered unto the saints," do they deny or dispute? Nay, do they not cordially embrace, as scriptural, the sacred verities which are found in the three Creeds, called the Apoetles', the Nicese, and the Athanasian? and in the thirty-nine Articles of the Church of England itself, compared and explained according to their fair gram-

natical meaning, as they have often borin regard of its sive most distinguished trainer is 'The law of 'Lin Loud' mouth," with all that it taches. "It effect unto them then thousand of gold and silver." They know sombthing of as value; and they would not will be one one or concert, or persent a filed, presented which may on drawn from it, nther directly, or by just collected a

Are they schoons on sparie, or temper? Joro it is last Bounds wine complement irisee. It opposes Itean mine introduce against that which commences the true against that which considers the true offerts in the cause in rengion win minimity, and over. The hearts a set it abstracts from point a serie. Does not unanimity and love. The hearts a set it directly of indirectly, so he a revolution chartens are to be "hearts of the control of the cause of the control of the cause of the chartens are to be undercomment to the chartens are to the cause of the chartens are to the ingression of the chartens, and to give price of the supply no and of the Facher, and of Circle, of the chartens of the set supply no and of the Facher, and of Circle, and of the set of t acknowledgement of the agreement of transform for the feeling I and dies is supply no and of the Fasher, and of Carlot, I Tao, or descool of each of each of each of the period are to "put on the ray, which is the bone of periodices." I "A new commandment, or their common level, and shim be joined says our Lord, I give uned you, that you each other in the head-rhosal of mutual nove one another; as I have locally out that you each other in the head-rhosal of mutual nove one another; as I have locally out that have each other in the head-rhosal of mutual nove one another. By this ship I would be called the property of the transfer is not a year love one to another." I "One operation and the property of the ship of scheme another." I "Vers in love." I "You will be some one may be reacy to ask, another." I "Vers in love." I "You will be a strange anomaly. If it is another. If "West in love." If "Yo What, then, is Westeyan Methodish! It must be a strange anomaly. If it is another. This is the unity of the spirit," which we are to "endeavour to make the world indee with all of this is school, whicher there be an external separation or not. But what discussion, which we would indee with all humber as spiritude, is the present union in charty have the Wesleyan Methodists, as a body, sould to promote! It is, doubless, in half, the four of an extraordinary visitation and work of God. To "Grace be with all them that love our Lord they may bear, and in whatever place they may dwell. They aim, not at division, but they may dwell. They aim, not at division, but the car throughts consist to preak of the validity of at Christian union; and, in conjunction with Christian union; and, in conjunction with at Christian union; and, in conjunction with Christ.

Are they schismatics in practice? In sesses facilities and advantages in these what respect? They labour to use so he cospects, which have seldom, if ever, been means as may, by the blessing of God, assist themselves and others to "make their election sure." But they despise and impugn no salutary discipline. Their producessors held religious meetings, in addition to the public services of the Church into the public services of the Church of England; and they also formed reigious to Timothy. "The things that thou hast societies. But these things were not new heard of me among many witnesses, the they had been practised before, under the eye, and with the sanction, of the Church shall be able to teach others also." Perseparate from the Anglican Church. They had long, with their coadjutors, against separation. But the Wesleyan Methodists, if the truth must be told, were at length sonal enjoyment of Christian faith and relicularities. take their present position. IT That position is peculiar. Some have loved to plead that, the Wesleyan Methodists must either be Dissenters from the Church of England, or schismatics in it. When able men touch upon this notion, and signify their approval of it, they certainly fall into an inadvertency, which was scarcely to be expected in their case: they do not observe argument which, while it is unsound in its the fallacy which lurks in the indeterminate and ambiguous name, dissenter. The Wesleyan Methodists are not dissenters in the ordinary sense and application of thul term; for they do not dissent from the principle of a national coclesiastical Establishment, which derives a just measure of schismatic; schismatic in its origin and in protection and support from its union with itself; and that, consequently, the Westha State, nor do they dissent from the doctrine or general formularies of the Church of England: and they are not schismatics in the Church, for this plain reason, that, to a considerable extent and degree, they are separated from the Church. They would not affect names which mark parties and distinctions; but they rannot entirely avoid using them; indulging the hope, at the same time, of that better day when every sectarian distinction shall cease, and all Christ's disciples shall be one in mind, in heart, and in name. They are in mind, in neart, and in name. They are not, then, dissenters from the Church of England, in the customery use of that expression; and they are not schinkaries in

Charen of England; but they are

Vesician herisonary, boxeser, that Vesician derivation in tends of security, or companying very much his section. Venipo not, is there any personal sign of ms in the teners, tenuer, or evaluat of his in the tenets, temper, a conduct of the Wesievan-Methodist tenet. I we speak not of solitary individuals, has of the bolly, he commandly. Is the commandly adverse to train to Christian dispersions, to quietaes in granted I have a compositional forms. les when y a contraine is the duces and offers in the cause of rengion and humanity,

at Christian union; and, in conjunction with Christ's faithful servants of overy cast and colour, they will habitually pray and strive, that sinful men may be brought to repentance and faith, to pardon and holmess, to Wesleyan Methodism accordingly, enjoys peace and divine love, to happiness and within itself the validity of at least Presbyheaven. They who feel, and a.m., a.d action orders. It is also extremely attended therewise, are not Wesleyans, and they ought not to usurp the name.

Are they schismatics in practice? In sesses facilities and advantages in these what respect? They labour to use so h respects, which have seldom, if ever, been

constrained, not by their own free choice, gion, competent gifts for the ministerial of-but by the unkindly treatment of others, to, lice, and the inward motion of God's Holy sice, and the inward motion of God's ricey Spirit, which the Church of England so distinctly acknowledges in her impressive Ordination Service, these things are never to be overlooked or disparaged. They will also be followed, in one form and degree or another, with ministerial fruit,—the seal of God's blessing. A ministry, though it may in some things seem irregular, is proved to be valid where these unquestionably exist and abound: but, without these, even the ministry which is deemed most regular in its official transmission, can scarcely otherwise than defective and inefficient We value order and regularity; but we must prefer ministerial grace and fruit.

It will not, we hope, be thought presumptuous if, in the presecution of this argument, we appeal to the case of the holy Apostle Paul. Every thing which relates to that honoured servant of our Lord, is important honoured servant of our Lord, is important and instructive. He was at once an inspired teacher and an exemplary pattern of true Christianity. He occupied a larger sphere of labour than any other Apostle, and he filled that sphere with the most vigorous and unceasing activity. When he preached and when he wrote, he did not shun? to "declare all the counsel of God," which appears to have been peculiarly confided to him in its full scheme and harmony. He has bequeathed to the harmony. He has bequeathed to the church the greatest number of inspired Epistles,—a precious and perpetual trea sury of hallowed and hallowing truth; and in comparison of others, how large a space

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* Post. exis. 72. | Col. H. L. | Col. H. Id. | John St. | Col. H. Id. | John St. | Col. H. Id. | John St. | Col. H. Id. | Col. H

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