

division, therefore, we desire largely to create among us, because it is Scriptural, spiritual, healthful, purifying, and essential to our highest well being, and yields, in the end, a large and abundant harvest of purity and peace. Who would not prefer the sparkling torrent dividing itself into a thousand streams as it falls from the rocky steep, diffusing every where freshness, beauty, and fertility, throughout the vale, to the unbroken stillness, and silence, and pestilential air of the stagnant marsh? and who would not prefer the divisions created by enkindling the thoughts of a religious community, and leading them to range at large throughout the ample domain of divine truth, to the unity and quietude—the torpor and corruption, resulting from a humiliating subjection to human opinions and unscriptural usages?

The occasion of the apostolic injunction was that divisions had arisen among the Churches in that day, by certain false teachers, who had taught things contrary to the doctrines of the Gospel. On one occasion, indeed, so great was the division created by those teachers, that the Apostle Paul himself and certain others were delegated to go up to Jerusalem to submit the questions in dispute to the brethren there, in order that the minds of the Gentile converts might be established in the faith. This was a period of vast interest to the Gentiles, to know whether, as Christians, they were bound to be circumcised and keep the ceremonial law. The case was submitted to the Church at Jerusalem, and the counsel which was given to stay the division created by the false teachers, inculcating erroneous doctrines, and enforcing unscriptural usages, appears to us of the greatest importance and illustrative of the means which we should employ to stay unscriptural divisions amongst us. Mark the language:—"Then pleased it the Apostles and Elders with the whole Church to send chosen men of their own company to Antioch, &c. &c.—And they wrote letters by them after this manner:—The Apostles, and Elders, and Brethren send greeting, &c., &c. "For it seemeth good to the Holy Ghost and to us, to lay upon you no greater burden than those necessary things; that ye abstain from meats offered to idols, and from blood, and from things slaughtered," &c. This question might have been settled, according to human judgment, by apostolic authority alone, or at least by the apostles and elders; but it was not, by one, nor by both united; but by the whole church, "the Apostles, and Elders, and Brethren." The procuring cause of almost all the divisions and offences which distract the Churches at the present day is the evident departure they have made from the ecclesiastical government taught throughout the New Testament, the grand principle of which is involved in the decision above referred to. That decision was given equally by the lay members, as by the inspired apostles and elders, yet we, as a Church, have long commended the whole legislation and supreme government of the body to a community of teachers, a select number of uninspired men,—to the entire exclusion of the Membership and in direct opposition to the authority and examples given in the Word of God. Every departure from the path marked out by that word is accompanied by its corresponding evils, and we have experienced this to a large extent. The power given to our leading preachers contrary to the doctrine of the Apostles of the Son of God has caused divisions and offences which not only tend to subvert the whole Methodist Society but is fast reducing the body to a mere political machine, capable of being wrought to subserve the worldly purpose of a few individuals or wicked men. It is thus that Egerton Ryerson and his political confederates have disturbed our peace and marred our prosperity; but awakened as we now are, to our danger and our duty, we shall endeavour to remove the evil by the removal of its cause. Instead of committing the government of the Church to the preachers alone, we shall labour to have it committed equally into the hands of the preachers and brethren, according to the authority of the Word of God.

It may be that our preachers will cling to their unlawful power, contrary to the truth, contrary to the wishes of the brethren, and contrary to the unity and peace of the Church, but we will remind them, and our friend and counsellor, Mr. Peterson, that every intelligent reader of his bible will "mark them who cause divisions and offences contrary to the doctrine"

of the apostles of Christ, and will avoid them, and let them ponder the language of the supreme Lawgiver and head of the Church:—"It must needs be that offences come, but woe to that man by whom they come."

CHURCH AND STATE.

**Puseyism v. Fire Insurance.**—Dissenters are cautioned how they manage their property in offices with the articles of which they have not made themselves acquainted. A Dissenter lately insured in a London Fire-Office, and had the misfortune to be burnt out. In the policy of Insurance was a clause, that the minister and churchwardens of the parish shall certify or declare that the fire has happened by a simple accident. Being a Dissenter, and opposed to church-rates, and because the minister really does not know whether the fire took place by accident or design, the minister and churchwardens refuse to make the declaration. Counsel have been consulted upon this clause, and it is said to be fatal to the goodness of the claim.—*London Railway Bell and Illustrated Advertiser.*

A hitch is said to have occurred between the Bishop of London and Sir Robert Peel, respecting the extensive parish of St. George, Hanover-square—the Premier wishing to have it divided into three sections, and the Bishop being anxious to retain it in its present position, for his own sake. The prelate has, doubtless, well considered the apostolic doctrine, and has determined to regulate his own conduct by the rule:—"If any man provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel."—*Liverpool Chronicle.*

**Ecclesiastical Court Adjudications.**—What will the ladies say to the adjudication of the Ecclesiastical Court in the case of *Dysart v. Dysart*? It is to them exceedingly edifying. It does not go the length of recommending the stick to the husband "not larger than the thumb," Judge Butler's law, but it comes pretty near it. A husband has been pronounced all that can be inimical to conjugal affection—all that can make the marriage his uncomfortable. "He was not justified in his gross, and the court must say, infamous, conduct," &c.: but no matter, Lady Dysart seems to have been wanting in submission; if he want of obedience, after many years of separation, and after certain acts which, not being in the present case, the court could not go into.

The principal question being, if such an act of cruelty had occurred on the 23rd of January, 1837, as would revive previous acts of cruelty alleged to have been committed by the Earl of Dysart, and by which, it proved, Lady Dysart would be entitled to a divorce. The Court would take the facts in the order as stated in the case. A full reference was here made by the learned judge to the separate allegations of cruelty, commencing as early, as pleaded, as 1823. It was quite clear that the affection between the parties had somewhat changed.

After certain violent scenes, particularly a "rush-light scene" all showing that not a particle of affection survived between the parties, the court observed, no doubt according to ecclesiastical law:—

"Were there any reasonable grounds of danger to the life of Lady Dysart if the court ordered her to return to cohabitation? If the Court did not think so, it could not pronounce a decree in her favour."

There did not appear to be any, and Lady Dysart, after years of separation, must return and spend her days in any misery short of that. This is no doubt the law, ladies, or it would not have been so laid down. Kicks and cuffs you must sustain, and "love and obey" still. You have no rights—you are children upon whom the thumb-stick may be used!

But apart from this case, what are ecclesiastical courts but remnants of absurd legislation. An unhappy couple must live and love together by law. Natural aversion goes for nothing. Under pains and penalties people must "love and cherish" each other, if the Court says they must. The Inquisition orders that a man believe a certain faith to conviction, under the penalty of burning. Both decisions are alike. They deal not with tangible facts, but with mental affections. It is far better that a couple, heartily hating each other, should live separate. The present case shows that a married woman is a slave to all intents and purposes.—*Railway Bell, &c.*

**Puseyism Justified by a Bishop.**—The Bishop of Exeter's judgment in the matter of the charges against Mr. Blunt, the curate of Helston, is a subject of too much consequence, in various points of view, to be dismissed or in a summary manner. The public will learn from it that a curate is right in refusing to bury with the Church service, persons baptized by Dissenters—in refusing to marry persons unless they can show that they have been baptized by clergymen of the Church of England—in refusing to pray—refusing to use the universal prayer of the Christian, with a parishioner and a fellow churchman, because the poor man had been baptized by a Romanist priest in Ireland! Not because we cannot be "in communion" with Rome—not because Rome is a false religion, but because an Anti-Christian Church

as vulgar low churchmen hold—but simply because a Romanist in the United Kingdom is a schismatic, according to the interpretation which the Rev. Mr. Blunt, in the exercise of his "private judgment," puts on the legal effect of certain transactions which occurred three centuries ago! They will learn too, that the more intense the feeling of discontent excited in the minds of some churchmen who have the misfortune to be under the care of such fanatics, by these wretched acts of bigotry—the more utter the disturbance and interruption of spiritual comfort to others, pious and humble church goers who take no part in the Theological contests of the day, by the endless succession of unmeaning changes in the ritual, by the monotonous bitterness of weekly denunciations against schism, by the violence of manner and language, the travails, the scandalous imprecations which are certain to follow the ministrations of such a man—the more determined constance and support the clergyman is sure to find from his diocesan, if he have the felicity to be planted within the diocese which enjoys the superintendency of Bishop Phillips.—*London Globe.*

**Invention of Steam Navigation.**—It appears from a printed circular which has just been published that the merit of this discovery is due to a man named Taylor, a native of Cromwell, who first succeeded in propelling a boat by steam, in the year 1783. In acknowledgment of his claim, a pension of £50 per annum was settled upon his widow, by Government, and a donation of £50 was subsequently made to each of his four surviving sisters; but as this is justly deemed a poor remuneration for such important services, it is suggested that a national testimonial should be made to the family of Mr. Taylor.—*Northern Whig.*

**Schoolmasters in France.**—According to a statistical account published this year by order of the Minister of Commerce, it appears that in the ten years from 1833 to 1843, the state expended for the maintenance of 10,933 convicts a sum of 2,400 francs, being an average of 82 centimes per day for each, whereas, in several of the departments, the salary and emoluments of the teachers of public schools do not amount to eighty centimes per day.—*Galignani.*

**The Growth of a Village.**—The village of Oquawka, on the Upper Mississippi, was laid out in 1836. At the time, provisions of every sort had to be imported for the consumption of settlers. Now the tide has turned, and the insignificant village, within the present year, has made to St. Louis, and other markets, the following exports:—3,353 barrels of pork and lard, 121 barrels of beef, 2,581 barrels flour, 40,000 bushels wheat, 61 bales hemp, 3 casks wool, 200 hhdts. tobacco, a large quantity of corn, oats, hemp, seed, hides, peltries and other articles.

**Danger of employing ignorant Medical Practitioners.**—Verdict of Man-slaughter against a Cancer Doctor.—Mary Harris, a native of Wem, Salop, died at Birkenhead, recently, while under the care of a person named Port. She had had a cancer in her breast. The Salop Jury held an inquest on the body, and found that she had died of cancer. Mr. Churton, the Coroner for the southern division of Cheshire, held another inquest on the body, which was exhumed, at Monk's Ferry, on the 4th, and by adjournment on the 13th instant. The evidence, which was very voluminous, was to the effect, that deceased came to lodge with Mrs. Jane Gwynn on the 10th October, last, and placed herself under the care of Mr. Port, who attended her day by day and prescribed for her. He gave her medicine, and applied plasters and poultices to her breast; and the deceased continued to complain, day by day of a burning sensation on the seat of the disease, until the day she died. The body was conveyed home and interred. After the interment, a post mortem examination of the body was made by Surgeon Barnes Vaughan, residing at Birkenhead, who gave evidence to the effect, that the tumor in the breast could not have caused the death of the deceased; but that it resulted from the inflamed appearances of the different structures of the body, and that those appearances might have arisen from the absorption of arsenic or mercury. Dr. Brett, professor of chemistry to the Royal Institution, Liverpool, was then called in; and the stomach, intestines, and breast were given to him for analysis; and he applied all the various tests known, and detected small portions of arsenic in the breast and stomach, liver and spleen. He also analyzed some powders given to the deceased, which he found to consist of nitre, carbonate of soda, oxide of iron, and a little vegetable substance. Some pills consisted of rhubarb, soda, and a resinous substance, the whole triturated with oil of peppermint. The contents of a bottle were also analysed, but contained only opium with no metallic substances. Dr. Brett expressed a strong opinion that arsenic must have been applied to the breast of the deceased, and become absorbed into the system. The jury returned a verdict of man-slaughter against Mr. Port, who was committed on the coroner's warrant for trial at the next assizes.—*Liverpool Chronicle.*

Just as we were going to press with the present number, we received additional communications, with subscriptions and remittances, which we have not space to acknowledge in detail. We shall do so in our next number.