

THE SWEDISH CHURCH.

TO THE EDITORS OF THE WATCHMAN.

DEAR SIRS,—In passing through London on my way to the United States of America, where, at the urgent solicitation of the Rev. R. Baird, I hope to secure the sympathy and aid of various religious societies on behalf of Sweden, I heard the remark made, that the Swedish Church had not the proper Apostolical Succession, and could not therefore be acknowledged as a genuine Episcopal Church. Now, as it happens that a similar observation made some years ago by a distinguished Prelate of this country, led to my carefully examining the historical facts of the case, I beg, in few words to place the result at your disposal, to make such use thereof as you may consider proper.

Asagatus, who, in 830, first introduced the Gospel into Sweden, was a regular Clergyman of the then only Episcopal Church. When only thirty years of age, he was, by the Emperor Louis, of France, appointed Archbishop of the Northern Churches, having his seat at Hamburg; and three years after, the appointment was confirmed by the Pope, who named his Legate for the same part of Europe. The whole management of the Northern Churches was under the direction of the Archiepiscopal See of Hamburg, till 1152, when the first Swedish Archbishop was appointed, having his residence at Lund. That the Reformation effected under the energetic and pious reign of the great Gustavus Wasa, did not, in the slightest degree, disturb the line of Episcopal Ordination, will appear evident, not only from the fact that previously consecrated Bishops continued in office, notwithstanding the change, but more especially from the following remarkable circumstance:

A vacancy occurring in the diocese of Westwas, just at the time when the Reformation was in progress, the Chapter nominated Petrus Magni, then residing as superior of a religious house at Rome. This being done, the King addressed a letter to the Pope, intimating the choice of the Chapter, and requesting, as a favour, that Petrus Magni might, at Rome itself, be consecrated to his Episcopal office, which was done accordingly. On his reaching Sweden, three other Bishops elect were in readiness, and by the newly arrived Bishop, assisted by others, consecrated to the holy office; one of these three was immediately made Archbishop of Upsala, and was no other than the famous Laurentius Petri, the father of the Reformation in Sweden.

I may, at some future time, be induced to give a more detailed account of the Swedish Church, the history of which is full of interest; but I could not refrain saying a few words now, in correction of an error, which probably has arisen by confounding the ecclesiastical affairs of Denmark with those of Sweden. In the former country, the Bishops were removed at the Reformation, and Superintendents introduced; in the latter, the Episcopal Succession, as that form is ecclesiastically understood, is as clear and decided, as in any part of the world. I, of course, view this subject only in its historical aspect, being perfectly convinced that the true Apostolical Succession must be made out in a very different way; but it is of some importance to rectify an error, and it may, with some in this country, place the Episcopal Church of Sweden in a more favourable light, to be told the truth on this point.

Believe me, dear Sirs,

Yours truly,
Geo. Scott.

London, April 19, 1841.

HOW TO PASS AN IDLE HOUR.—When all other pleasures fail, much enjoyment may be found in a daily and hourly effort to improve our dispositions. The actual pleasure which may be derived from this occupation should by no means be despised. When we are in the humour to do this, we hail the rubs and difficulties and annoyances of our path with delight. We are often miserable for want of some object in life—some end which would engross all our faculties, and towards which our energies might be directed. Let that end be to become good.—*Lady Chatterton.*

It is said that Mr. Phipps, the first person inoculated by Dr. Jenner, for the cow-pock, is still living, and employed as gardener by the Dr.'s descendants.

WESLEYAN METHODISM AND THE CHURCH OF ENGLAND.

THEY have we examined the present state, the origin, the ritual, and the creed of Methodism; and judging, as we think every fair reasoner, every tight-minded man must judge, that schismatical as they are, they are nevertheless a respectable and important body, it will be not without interest to ascertain what position they choose to occupy with regard to the Church. They have separated; they are not of us; and though they will not be called Dissenters, inasmuch as they agree with us in doctrines, (at least, they do so almost entirely, and think they do so wholly,) it will yet be difficult to assign them any other name. And here we find a very remarkable fact—a fact no less than this: that a body, openly though not avowedly schismatical, have yet commenced their schism without malice, perfected it without bitterness, and still perpetuate it without hatred. This is, we may venture, without any fear of contradiction, to say, the most remarkable event in the whole compass of ecclesiastical history.—*Church of England Quarterly Review.*

THE ASHANTEE PRINCES.

LAST week, the two Ashantee Princes, accompanied by the Rev. Mr. Pyne, attended a meeting of the Wesleyan Missionary Committee, at the Mission House, in Bishopsgate-street Within, when they formally returned thanks for the great exertions which the Wesleyan Society is making in behalf of their country, and promised to use their influence in facilitating the plans and labours of the Missionaries. A copy of the Sacred Scriptures was presented to each of them on the occasion. It is expected that they will embark in a few days for Africa, on board the *Albert*, one of the vessels of the Niger expedition.

On Friday, the Ashantee Princes, accompanied by the Rev. T. Pyne, had an audience of Her Majesty, to whom they were introduced by Lord John Russell.

AGRICULTURAL REPORT FOR MARCH.

SINCE our last, we have passed through a month of splendour. Such a March has rarely been witnessed or recorded, and its effects have been equally inspiring. There have been, perhaps, six or eight partial marks of frosty time produced an hour before dawn; but in no one instance have our thermometers, however situated, denoted the freezing degree: once we had the mercury at 33 degrees. The equinoctial gales pass with rather stormy concomitants; but though clouds, packed together in huge cumulous masses, came with south to south-westerly winds, the weather was little more than showery—it could not be called rainy; and, therefore, we augur that the spring and summer will be decidedly genial, generally sunny, but the gleams relieved by seasonable alternating showers. It is a glorious and benign season—full of promise and hope. Wherever we go, we observe all the crops rich and healthy. The snow saturated the land, and stored it with fertilising ammoniacal salts, and every subsequent shower (for the volume of rain has been generally below an average) has told; hence, there has been less of March dust than is usual. Moisture has been sufficient, yet not redundant, and the land has been ploughed, harrowed, sown, &c. without one serious interception. Oats, beans, and peas are up and flourishing; wheat varying a little in intensity of verdure, but everywhere healthy, beautiful, and abundant; very much spring wheat has been sown. That which we thus record from our own inspection, our correspondents affirm, showing that, after the "fears," and evil surmises of interested dealers, (for such are abundantly sensitive, and ever on the alert to create alarm,) the whole country presents a truly delightful aspect.

In Scotland, the favourable weather experienced during the whole month has enabled the farmers to get well forward. From Ireland, the accounts are precisely similar. The markets of both countries continued to be indifferently supplied with grain of all kinds, and, though the demand had by no means been brisk, former prices had been well supported.—*London paper.*

APPALLING DEFAVITY.

THE *Watchman of the Valley* says:—"The Rev. Mr. Griswold, of the Baptist communion, died in this city on Wednesday of last week, in consequence of a brutal assault made upon him the Friday evening previous, by a young man named LAYTON. Mr. Griswold had held a series of religious meetings in a saw-mill at the west end of the city, which were attended, we understand, with considerable interest, and many hopeful conversions. On the evening of the fatal assault, the young man, as we are informed, was made a subject of prayer. Exasperated at this, he watched for his victim as he came out of the assembly, and directed a stone with fatal violence at his head. The perpetrator is now in prison awaiting his trial. Fearful must be the reflection that he is there for murdering a good man because he prayed for him.

THE WELLESLEY FAMILY.

THE surviving members of this illustrious family are the Marquis of Wellesley, Lord Maryborough, Lady Anne Culling Smith, the Duke of Wellington, the Hon. and Rev. Gerald Wellesley, and Lord Cowley—whose united ages, within a few days, amount to the extraordinary number of 443 years. Since March, 1791, there has not been a death in the family, excepting their mother, the late Countess of Mornington—a circumstance unparalleled in the peerage of the United Kingdom.

POETRY.

From the American.

THE HEBREW REQUIEM.

"They made a funeral oration at the grave, after which they prayed, then, turning the face of the deceased towards Heaven, they said:—'Go in peace.'"

(Hebrew Antiquities)

Go thou in peace—we may not bid thee linger
Amid the sunlight and the gloom of earth,
Where every joy is touched by sorrow's finger,
And tears succeed the brightest hours of mirth;
Thine upward gaze is fixed upon that dwelling
Where sin and sorrow never more are known,
And seraph lips, the loud Hosanna swelling,
Have caught the music of celestial tone.

Go thou in peace—thy home on earth now leaving,
In the lone chamber of the dead to dwell;
Thou hast no portion in thy sorrow hearing
The heart whose anguish tears but feebly tell—
A path of light and gladness is before thee,
The hope of Israel in fruition thine,
And thou wilt gaze upon the beams of glory
Around the throne of Israel's God that shine.

Go thou in peace—why are the loved ones weeping
Around the spot where now thy form is laid?
There is no cause for grief that thou art sleeping,
Free from each trial, untouched by pain:
Thy path has been through many a scene of sorrow,
Thy weary form has needed this repose;
Calm be thy rest until the eternal morrow
Its light a glory on the dwelling throws.

Go thou in peace—temptation cannot sever
The tie that now unites thee to thy God;
The voice of sin—of unbelief—can never
Enter the precincts of the low abode:
We leave thee here with mingled joy and sadness,
Our hearts are weak, our faith is low and dim,
Yet to the Lord we turn with chastened gladness,
And yield our friend, our brother up to HIM.

M. J. W.

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