

by leading Evangelicals and Nonconformists. That such should have been the case shows how a bold course answers even in this world, for he never hesitated to throw his agis over advanced men such as Mackonochie and Lowder in days when their names were terms of reproach rather than, as now, of honor. The Church and the world are alike poorer for the loss of such a man. For his Bampton Lectures alone his name deserves to be enshrined in the memory of future generations, but those who have ever come under the influence of his magic personality will feel that far above his learning, his books, his eloquence, and his intellectual ability was his intense power of sympathy with the needs of our common humanity here, as well as with the higher destinies of our lives in the world beyond the grave.—*Church Review*.

#### EDITORIAL NOTES.

**METHODISM.**—In view of the attempt made to deny the fact that John Wesley lived and died a member of The Church of England, and to his latest breath charged his followers to imitate his example, it may be well to give our readers these further extracts from his works. We quote here from a series of addresses given by the Rev. Canon Mulock, in 1850, then resident at Carleton Place, Ont., during a controversy with one Benjamin Nankeville:

"I shall begin with 1746, that being the year in which he read 'Lord King's Account of the Primitive Church.'

1746.—I dare not renounce communion with the Church of England. As a minister I teach her doctrines; I use her offices; I conform to her Rubrics; I suffer reproach for my attachment to her. As a private member, I hold her doctrines; I join in her offices, in prayer, in hearing, in communicating. Vol. VIII, p. 444

1747.—We continually exhort all who attend on our preaching, to attend the offices of the Church. And they do pay a more regular attendance there than ever they did before. Vol. VII, p. 488.

1755.—We began reading together 'A Gentleman's Reasons for his Dissent from the Church of England.' It is an elaborate and lively tract and contains the strength of the cause; but it did not yield us *one proof* that it is *lawful* for us, (much less our duty), to separate from it. Vol. II, p. 328.

1758.—In this year Mr. Wesley wrote his 'Reasons against a Separation from The Church of England'; and in writing to Miss Bishop in 1770 he says: 'These reasons were never yet answered and I believe they never will.'

The Rev. Charles Wesley says of this Tract: 'I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart. My affection for the Church is as strong as ever; and I clearly see my calling; which is to live and to die in her communion. This, therefore, I am determined to do, the Lord being my Helper.' Vol. XII, p. 199.

1759.—'I received much comfort at the old Church in the morning, and at St. Thomas' in the afternoon. It was as if both the sermons were made for me. I pity those who can find no good at church! But how should they, if prejudice come between? An effectual bar to the grace of God.' Vol. II, p. 478.

'I had appointed to preach at seven in the evening, at Bradford; but when I came, I found Mr. Hart was to preach at six; so I delayed till the Church service was ended, that there might not appear (on my part at least) even the shadow of opposition between us.' Vol. II, p. 516.

1761.—'We had a long stage from hence to

Swaldale, where I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, though they had not the best of ministers.' Vol. III, p. 61.

1763.—'I then related what I had done since I came to Norwich first; and what I would do for the time to come, particularly that I would immediately put a stop to preaching in the time of Church service.' Vol. III, p. 152.

1766.—'I see clearer and clearer none will keep to us, unless they keep to the Church. Whoever separates from the Church will separate from the Methodists.' Vol. III, p. 260.

1797.—'I rode to Yarmouth, and found the Society, after the example of Mr. W——p, had entirely left the Church. I judged it needful to speak largely upon that head. They stood reprov'd and resolved, one and all, to go to it again.' Vol. III, p. 272.

1768.—'I advise all, over whom I have any influence, steadily to keep the Church.' Vol. III, p. 337.

1770.—'We had a poor sermon at church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry:—'If the preacher does not know his duty, I bless God that I know mine.' Vol. III, p. 401.

1772.—'I attended the Church of England service in the morning and that of the Kirk in the afternoon. Truly, 'no man having drunk old wine, straightway, desireth new.'—How dull and dry the latter appeared to me, who had been accustomed to the former.' Vol. III, p. 463

1775.—'Understanding that almost all the Methodists by the advice of Mr. —, had left the Church, I earnestly exhorted them to return to it.' Vol. IV, p. 64.

1777.—'They (the Methodists) have read the writings of the most eminent pleaders for separation, both in the last and present century. They have spent several days in a General Conference upon this very question, 'Is it expedient (supposing, not granting, that it is lawful) to separate from the Established Church?' But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the Church, maugre men or devils, unless God permits them to be thrust out.' Vol. VII, p. 428.

1778.—'The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first Rules of our Society: 'They that leave the Church leave us.' And this we did, not as a point of prudence, but a point of conscience.' Vol. XIII, p. 134.

1785.—'Finding a report had been spread abroad that I was just going to leave the Church, to satisfy those that were grieved concerning it, I openly declared in the evening that I had now no more thought of separating from the Church, than I had forty years ago.' Vol. IV, p. 320.

1786.—'Whenever there is any Church service, I do not approve of any appointment the same hour; because I love the Church of England, and would assist, not oppose it, all I can.' Vol. XIII, p. 55.

This is taken from a letter to the Rev. Freeborn Garretson, of the Methodist Society in America, and clearly shows that in no instance did he suffer anything to be done to oppose the Church of England, whether in the States or at home.

1787.—'I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavored to reason with them but in vain; they had neither sense nor even good manners left. At length

after meeting the whole Society, I told them, 'If you are resolved, you may have your service in church hours; but remember from that time, you will see my face no more.' This struck deep; and from that hour I have heard no more of separating from the Church.' Vol. IV, p. 357.

1788.—'This is the peculiar glory of the people called Methodists. In spite of all manner of temptations they will not separate from the Church. What many so earnestly covet, they abhor. They will not be a distinct body.' Vol. XIII, p. 232.

1789.—'Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established while the breath of God is in my nostrils.' Vol. XIII, p. 238.

'I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many will separate from it.'

'In flat opposition to those, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it.' Vol. XIII, p. 240.

'I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.' Vol. VII, p. 278.

'I dare not separate from the Church, I believe it would be a sin so to do—I have been true to my profession from 1730 to this day.' Vol. VII, p. 279.

In this year Mr. Wesley wrote seven more reasons against separating from the Church.

1790.—'I have been uniform both in doctrine and discipline for above these fifty years; and it is a little too late for me to turn into a new path now I am grey-headed.' Vol. XII, p. 439.

The Methodists in general are members of the Church of England. They hold all her doctrines, attend her service, and partake of her sacraments.' Vol. XIII, p. 119.

1791.—*Thirty days before his death.*—See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world and that it is their full determination so to continue.' Vol. XIII, p. 127.

A CORRESPONDENT makes the following enquiries:

1st. Why do clergymen one and all use in the pulpit that dreadful word "notion" instead of and for "idea"—"conception"?

2nd. Why is it that when a number of the clergy meet together in the service of the Church they do not with their strong voices keep together in the prayers and responses, and so lead and assist the people?

Our correspondent writes: "I have heard them sometimes three words behind one another and behind the congregation, and all speaking at sixes and sevens."

We are afraid that our correspondent's strictures are not altogether without foundation, specially the latter; although we are pleased to say that we have been present at many services in different places where a number of clergy were assembled, where this complaint certainly could not be made. The clergy are always regarded as leaders in this respect, especially when they are in robes, ever though not actively officiating.

Perfect valor consists in doing without witnesses all we should be capable of doing before the world.