

that they could not possibly meet with such a response as his Lordship would desire. He has made the mistake of viewing modern Methodism through the writings and sayings of Wesley; and it cannot be denied that there are some points in which nothing can be more unlike. He expresses his conviction that the Rev. John Wesley intended that Methodism should be a religious society within the Church of England, and that he had endeavored to organize a society in such a manner, particularly by the deed of Feb. 28th, 1784, that it might stimulate and invigorate the Church. He also refers to the fact that it was enacted in the 11th Article that no one should be appointed to any Methodist chapel for more than three years successively, except ordained ministers of the Church of England; and in that clause alone the word "minister" occurs. Wesley always required his followers to attend the parish churches for the Holy Communion; and the Bishop therefore urges that, as learned Presbyterians (as Robert Leighton and Simon Patrick) sought Episcopal ordination, so Wesleyan preachers should do the same.

His Lordship, therefore, asked: 1. If members of the Conference should take English orders, would they be severed from the Wesleyan connexion? 2. If our bishops and clergy accepted invitations to preach and perform service in Wesleyan chapels, and if the bishops were willing to license the chapels for such services, would such overtures be encouraged, and would the congregations of such bodies be allowed to remain in connexion with the Wesleyan body? 3. Would the Conference be willing that, in the case of such chapels as might be licensed for preaching, prayer, and praise, only, the congregations should be exhorted to resort to their respective parish churches, as John Wesley enjoined them to do, for receiving the Holy Communion? If these questions were answered in the affirmative, the Bishop believes that the Church of England would be willing to encourage friendly relations with the Conference, while Wesleyan preachers might co-operate in the formation of an order of preachers in the Church, the Wesleyan chapels either becoming distinct churches or chapels of ease.

Taking into consideration the temper hitherto manifested by the parties Bp. Wordsworth has addressed, we cannot imagine anything much more chimerical than this. It is simply asking the Wesleyan connexion to become absorbed in the Church; and whatever may be their duty in the matter, either to the Head of the Church, or to the wish of their founder, they are certainly not prepared for such a step as that. John Wesley told his people that when they left the Church of England, God would leave them. Adam Clark, the celebrated bibliographer, wrote:—"I was born, so to speak, in the Church; baptized in the Church; brought up in it; confirmed in it by that most apostolic man, Dr. Bagot, Bishop of Bristol; have all my life held uninterrupted communion

with it; conscientiously believed all its doctrines, and have spoken and written in defence of it. Being bred in its bosom, I early drank in its salutary doctrines and spirit." Multitudes of the sayings of John and Charles Wesley and Adam Clark of a precisely similar character may be collected together and scattered over the earth time after time, till Domesday, without the slightest effect whatever. Those whom the bishop addresses, very evidently, do not feel themselves bound, like the Rechabites, to carry out John Wesley's particular injunctions; and all the appeals in the world made to his writings will never bring his professed followers into what they believe would be a retrograde course. They cling to the name, which they venerate as that of the founder of their system; but modern Methodism has drifted very far from Wesleyanism, pure and simple, as its principles might be gathered from Wesley's journals, his Treatise on Baptism, his Preservative against unsettled notions, and his notes on the New Testament. Why the Bishop should wish to encumber them (as they would think it) with Holy Orders, when they desire no such thing, we cannot imagine; and he may rest assured that no appeal to them will meet with a favourable reception which does not recognize their entire independence, their unquestioned authority, and their perfect equality with anybody and everybody else. Of course, the Churchman, with his prayer-book in his hand, can never do this.

The *Watchman* newspaper (semi-official), England, says that they have no wish to unite with the Church; and asks, if the Superintendent of the Lincoln circuit were appointed to a London parish, would he be governed by the Bishop or the district meeting? "The Conference could not liberate him from his duties as a Methodist Superintendent, because he had accepted other duties in addition." And the Bishop of Lincoln is informed that, if he desires to preach in a Methodist chapel, he must submit to the same examinations in doctrine and discipline as Methodist preachers are now subject to, and if found to hold sound views according to the Methodist standard, he would be permitted to preach in Methodist chapels, otherwise not! We may fancy how the shade of Wesley would be horrified to meet with so total a departure from his own most cherished sentiments! His Lordship's ideas of entire absorption, scarcely seem, so far, to be appreciated; but surely, the Bishop's eyes will be opened to the fact that no boon will be prized that he has to impart.

We are not now discussing the abstract merits of the question. We see no benefit in doing that at present; and, therefore, we are only endeavoring to indicate the real aspect of the case. Our object in referring to it, is to show that these periodical overtures, which are somewhat spasmodically made, in the way the Bishop of Lincoln has done, are simply so much waste of time, and have a tendency to occasion an unnecessary exhibition of unpleasant feeling,

which removes the object we may have at heart farther off than ever. As well in England as in the Colonies, and all the world over, the bishops and clergy of our Church have quite enough to do in promoting the spiritual welfare of their people, in training up their youth, and in gathering in the practical heathens everywhere to be found, without wasting their time and energies in these impracticable schemes. There is, moreover, a rather widely-spread feeling abroad that, when we have grasped the olive branch of peace ourselves, it will then be soon enough to offer it for the acceptance of our neighbors. The way to make the advantages of our Church prized and coveted by others, is to promote her peace and prosperity to the utmost extent of our means and opportunities.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 10.—*The Creed Continued.*—In our last lecture we considered "The Creed of Christendom" as to the expression of Belief, and the necessity thereof in God as our Father. 1st, By creation and preservation. Secondly, By adoption into the covenant of grace—the church universal—the Christian fellowship instituted by our Lord Jesus Christ. Thirdly, By redemption—as brethren in Christ Jesus.

Thus sums up Bishop Pearson, "When I say, 'I believe in God as maker of heaven and earth,' I believe and am fully persuaded, that both heaven and earth, and all things contained therein, have not their being of themselves, but were made in the beginning, so that, before all things beside, there was at first nothing but God, who produced most part of the world out of nothing, and the rest out of that which was formerly made out of nothing—that everything of things visible and invisible to us, was made or not made—that, that one being who was not made, but was self-existent, was God. That everything was made by the most free and voluntary act of the will of God, of which we may allege no reason, nay, or can assign no motive, but His goodness—that this work was performed by His will at that time which pleased Him. Thus I acknowledge God creator of the world, of things visible and invisible: Of things invisible, as the angels of heaven, the souls of men, the unseen forces of the earth, as magnetism, electricity, gravitation, etc. Of things visible, as earth and water, fire and air, men and beasts, trees and plants and herbs. That this same Almighty creator and preserver, is the Father of our Lord Jesus Christ and this in its full latitude. I believe in God the Father Almighty Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord."

We believe that He whose name is Jesus is also Christ by office. Jesus Christ tells us, (and He is the author and finisher of our Faith) "Ye believe in