The Church,

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poetry.

SONGS OF THE FLOWERS. SNOWDROP. Nursling of the new-born year, Sporting with the tempest's might, Like the snow-flake I appear, Robed in winter's vestal white.

CROCUS. Forth from my bulbous dwelling, I leapt at the summons of Spring, What herald of emperor's telling, So gorgeous a tabard could bring?

SWEET VIOLET. Born on a sloping bank, 'neath an old hawthorn tree, I shrank from the passing gaze, like a maiden timidly, Till the wooing winds of March came whispering such a tale That I op'd my balmy stores to enrich their healthful gale.

> PRIMROSE. Near to a prattling stream, Or under the hedgerow trees, I bask in the sun's glad beam And list to the passing breeze. When the village school is o'er, And the happy children free, Gladly they seek to explore Haunts that are perfum'd by me.

HEATH. Where the wild bee comes with a murmuring song, Piltering sweets as he roams along, I uprear my purple bell: List hing the free-born cagle's cry, Marking the free-born cagle's cry, Marking the heathcock's glancing eye, On the mountain's side I dwell.

The echoes yet the notes prolong, When one, who oft o'er hill and dell Had sought the spots where flowrets dwell, And knew their names and functions well, And could of all their changes tell, Thus answered to their song :

"Loveliest children of earth, Of more than each rainbow hue, Of beauty coeval with birth, And fragrance found only in you ! "Oh! that like you I could live, Free from all malice and strife, That each thought and each pulse I could give To the bountiful Giver of Life.

"Until earth shall wax old and decay, You shall ever triumphantly shine. And on leaf and on petal display The work of an Artist Divin [Dublin University Magazine

> THOMAS TALLIS. (From the John Bull.)

Thomas Tallis, the greatest name of which the ecclesiastical music of England can boast: was the ticular information by letters from my friends there, contemporary of Palestrina, to whom (though the year after year. name of Palestrina has gained a more extensive Eumony;" and (as Burney says) the best compositions Newcastle, which is forty miles below Philadelphia, time are proverbially said to be ala Palestrina.

But Tallis, from the number, the greatness, and musicians of later times.

was brought to trial for the publication of these opin- bad in those who converse among them." ions, and convicted, though the fine which was imposed

From Mr. George Keith to the Secretary, about the state of Quakerism in North America.

parts of Northern America where I have travelled, and to a sense of religion. ters from my friends there.

East Jerseys, we did commonly reckon there might be and was so much struck with Mr. Keith's noble under-Least Jerseys, we did commonly reckon there might be at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which at least fifteen hundred Quakers, two hundred of which and shall cast them into a further of fifteen hundred might perhaps belong to the West and East Jerseys. travels and labours. After the breach that began in the year 1691, be-

twixt a party of Quakers, that joined with me in opthe sufficiency of the light within every man to salvation, without anything else,) and another party that joined with Thomas Lloyd, then deputy-governor of Pennsylvania, and a great preacher among the Quakers, all the meetings in these provinces above-mentioned were broken, and they set up separate meetprinciples of religion, (especially in relation to the notion aforesaid, of the sufficiency of the light within, of Deism in its place,) so that when I came from Pennleft behind me fourteen or fifteen meetings in Pennto their errors), to the number of about five hundred in our daily prayers according to the Church of England, there was "fornication" among them, and that they And there are thousands, and tens of thousands, as I

Since there hath been a Church of England congregation set up at Philadelphia, the chief town in Pennsylvania, a considerable number of those that did come off with me on the account of the Quakers' keep up their separate meetings, particularly one at

It would be of great service, as I judge, if one or ropean celebrity) Tallis was not in any respect infe-two more Church of England ministers were sent to His own career of usefulness was closed almost as soon rior. They were both born towards the beginning, Pennsylvania; it is not to be doubted but they would as it began. Governor Dudley, in a letter to Archand died towards the end of the sixteenth century.— not only get hearers, but such as would join with them deacon (afterwards Bishop) Beveridge, gives the fol-Palestrina is called "the father of ecclesiastical har-to make up congregations, one whereof might be at lowing short account of his last days, and of the fawhich have been produced for the Church since his by the River Delaware, and the other at the Falls, by don's abilities, sobriety, and prudence, which gained the same river, about thirty miles above it.

In West Jersey, that lies on the east side of Delathe entire originality of his works, has a full right to ware river, I have several friends that joined with me me great hopes I should be able to transmit your reshare the title. Their compositions are similar in in the separation from the Quakers, especially about style; they are equally characterised by colossal Croswicks, which is about fifteen or sixteen miles from greatness of conception, profound harmony, and sim- Burlington, (the chief town in West Jersey, lying by plicity of effect; and they equally surpass in gran- Delaware river,)-if a Church of England minister deur and solemnity everything that has been done by were sent thither, it is not to be doubted but he would entering upon his charge. He went from New York were sent thither, it is not to be doubted but he would entering upon his charge.

Parish Churck of Greenwich, which is preserved by Strype, in his continuation of Stow's Survey, we are top and another at Croswicks above mentioned. Strype, in his continuation of Stow's Survey, we are ton, and another at Croswicks, above mentioned.

must be made and administered either by Churchmen, motive; for people generally of those parts are very be Christ's Church, whatever else it may be.

The following is the letter referred to:— *"From Mr. George Keith to the Secretary, about the state* He was ordered to travel through the several provinces wicked, from the just, and shall cast them into the following statement: "In 1742, the societies having Worthy Sir,-According to your desire, I send you of North America, preaching as he went at every fair furnace of fire." this short memorial of the state of religion in such opportunity, and endeavouring to awaken the people

which I can give of my own knowledge, especially in This was the object of the first mission. The Rev. relation to Quakerism, and some other things, by let- George Keith, and another missionary, the Rev. Patrick Gordon, set sail in the Centurion, on the 24th of In Pennsylvania, when I came to live there, which April, 1702, and were fortunate enough to have for was in the year 1689, by the number of men and wo- their shipmates, Colonel Dudley, governor of New Engmen that used to come to the yearly meetings from the land, and Colonel Morris, governor of New Jersey .--several parts of that province, and from the West and The Rev. John Talbot was chaplain on board the ship,

The day after his arrival at Boston, which took place on the 11th June, 1702, Mr. Keith wrote to Mr. is a party of Quarters, the period of the rest of the rest of the composed of the wickwas so very civil and kind to Mr. Gordon and me, that in the Church with the good until "the end of the this statement of Mr. Wesley's. Watson says: he caused us both to eat at his table all the voyage, worll," when the angels of God will separate them. and his conversation was both pleasant and inings, one from another, on the account of different theological and philosophical, and very cordially he werestruck dead for lying to the Holy Ghost; so was The Bristol society was, therefore, divided into classes; derstand he purposeth to give all possible encourage- bers of the Church. without anything else, which I and my friends judged ment to the congregation of the Church of England in a plain opposition to Christianity, and an establishing this place. Also, Colonel Morris was very civil and ians, "unto the Church, which is at Corinth; to them kind to us, and so was the captain of the ship called that are sanctified in Christ Jesus, called to be saints." sylvania to England, which was in the year 1694, I the Centurion, and all the inferior officers, and all the (chap. i. 2.) And yet he reproves them for being raising scheme of Wesley's is now made to usurp the sylvania, West and East Jerseys, that met apart from * * * * and to my observation and knowledge, the they are "carnal,"—that is, under the influence of no longer the door of admission into the Church of the other Quakers (on the account of their opposition seamen, as well as the officers, joined devoutly with us the *Jesh*, and not of God's spirit; (chap. iii. 3,) that God, but the joining of one of Wesley's classes !!--

errors are joined with the Church of England, both rica," and that he be allowed "some honest competency it! (chap. xi. 17, &c.) Various other parts of the 800 years ago, in what are called the "dark ages," it men and women of good account, and others of them to bear his charges." Mr. Gordon wrote home, at the New Testament might be quoted for the same pur-Philadelphia, and some of them have joined themselves whom he characterized, "as a person of very good of Asia, in *Revelations*, chap. ii. and iii.—all going to world has ever seen,"—multitudes of men could be with the Anabaptists in those parts, as I have had par-parts, and no worse morals;"† and Mr. Talbot was the show, that Christ's description of His Church was true found, who have been brought to believe that they join accordingly appointed, 18th September, 1702.

In recommending a brother missionary, Mr. Gordon was unwittingly providing a successor to himself. vourable impression which he had created : " Mr. Gor-

him the good opinion of every body acquainted with verence an account of the great progress he had made in his mission, but God, who disposes all things wisely and best, was pleased to take him away just as he was

with me in the separation from the Quakers, and so at Boston, before setting forth on his missionary jour-new until "the composition of God. ney, until "the commencement," at which he says, least six months on trial, and have been baptized; and "the good man was met with very little university shall on examination by the minister in charge, before that Baptism does not confer membership in the breeding, and with less learning;" but he was most the Church, give satisfactory assurances both of the "Methodist Church,"-nothing but the entering one's distressed by the theses which were maintained of correctness of their Faith, and their willingness to name in a class book, after six months' trial, an predestination and immutable decrees, to which he observe and keep the rules of the Church." drew up a long answer in Latin." After this, he com- If, then, a man have met with a class leader six menced his travels eastward, in company with his cho- months; if he have been baptized; if he have stood a sen companion, Talbot. They visited the Quaker's satisfactory examination; if he be willing to observe meetings wherever they had an opportunity, but were and keep the rules of "the Church,"-he may be met with the bitterest opposition and abuse. Keith admitted into the "Methodist Episcopal Church!" was especially subjected to their most violent attacks, How? By baptism, as the Scripture directs? Not and was at once hated for what they termed his apos- at all. He has been baptized already, and is not a tasy, and feared for his acuteness and controversial member yet! What, then, is to be done? How is ability. The whole Quaker theology of this period, he to be a member of this "Methodist" Church?in America, consisted in the dogma, that "the light By putting his name down in a class book. And as a man gains admittance into this "Methowithin every man, was of itself, without anything else, sufficient to his salvation." Nevertheless, the two dist" Church, by putting his name down in a class book, friends found, in various parts of New England, many so, if he refuse to attend the meeting of the class well affected to the church, "not only the people, but afterwards, he is to be excluded from the Church-he several presbyterian ministers, who received us as bro- is no longer to be a member!! The Book of Discipline, (page 85,) says : * * * And were there a Bishop in thers. America, we doubt not but several would receive ordi-"Question 5. What shall we do with those members of our Church who wilfully and repeatedly negnation from him." They next proceeded to Long Island, and preached | lect to meet their class? "Answer 1. Let the elder, deacon, or one of the at Hampstead, in a large house which was thronged, and "many stood without doors, both forenoon and preachers, visit them, whenever it is practicable, and Here also, as well as in New York, the explain to them the consequence if they continue to afternoon." Jerseys, and Pennsylvania, were found many well dis- neglect, viz., Exclusion. "2. If they do not amend, let him who has the call: posed to the church. In Philadelphia they preached in church, on a Sunday, to a congregation of one thou- charge of the circuit, or station, bring their case before sand persons, including "many Presbyterians, Ana- the society, or a select number, before whom they shall have been cited to appear; and if they be found guilty baptists, and Quakers." At New York there was "a brave congregation of of wilful neglect by a decision of a majority of the people belonging to the church, as well as a very fine members, before whom their case is brought, let them fabric; and," continues Mr. Keith, "the Rev. Mr. be LAID ASIDE, and let the preachers show that they Vesey was very much esteemed and loved, both for are EXCLUDED for a breach of our rules, and not for years old; and, of course, was ignorant of the nature his ministry and good life, and the like I can say of all immoral conduct." Thus it appears that, though a member of the the other ministers of the church where I have tra-"Methodist Church" should attend their public worvelled, as at Boston, Rhode Island, and Philadelphia." He concludes his account of this missionary tour ship regularly and punctually; though he should be constant at their communion table; though he should with a high testimony to the character of his travelling companion, Mr. Talbot, "who has been a very loving live a pure and upright life-yet it all goes for nothing; and comfortable assistant to me in all respects. He he has committed the mortal sin of not attending a class meeting !! and for that, he is to be laid asideis both a pious man and a good scholar."§ excluded-shut out from all the privileges of the Church of God!! Was such a doctrine as this ever A LETTER TO A METHODIST. heard before? Was it ever before heard, that a man (By a Presbyter of the Diocese of Maryland.) was to be refused admittance into the Church of God (for such the "Methodist Church" professes to be) PART II. OBJECTIONS TO THE PRINCIPLES AND POLITY unless he joined a class; or, that he was to be laid OF THE METHODIST SOCIETY. aside-excluded from her privileges and her hopes, if II. The next point, concerning which you desire he refused to attend a class meeting? Was such a written information, is respecting the objections you thing as this, I say, ever heard of, until the Methodists have heard me make to the principles and polity of made the discovery? Tell it not in Gath! What is the "Methodist Church." Now, inasmuch as I have this, but to set these class meetings above the public proved the said "Church" to be destitute of a lawful worship of God ? above his sacraments? above every ministry and the sacraments, and therefore to be no other means of Grace? above a holy life? And, Church at all, it may seem somewhat incongruous to assuredly, such is the fact, as I have above shown; object to any thing within it, or pertaining to it. But since, unless he join a class, and attend its meetings, so little known amongst us. Some time ago we de enquiry for his "Te Deum" and found that a copy it was not to be obtained either in Canada or in the be spread among them; and if a little book were prin-ted by some able men, to shew the sin of schism, to it was not to be obtained either in Canada or in the be spread among them; and if a little book were prin-ted by some able men, to shew the sin of schism, to it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be obtained either in Canada or in the it was not to be utterly unscriptural, (and, therefore, no Church in the "Book of Discipline" tells us, (page 83,) that persuade to the communion of the Church of England, to be utterly unscriptural, (and, therefore, no Church the "Book of Discipline" tells us, (page 83,) that in any point of view), I shall, as you request it, make God's written Word "is the only rule, and the suffia few observations respecting it. cient rule, both of our faith and practice." Now, as And, 1. I object to the "Methodist Church," that the Bible is thus declared to be the "only rule" of it is not such a Church as Christ established. the Methodist practice, I would be glad to know-the The "Methodist Chutch," or Society, is described Methodists would be glad to know-the world would in the "Book of Discipline," (page 79), as a "com- be glad to know-where, in the whole Bible, it is pany of men having the form and seeking the power of declared, that we become "members" of the Church odliness, united in order to pray together, to receive the of God by joining a class, or that we are to be "exword of exhortation, and to watch over one another in cluded"-shut out-from the Church of God, for love, that they may help each other to work out their refusing to attend a class meeting? Let the question salvation." In other words, the Methodist Church is be answered. Let there be no blinking of the question. Paul. In the fifth chapter of the Hebrews, speaking from the influence of God's Spirit upon the mind. composed of only religious men, or religiously disposed Let your readers come out like men, and point out of the ministerial office, he says, "No man taketh this 'The fruits of the Spirit are in all goodness, and wherein the Bible authorizes any practice like this!men * MS. Letters in possession of S. P. G. + Ibid.

lawgiver or magistrate. If this were admitted, the men, nor yet very old, whose godly zeal to propagate Now, such a Church as this is directly contrary to thousands, have been and are deluded, by thinking honour unto himself, but he that is called of God, as was inference would necessarily follow, that their laws true Christianity in life and practice should be their that which Christ established! and, therefore, cannot they have joined the Church of God, when they had Auron." How was Aaron called? By an "inward"

wheat,-that the tares were to remain until the har- follows: vest, when they were to be burned, but the wheat "Feb. 15, 1742. Many of us were met together Father.

In accordance, then, with the express declarations count."

St Paul addresses his first Epistle to the Corinth- to pay the amount to the stewards."*

is not the Church of Jesus Christ.

their names entered in a Methodist class book!! must be made and administered child of below and a monthly for people generally of those parts a contrary of those parts a contres a contres parts a ing of it under the appellation of "the kingdom of as the salvation of multitudes may depend upon the by an authorized minister, is to be "called of God." The Society might be considered tortunate in meet- heaven") has said, that His Church was like a net, in proper understanding of it, (for there is no salvation

greatly increased, they were divided into classes,

of "the kingdom of heaven," Christ declares His were committed to the care of one person styled the children of Israel, that he may minister unto ma in the Church as a field, wherein tares were sown with the Leader. Mr. Wesley observes, on this occasion, as Priests' office." (Exodus xxviii. I.)

was to be saved. And the meaning of this harvest, in Bristol, to consult on a proper method of paying thy brother, and his sons with him; and shalt anoint and the burning of the tares, and the saving of the the public debt contracted by building; and it was them, and consecrate them, and sanctify them, that they wheat, Christ thus explains: "The harvest is the end agreed, 1. That every member of the society that may minister unto me in the Priests' office." (Ex of the world." "The Son of man shall send forth was able, should contribute a penny a week. 2. xxvii. 41, xl. 13.) And in reference to this conse-His angels, and they shall gather out of His Kingdom That the whole society should be divided into little crating, &c., of Aaron, "Thus did Moses : according and shall cast them into a furtuace of fire;" "then 3. That one person, in each class, should receive the xl. 16.) Thus was Aaron "called,"-"anoisted shall the righteous shine forth in the kingdom of their contribution of the rest. Thus begun, says he, that ---- consecrated,"----" sanctified,"---for the priest's excellent institution, merely upon a temporal ac- office by Moses. There is not a word mentioned

Watson, who is a standard author with the Methomination of his voyage. He says, "Colonel Dudley ed, as well as the good; and the wicked are to remain dists, in his "Life of Wesley," (page 96.) confirms "inward" call, because the institution of the Aaroni education of t

"The origin of these classes was, however, purely And such we find the Church described to be, in accidental. The Chapel at Bristol was in debt; and structive, insomuch that the great cabin of the ship the Jew Testament. Judas Iscariot was a member it was agreed, that each member of the society should was like a college for good discourse, both in matters of the Church; so were Ananias and Sapphira, who contribute one penny a week to reduce the burden. joined daily with us in divine worship, and I well un- Simon Magus-all of them wiched persons yet mem- and, for convenience, one person was appointed to collect the weekly subscriptions from each class, and

Such was the origin of class meetings !! a mere scheme for raising money !! And yet, this money mariners gererally, and good order was kept in the ship contactious. (chap. i. 11, 12, &c.) He tells them that place of one of Christ's sacraments-for Baptism is But and so did the other gentlemen that were passengers were "puffed up at it," and gloried in it. (chap. v. 1, have said, who have been deluded into believing that, with us."* He then goes on to request that, "Mr. 2, 6.) He reproves them, because their meeting when they joined one of these "classes" they were John Talbot, known to several worthy persons to be togeher was for the worse, and not for the better, actually joining "the Church of the living God," of good ability and fame," be appointed "his associate and assistant," in "the service of the gospel in Ame-they profaned the Lord's Supper by getting drunk at they profaned the Lord's Supper by getting drunk at blood!! (Acts xx. 28.) Had this thing been invented same time, in like favourable terms of Mr. Talbot, pose, and especially the Epistles to the seven Churches the 19th century-in this "most enlightened age the to the very letter; that it was to be composed of the Church of God, when they put their names down wicked men mixed with the good. The Methodist in a class book, is, to me, a matter of profound notion of a Church, that is composed only of "men, astonishment. We look at those with wonder and having the form, and seeking the power of godliness," amazement, who have been led to believe in the Golden is a delusion, and is directly contrary to the Scriptures. Bible of the Mormons; but I would as soon believe No such Church, as the "Methodist Church" is that, as to believe, that I was joining the Church of described to be, is to be found in Holy Scripture. It God, when I joined one of these classes which Wesley formed to raise money to pay off the debt of a meeting-2. In the second place, I object to the "Methodist house!! You, my friend, have long belonged to one Church," as being contrary to the Scriptures, because of these "classes;" let me beg and entreat you, as

him, both of the church and among the dissenters, gave they make membership thereof consist in joining a you value your immortal soul, to open your eyes to elass! A thing utterly unknown to the Scriptures. the delusion under which you have been labouring, in Baptism is the only rite of initiation into the Church thinking that you joined the Church of God, when Aaron the holy garments, &c., and sametify him, that of Gop. This appears expressly by what St. Paul you "joined class." Be assured, that there is no he may minister unto me in the Priests' office."has declared in his Epistles:—"There is one LORD, promise of salvation, out of the Church of God, to any (Ex. xl. 13.) "And Moses took of the anointing oil, usicians of later times. In the quaint epitaph on Tallis's tomb in the old ush Church of God, by joining one of Wesley's the design to preach in his parish (at the invitation in the quaint epitaph on Tallis's tomb in the old ush Church of God, by joining one of Wesley's the design to preach in his parish (at the invitation in the quaint epitaph on Tallis's tomb in the old ush Church of God, by joining one of Wesley's the design to preach in his parish (at the invitation is some of the best men in it,) took sick the day before ush Church of God, by joining one of Wesley's the designed to preach and so continued till his death, the designed to preach and so t

tone be received into the Church, until they are recom- Church," as being unscriptural, because it excludes hands of Moses, His authorized Of this fact, there can be no doubt. I have shown examination, &c. Of course, infants cannot become members, because they cannot and do not join a class !! Methodist Baptism (as it is called) is a mere idle ceremony-the giving of a name to the child, and nothing more, On this point, I very much fear, Methodist parents have been kept in the dark. They have not been trusted with the dreadful secret, that their infant offspring are not members of the Church of God !--Nor is this to be wondered at, for what parent would remain for twenty-four hours a member of a society, which cuts off his children from the blessings and privileges which Christ has purchased, with His blood, for His Church?-and all, because the unconscious babes cannot join one of Wesley's classes!! 4. The last objection, I shall mention, to the-"Methodist Church," is their unscriptural doctrine, that an *inward call* gives them a right to exercise the ministry of the Lord Jesus. To this, I object, (1.) that there is not an instance in the whole Scriptures, where any man undertook to act as a minister of God, because he had an "inward call" to do so. On the contrary, some of the most eminent servants of God, we know had no "inward

call? No. He was called by the mouth of Moses, To this, perhaps, some Methodist preacher might had before him, which record is as follows:

God said to Moses, " And take thou unto thee Aaron In the same chapter, (under the same appellation each class consisted of about twelve persons, who thy brother, and his sons with him, from among the

God then commands Moses to make certain holy garments, and said, " Thou shalt put them upon Aaron about an "inward" call.

I reply, (2.) That Aaron could not have had an priesthood was as yet in the Divine mind; it had not been as yet revealed to mankind; Aaron, consequently, knew nothing of it; and when God gave the command to Moses to "call" and "consecrate" Aaron, Moses was alone with God upon Mount Sinai. Aaron, therefore, could not have had an "inward" call to perform duties of which he was entirely ignorant, and which had not as yet been revealed. The construction, therefore, I have given to the words of St. Paul is correct, that when Aaron was called by Moses, God's authorized minister, he was "called of God," and every pretence for an "inward call" is shut out.

I reply, (3.) That even if Aaron had had an "inward" call, (which I have proved to be impossible,) still it availed him nothing, until he was outwardly called to the priesthood by God's authorized minister, Moses; so that this favourite doctrine-even if it were true-of their having an "inward call," avails the Methodists nothing, until this "inward call" they lay claim to, is ratified by the outward call of an uthorized minister of God-and this is precisely what the Methodists have not got. When they get that, they will then be "called of God, as was Aaron," but not until then.

This doctrine, that the act of God's authorized nister is the act of God himself, is, I know, a very inpalatable doctrine to the Methodists. It strikes at the very root of their ministry, and they are fully aware of it. Nevertheless, it is eminently a Scripture doctrine: no doctrine stands out more prominently than this in the Word of God. I shall give a few instances of it, just to satisfy your mind upon the subject; and, first, with respect to this very case of Aaron

God says, "I will sunctify both Aaron and his sons, to minister to me in the Priests' office." (Ex. xxix. 44.) God says to Moses, "And thou shalt put upon

Thus the act of Moses was the act of God himself. The "Book of Discipline" says, (page 84,) "Let 3. I object, in the third place, to the "Methodist God "sanctified" Aaron for the priesthood by the Another instance, in 1 Sam. chap. xvi. Samuel, the prophet, called David from the sheep-cote, and made him king of Israel; but in 2 Sam. chap. vii. God says to David, "I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Thus, the act of Samuel was the act of God, Israel." because Samuel was His authorized minister. Again, Christ, speaking of marriage, says, " Those whom God hath joined together, let no man put asunder. God does not marry people; but when marriages are celebrated by His "authorized" ministers, then it is God's act; it is He who joins them together, and narriage becomes a "great mystery," a type of the anion between Christ and His Church. (.-ph. v.)-When an unauthorized minister celebrates a marriage, t may be a legal marriage, since it is permitted by the laws of the land; but such a matriage is not God's act; He does not join the parties together; it is not a type of Christ's union with His Church, neither is it a great mystery." Again, "The Pharisees had heard that Jesus made and baptized more disciples than John; though Jesus himself baptized not, but his disciples," (John iv. 1, 2.) Here, the act of the disciples in baptizing is the act of Christ, because it was performed by His authorized ninisters. And this is just the difference between a lawful and an unlawful baptism. When Christ's authorized" ministers baptize, it is Christ who baptizes, and the infant is then "born of water and the Spirit," and is admitted into the kingdom of God; when an "unauthorized" minister presumes to baptize, it is only his own baptism-it is a mere ceremony-the form of giving a name to the child, and nothing more: no spiritual benefit results from it to the child. / nd surely, it is a great comfort to know, that amid the mperfections of even His "lawful" ministers, our baptism, though "by man," is not "of man;" that to whomsoever Christ may have committed the ministry of His sacrament, Himself it is, that retaineth and sendeth forth its power. If it were necessary, I could add a hundred such nstances from the Bible, all going to show, that it is there a prominent and oft-repeated doctrine, that the act of God's authorized minister is the act of God himself. And of one thing we may rest satisfied, that if ever God should so deviate from the ordinary course of His Providence, as to give a man an "inward call," (as it is termed,) to the ministerial office, He will provide the means by which he is to enter it-He will send him to one of His authorized ministers for ordination. But here, perhaps, some one may ask, "Does not every minister in the Protestant Episcopal Church profess to have an 'inward call,' when he says, at his ordination, that he trusts he is inwardly moved by the Holy Ghost to undertake the sacred office?" I shall answer this question in the words of a living writer : "Solemn and important as this inquiry is, it will not justify the conclusion, that the Church here expects in the candidate a direct, special, and evident 'call' to the work of the ministry; for, if this were so-if there were this special revelation to the mind of the candidate, the Church and its Bishop would be bound to submit to it, and every such person could demand ordination, however apparent his disqualifications .----Besides, as no sensible proof of the call could be given, the Bishop would be compelled to rely on the mere word of the candidate, and thus be exposed to every having been appointed to the sacred office by any law- kind of deception from those, who ignorantly mistake the working of their own imaginations for the impulses of the Spirit of God. In the question proposed, the We object (2.) to this doctrine as being unscriptu- Church recognizes the truth, that all holy dispositions ral, because it is in opposition to the teaching of St. -every good thought and religious purpose-comes wherein the Bible authorizes any practice like time. This is the borden of Or, if they cannot, let them acknowledge that the Bible—that God's "written Word" is not the Metho-dist rule of practice; and that thousands, and tens of righteousness, and truth.' This is the burden of

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"He serv'd long time in Chappel with grete prayse, Fower Sovereygnes' reygnes (a thing not often a I mean Kyng Henry, and Prynce Edward's dayes, Queen Mary, and Elizabeth our Quene."

In Henry the Eighth's time he was probably one of the children of the Chapel Royal: but in the list of the gentlemen of the Chapel in the reign of Edward the Sixth, we find the name of Thomas Tallis. He continued in the same situation in the reigns of Mary and Elizabeth; and received from the latter Sovereign the additional appointment of organist. The Chapel establishment of Queen Elizabeth was nearly the same, in number and salaries, with that of her Predecessors, Edward and Mary; a circumstance which gave occasion to the sarcastic remark of Burney, that "however the creeds of these Monarchs differed, we find their musicians had constantly tuned their consciences to the Court pitch; that is, in Perfect unison with the orders of their Sovereign, the supreme head of the Church." But in those unsettled times, when the religion of the State changed and changed again, according to the will of the Sovereign on the throne, the conduct of a few musicians, in remaining in the place where they had been brought up from childhood, and performing duties which were but slightly affected by these changes, may admit of a more lenient construction. From what is known of the lives of some of these old musical worthies (and of Tallis in particular), they seem to have been good and pious men, esteemed and beloved by their contemporaries.

The works of Tallis, still extant, are very numerous. They consist of Services, Anthems, Motets, and Hymns. In the present revived taste for the grand and venerable style of the old masters, the music of Tallis is more and more employed in our Cathedrals: music) "long before the works and reputation of Palestrina had circulated throughout Europe, we had choral music of our own, which, for gravity of style, rly contexture, was equal to the best productions of that truly venerable master."

The volume before us [Tallis's Cathedral Services a new Edition by John Bishop of Cheltenham] contains the chants in the Morning and Evening Service, Tallis are, beyond comparison, the most grave and solar. There are some at Sandwich, some at Piscataway and solemn that are extant; and ought to be generally used in every Cathedral and every Church which possesses a choral strength sufficient to give them due effect. This species of music consists essentially of harmony: and the harmony of Tallis is unequalled for its breadth, its simplicity, its massive grandeur, and that venerable air of antiquity, which vince, which they may safely now travel through from (like the contemporary English of the Holy Scriptures) is so suitable to the language of devotion.

We must express our regret that the compositions of United States.—ED. CH.]

THE EARLY COLONIAL CHURCH. (From the British Magazine, -Continued from "The Church" of April 26.)

Keith, of whom, as being the first missionary maintained by the Society, it is right to say a few words. Keith was a native of Aberdeen, and a fellow-student tion of the gospel, should be men of solidity and good degree of M.A., he quitted the Church of Scotance among the members of that sect, by pushing their to go through, both in mind and body, not raw young culiar doctrines to an extreme. Thus he maintained, that no consistent Quaker could act either as

continue, and, as I have been informed by a worthy gentleman, Colonel Morris, formerly my scholar, who

has a family and a good estate in that province, and is now in London, being lately come from East Jersey, who knows my friends there, they are well prepared to receive a Church of England minister among them; and it is not to be doubted but he would have several other persons to join with him to set up a church congregation. The fittest places to set up a church congregation are Amboy, and the falls in Shrewsbury, near where Colonel Morris has his house and estate; for the Amboy have few inhabitants, yet people would come to it from Woodbridge, and other places thereabouts. * * * * *

There is not one Church of England as yet in either West or East Jersey-the more is the pity-and except in two or three towns, there is no face of any public worship of any sort, but people live very mean, like

Indians In New York there are but a few Quakers, and some that were, are come off, and joined with the church there. One Mrs. Whenf, a friend of mine, is lately deceased, but before her death was baptized, and had the Lord's Supper administered to her, and got her children baptized, whereof I had a late account in a letter from one of my friends there, now a zealous churchman.

In Long Island there are not many Quakers. It is a great place, and has many inhabitants, both English and Dutch. The Dutch are Calvinists, and have some Calvinistical congregations. The English, some of them Independents, but many of them are of no religion, but like wild Indians. I think there is no and the better they are known, the more evident will Church of England in all Long Island, nor in all that at appear that (in the words of our great historian of great continent of New York province, except at New York town.

The places where the Quakers have the greatest meetings in Long Island are Cushing and Oyster Bay, Purity of harmony, ingenuity of design, and clear and in both which places I have been several times at their meetings. In Rhode Island, where I have been several times, there are many Quakers and Anabaptists,

but never had a Church of England till of late. In all the continent of New England there is no Church of England, I think, but at Boston. I have the Litany, and the Communion. These chants of hut thet one Few Ouckers also are at Boston -There are some at Sandwich, some at Piscataway, and other scattered places, but very few.

It seems a good expedient to me that such ministers as go over into those parts that I have named, but preach at several places through the whole proone end to another, with little charge or difficulty.

And that a considerable number of little books, such as the "Pastoral Letter," and those against swearso great a master of Ecclesiastical Music as Tallis, are as and sent among them, it would be of good service.--I remain, worthy sir, your humble servant,

GEORGE KEITH." In a postscript he describes the qualifications which

a North American missionary should possess, and On the same occasion, was read a letter from George which are as requisite at this day as in the first year

that university with Bishop Burnet. After taking experience, as well as otherwise qualified with good learning, and good natural parts, and especially exemd, joined the Quaker body, and went to Pennsyl-aia, where it appears that he created some disturb-ce and

* Bancroft's Hist., vol. iii. p. 36.

Letters in the possession of S. P. G. § MS. Letters, 4.

Moses, the most distinguished prophet mentioned in Scripture, had no "inward call;" because, when God called him to go to Pharaoh, he refused to go .---(Exodus, chap. iv.)

Samuel had no "inward call;" because, when God called him to be a prophet in Israel, he was only three of the prophetic office. (1 Sam. chap. iii.)

David had no "inward call;" because he had no intimation of his high destiny until Samuel called him; and "from that day the Spirit of God came upon him." (1 Sam. xvi.)

Jeremiah had no "inward call;" because, when God called him, he endeavoured to plead off, saying he was but "a child." (Jer. i.)

Jonah had no "inward call;" because he ran off when God called him to prophesy against Nineveh.-(Jonah i.)

The Twelve Apostles had no "inward call;" because they were entirely ignorant of the nature and end of the office to which Christ called them. They were also ignorant of the nature of the Gospel, and supposed Christ was about to establish a temporal kingdom; and this delusion, it would seem, they lay under, to the very last hour of Christ's abode upon earth! (acts i. 6.)

St. Paul had no "inward call;" because he was persecuting the Church at the very time when Christ called him to be an Apostle. (Acts ix.)

All these highly favoured servants of the Most High were "called" to the sacred office, either by God's own mouth, or else by one of His authorized servants. When he condescended to call them by "word of mouth," God invariably gave them the power of working miracles, or of foretelling future events, so that mankind might certainly know that he had called them. The notion of an "inward call" is unknown to the Scriptures, and is the invention of those, who, not ful authority, have resorted to this expedient to claim to have one immediately from God himself.