## Poetrn.

THE MARTYR'S GRAVE: Lines suggested by hearing it proposed some time since to credt a Monument to the memory of Cranmer and Ridley.

'Tis lovely morn! the Spring returns, The birds sing blithely on the spray, Tow'rd heav'n his gaze the trav'ler turns,

Cheer'd by the opening light of day.

Pause, trav'ler, pause, and gaze around,
While these pure streams thy temples lave;
Look on this spot, 'tis hallowed ground! Before thee lies a Martyr's grave.

While all is bright that meets thy gaze, Let busy memory recall
Those fearful scenes, those darker days,
When tyranny was all in all;
Think, but as of a hideous dream,
Of those now dust, the murder'd brave;
When spread this

When superstition reigned supreme, And virtue met a Martyr's grave. What more than earthly strength could arm That holy heart in life's full glow; That heart with love and friendship warm,

Thus still'd that not a tear should flow, Though those he lor'd were standing by, Powerless alike to cheer or save, Fearless he sever'd every tie, And met with joy a Martyr's grave.

His heart had dreamed of earthly fame;
He, too, had lov'd and hoped like thee;
His dying lips his truth proclaim,
Earth is renounced—his soul is free:
The hope of Heav'n his rich reward,
He scorns the hope of his to reave

He scorns the boon of life to crave; He fears nor flame, nor axe, nor sword, His starry crown a Martyr's grave. Stay wand'rer! Beyond man's control Are times and seasons—life and death; But in that conflict of the soul,

Should man's dark words disturb thy faith, Be thine the victory! Then, oh! then, No more a coward and a slave,

Fly from the busy haunts of men, And stand beside the Martyr's grave. Such things have been, - may be again,

Such things have been,—may be again,
When England's plains were red with gore;
When tyrants trampled on the slain;—
Should such dark days return once more:
Should trials come like those of old,
Couldst thou like them thy banner wave,
Untouch'd by flattery, fear, or gold,
And meet, like them, a Martyr's grave?

HAMPDEN.

TRADITION OF THE MESSIAH IN

VIRGIL'S POEMS. (From "Letters from a Tutor to his Pupils," by the Rev. W. Jones, of Nayland.)

The manner in which this tradition (of an expected Messiah) operated opon Virgil, is still more extraordinary, and little short of a prodigy. It produced from that serious and cautious poet the wonderful Eclogue entitled Pollio; the imagery and expressions of which are so different from the Roman style, and so near to the language of the prophet Isaiah, that if this Eclogue had been written as early as the days of Hesiod, the infidels of this time would most probably undertake to prove, that the prophet had borrowed from the poet. Bishop Lowth has shown, with great judgment, that this Eclogue could not possibly be meant of any one of those persons to whom Heathen critics have applied it: and it does not appear how we can give any rational account of it, unless we allow that the poet had seen the predictions of the prophet, nothing great was to be allowed to the Jews.

It will be worth your attention to consider particulars minutely. He calls the time in which this wonderful person is to be born, ultima wlas, the lust days, after the manner of the Scripture: "God," saith the Apostle, "hath in these last days spoken unto us by his Son." According to the prophet Daniel, the Messiah was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." So saith the poet:

Te duce, si qua manent sceleris vestigia nostri, Irrita perpetua solvent formidine terras. [Beneath thy sway should aught of crime remain, Earth, purg'd forever of the guilty stain,

Shall cease to throb with anguish.\* ] The prophet Isaiah saith, "Unto us a child is born unto us a Son is given; and His name shall be called The Mighty God, The Prince of Peace": the sense of all which is thus expressed in the Eclogue:

Ille Deûm vitam accipiet, Divisque videbit Permixtos heroas, et ipse videbitur illis: Pacatumque reget patriis virtutibus orbem, Chara Deûm soboles, magnum Jovis incrementum.

[He shall lead the life of Gods, and shall behold heroe ated with Gods, and be himself seen of them: and with his father's virtues he shall rule the world at peace, offspring of an origin Divine,—illustrious progeny of Jove.] The scenery by which the prophet hath figuratively

signified the times of the Gospel, is minutely adopted, being extremely beautiful and poetical,—"The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose; the wolf shall dwell with the lamb, &c." At tibi, prima, puer, nullo munuscula cultu

Errantes hederas passim cum baccare tellus, Mix aque ridenti colocasia fundet acantho. Nec magnos metuent armenta leones.
Aspia-Aspice venturo lætentur ut omnia sæclo.

Egyptian bean mingled with the smiling acanthus. The s shall not fear the huge lions; and the grape shall hang the uncultured thorn. Lo! all things rejoice in the coming age.]

If the prophet informs us that serpents should no onger hurt or destroy, the poet saith the same: Occidet et serpens, et fallax herba veneni Occidet.

The serpent and the treacherous plant of poison shall live longer.

Instead of expatiating any farther on the passages of this poem, let me recommend to your perusal Mr. Pope's imitation of it, entitled The Messiah: and let the observe upon the whole, that if Virgil had received his intelligence from Bethlehem, and had thereupon searched the prophets for materials, he could scarcely ve risen higher in his description: so very extraordinary is the whole tenor of that Eclogue. "Truly," have the learned Casaubon, "I must confess, though I Ave read that poem pretty often, (on Christmas Day, after Church Service I seldom omitted it) yet I still tead it with great delight and admiration; not so much for the loftiness of the verse, which is admirable, but for the clear evidence of God's hand and providence in it clear evidence of God's hand and providence it, which I think none can doubt or question, but they that can believe the world was made of atoms."

GETHSEMANE. (By the Rev. J. Williams, B. D.)

glt is remarkable that both the Passion and the Ave of Christ were in a garden. As St. John exwhich He entered," and it has been ever since

h English translation is annexed to these extracts, for follow the order above given, and

there appears to have been some peculiar adaptation I. Enquire into the validity of Wesley's ordinations. Discipline," above quoted, calls his "Letters of Episto drink the bitter cup. In a garden the old serpent sacraments; and as there cannot be a Christian in which Adam was placed brought forth to him all abundance without the sweat of his brow: but this done to the Methodists in the issue here made, I shall garden into which the Son of Man was cast, was quote the first section of their "Book of Discipline," And therefore as in the former case Eden became a ordination of Dr. Coke. It is as follows: wilderness of thorns; so this became the rich garden, the valley of fatness, being rich in the graces and charities of Christ. Again, it was in a garden that Himself down in stillness and silence to take the doom distress.

cup of sorrow and to lie in the grave: so also in a and prayer, one of them, viz., Thomas Coke, Doctor of That this was Wesley's true reason for thinking Resurrection. And indeed in a garden tself there is something emblematic and suitable, where nature for the Episcopal office; and having delivered to him to prove that Wesley ever "ordained" Dr. Coke.—

Oxford, and a Presbyter of the Church of England, the same count be done by Coke of Asoury without ordination. No, sir, there is not a particle of evidence to prove that Wesley ever "ordained" Dr. Coke.—

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In the same count be done by Coke of Asoury without ordination ordination. No, sir, there is not a particle of evidence to prove that Wesley ever "ordained" Dr. Coke. burial and resurrection, the figures are so much taken being first ordained deacon and elder.§ In consethe companions hearken to Thy voice, cause me to hear it."\* And thus also is it with ourselves, that the imposition of the hands of the said Thomas Cohe, ent I cannot see any better method than I have taken."

Set apart for the said Episcopal office by prayer, and in the wilderness, I will gladly embrace it. At prethe imposition of the hands of the said Thomas Cohe, ent I cannot see any better method than I have taken."

But (2d.) did Wesley by "appointing" where we rise again to God; in whatsoever man humbles himself in the same is he exalted: and thus St. ference, held at Baltimore, did unanimously receive any other way" to obtain ministers for God's Church, any other way" to obtain ministers for God's Church, the said Thomas Cake and Example Advantage of the Church th Jerome says of our Lord's apprehension in the Mount the said Thomas Coke and Francis Asbury as their for the Methodists had not yet left the Church), than Bishops; in the minutes of their Conference: (pages me, and forbid them not, for of such is the kingdom

where we watch, and pray, and are bound, and resist not, we also ascend unto Heaven." It seems therefore, that as in Christ mankind, who are exiled from Paradise, again return to Paradise; tion by Wesley. so also in dim figure mankind, who were exiled from the garden, again in Christ return thither. Christ restores to us that which we had lost, but sanctified by His gift and blessed by His own adoption of the same. We have lost our Paradise, our first and happy estate; we have lost the childhood of our years; but in Christ we must return to that Paradise we have lost, we must return once more to lost childhood, and fer the authority to ordain one. become again as little children in Him. But this Paradise to which we return in Christ is not an Eden pledge of a new birth hereafter, when they that are found worthy shall be made sons of God, and the children of the Resurrection, being equal to the angels. It is to His own childhood that Christ eighth day with regard to what is past; the first day with regard to what is to come; the day of our new year in Christ; the first day of the new creation; the coming in of the new Heavens and the new earth, wherein dwelleth righteousness. It is the Circumcision and the Resurrection, both of them the first day and the last day of the week; for Christ Himself is

the First and the Last, the Beginning and the Ending, the Alpha and Omega. It is the new creation and the new childhood, but marked with the Circumcision, which implies mortification in the flesh, but in ordained; and you may perceive, at once, that no the spirit a new creature. And such is this garden authority to ordain was then committed unto him. into which we are admitted with Christ; it is truly our Paradise, for there is no other place on earth, of that Bishops and Presbyters are one and the same which it may be so truly said for us His fallen creatures, that "it is good for us to be here." Adam was alone in Paradise, but he said it is not good to be rity to ordain-and this, too, in the teeth of the fact, alone, and the mother of all living was admitted to be as I have just proved, that no such authority was given with him. And even in this dark garden of sadness to him at his ordination! Whether Bishop and Pres-Christ, in unspeakable condescension, seems to say it is not good for Him to be alone, but takes the Church

"Masters, it is good for us to be here:" and may we without irreverence apply the whole of St. Peter's Ror thee, Child, shall the earth spontaneously pour forth Church only, but the Law and the Prophets also who a Bishop, surely; for he was one already, if Presbyters must be here present with Christ. For they are wit- and Bishops be the same order! What then? He penalty; for of both do they speak. Moses and Elias Moses, who hath recorded the garden of Eden, and the sin of Adam; Elias, who met Ahab taking pos-

part, and watch with Me.

session of the garden of blood, the vineyard of Naboth. Both are witnesses also of hope and pardon held out, for Christ's sake, to the penitent. Moses, who testifies of the promise made to Adam: and Elias, who bore to Ahab the respite of his sentence. All mankind, whether living before or after, are taken to be with Christ the witnesses of his Passion. Nay, He takes us not only with him to Gethsemane, but He also takes us back with Him to the Paradise of Adam, to the vineyard of Ahab: He takes us back to the places and seasons of our own crimes, that He may show us how he has to wash that ground, which is

A LETTER TO A METHODIST. (By a Presbyter of the Diocese of Maryland.)

stained with the blood of souls.

----, December 1, 1843.

Dear Sir,—Your letter, requesting me "briefly to the set down on paper" the substance of the various clurch of England. They were not ordained by Wesley.— Dear Sir,-Your letter, requesting me "briefly to chap, 3, sec, 2.) Conversations we have had respecting the validity of Wesley's ordinations, and other points connected with the polity of the "Methodist Church" regularly ordined clergy" and Wesley's ordinations. the polity of the "Methodist Church," together with the views you have, from time to time, heard me Orders," to "set apart" Mr. Asbury for the "same Episcopal express, of the necessity and reality of an Apostolic office," it is proper to state that no such "commission" Succession in the Christian Ministry, was, some time to Dr. Coke in said "letters." Where is this "commission is give by states of our Lord's agony, it was "a garden ago, received, but a variety of engagements has prevented my complying with your request until the prewented my complying with your request with th on as "the entered," and it has been ever since the garden of Gethsemane: so does St. sent time. In undertaking even now to comply with known, that A-bury received no ordination from Wesley. it, I am occupying time, which is demanded by other was only a layman, when Dr. Coke came to America; and Dr. was a garden, and in the garden a new tomb, and importunate services; but, as I consider your ich no one had been yet laid." As in all other letter in the light of an earnest desire to ascertain the letter in the light of an e ers respecting our blessed Lord, so in this also TRUTH, I do not feel myself at liberty to refuse the information therein requested. In doing this, I shall

\* Song of Solomon, vii. 13.

On this point rests the validity of the Methodist | copal Orders":that Adam sinned, so was it ordained in a garden dists have a lawful ministry and lawful sacraments; should be both the agony and also the tomb of Christ. but, if Wesley had no such authority to ordain him. In a garden the first Adam ate of the pleasant fruit: then his ordination of Dr. Coke was a nullity, and the and in a garden the Second Adam resigned Himself Methodists have neither a lawful ministry, nor lawful

beguiled Eve: and in a garden the powers of darkness | Sacraments; and as there cannot beguiled Eve: and in a garden the powers of darkness | Church without a lawful ministry and lawful sacrawere let loose against Him who was born of woman, ments, it will, in that case, necessarily follow, that

"The preachers\* and members of our Society in the sentence of death was passed on all mankind general, being convinced that there was a great defiuntarily submitted to endure the full weight of that America, and being in many places destitute of the penalty. The voice was heard of the Lord God Christian Sacraments, as several of the clergy had forcool of the day in a garden the Second Adam laid dence, as would afford them suitable relief in their

pronounced on the first Adam. It was as he left the garden that the first Adam had the sentence prounder God, has been the father of the great revival of four.†

"In consequence of this, our venerable friend, who, our Lord, one thousand seven hundred and eightyunder God, has been the father of the great revival of nounced against him, that the earth should bring forth religion now extending over the earth by means of the thorns: and it was when in death He entered the Methodists, determined to ordain ministers for Amegarden to be laid in the tomb, that the Second Adam rica; and, for this purpose, in the year 1784, sent s the trouble of finding it out, for he expressly tells was divested of the crown of thorns that He had worn. over three regularly + ordained clergy; but preferring s why he thought he had this "providential call," Nor does the subject stop here: for as it was in a Episcopal mode of Church government to any other, amely, because, there does not appear to be any other garden that Christ yielded up Himself to drink of the he solemnly set apart, by the imposition of his hands way of supplying them with ministers. garden did He overcome death and the grave by His Civil Law, late of Jesus College, in the University of Imself "providentially called" to undertake this

Methodist ministry is made, by the Methodists them- own ground, that he had no such "providential call." selves, to depend on the validity of Dr. Coke's ordina-

obtain the authority to ordain Dr. Coke?

to ordain a minister of Christ is born with no man.

vailing expectation of the times; ascribing them unvailing expectation of the times; as a contract of the times as a contract of the when he was ordained.

"Receive the Holy Ghost for the office and work thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: And be thou a faithful Dispenser of the Word of God, and of His holy Sacra-

By this form, every Presbyter of the Church of England is ordained: of course, Wesley was thus

that no

Way of obtaining a supply of ministers, than oy a

Presbyter undertaking to ordain another Presbyter a tendent."

But here your preachers meet us with the argument, order of ministers; and, therefore, Wesley being a Presbyter, was also a Bishop, and therefore had authobyter be the same order, is a point I shall consider hereafter; at present, I shall content myself with to be the partner of His sorrows, saying, Come ye a- showing, that this argument will not avail the Metho-

dists in the least, because: If Wesley were a Bishop, because he was a Presbyter, then Dr. Coke must also have been a Bishop, memorable words, "it is good for us to be here, and since he was a Presbyter when Wesley "laid his hands let us make here three tents, one for Thee, one for on him." And if Dr. Coke was already a Bishop, Moses, and one for Elias." For it is not the Christian what did Wesley make him by ordaining him? Not

Having thus disposed of one of the chief arguments had a "Providential call" to ordain.

When Wesley sent out Dr. Coke, he gave him the

ments! but, by a vote of one of the Conferences, this ordination was declared INVALID! (Life of Wesley by Coke and Moore,

t Lest it might be supposed, that Wesley had "commissioned" Dr. Coke, in these (so called) "Letters of Episcopal

Coke ordained him a deacon, elder, and superintendant, or, (as he afterwards called himself, ) a Bishop, in the course of a few days!

Presbyter of the Church of England, sendeth greet-"Whereas, many of the people in the Southern

Provinces of North America, who desire to continue cipline of the Church of England, are greatly distressed and in Him against His Church, who is "the mother what is called the "Methodist Church," is not, as Baptism and the Lord's Supper, according to the Now, Lber you, the usage of the same Church: and, whereas, there does not appear to be any other way of supplying them with

not only watered by the sweat of His brow, which to prove that the entire validity of the Methodist to prove that the entire validity of the Methodist to be providentially called at this time to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God; "On the Origin of the Methodist Episcopal Church." and with a single eye to his gloty, I have this day set apart as a Superintendent, by the imposition of my hands\* and prayer, (being assisted by other ordained because of sin: and in a garden the Second Man vol- ciency of vital religion in the Church of England in ministers), Thomas Coke, Doctor of Civil Law, a Prestyter of the Church of England, and a man whom I judge to be well qualified for that great work. And "walking in the garden in the cool of the day," when saken their Churches, requested the late Rev. John I do hereby recommend him to all whom it may conthe excuses of the first Adam took place: and in the Wesley to take such measures, in his wisdom and prussed the first Adam took place and in the Wesley to take such measures, in his wisdom and prussed the first Adam took place and in the Wesley to take such measures, in his wisdom and prussed the first Adam took place. The fact that In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of

Whatever may be meant by the phrase, "providen-

of Olives, "from whence also He ascended into the Bishops, being fully satisfied of the validity of their lis taking upon himself the authority to ordain Dr. 127-8.)

Rightly to solve this question, it will be necessary let was as follows:them, and the jurisdiction over these Churches and their ministers was committed to the Bishop of Lon
"In this discipline there were thirty-one sections," is the parent of her children, and faith having failed; He could not have obtained it from any temporal their ministers was committed to the Bishop of Londiction of the Bishop of London was, practically, at answer, read thus: degradation, or resignation. The remedy was the consent of the Conference!" hands" of His lawful Bishops, have multiplied to this purpose, by themselves, took place in 1787!

mind, that God could provide ministers for His Church, unjustifiable act. without his instrumentality! § Strange, too, when there were, at least, one hundred "regularly ordained" mark! Presbyters of the Church remaining here, (after she if Dr. Coke, being a Presbyter, was, therefore, a Bishop, one of them instead of to him. Four of them were Bishops of our Church for the United States?"

the validity of Wesley's ordinations.

I. Wesley, in the above (so-called) "letters of ordination!" orders," simply styles himself "a Presbyter of the Church of England."

\* This "imposition of hands" was not done in a Church, openly before the people, but in Wesley's bed-chamber in Bris-Bishop! (though there is not a word of the kind in these

By man's, or woman's whim; Wesley his hands on Coke hath laid,-But-who laid hands on him?" + Reprinted from a tract written by Dr. George Peck, a

† Lee's Short History, page 91. etter to Bishop White, (Appendix A.), says, "He (Mr. One of these "regularly ordained" ministers was a German inister named Otterbine! (Lee's History, p. 94.)

This is not the first of the Methodists, "p. 94.)

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This is not the first of the Methodists," p. 94.) "apart as a Superintendent?"

"I have appointed Dr. Coke and Mr. Francis Methodists imposed on until this very hour! Asbury to be joint Superintendents over our Brethren

Now, I beg you, to examine this language narrowly. 1. Wesley does not say he ordained Dr. Coke and Mr. Asbury, but simply that he "appointed" them. But, (From the Rev. J. Reid's Discourse on Infant Baptism.) by using the word "appointed," did Wesley mean that he ordained them? Certainly not; because the same word (appointed) is used respecting them both, and in all ages, even before the flood, and afterwards, down

from what they were before. The title of this pamph- arose who brought in another order, never heard of

separated from Great Britain by the Revolution, the America; considered and approved at a Conference influence, of no effect, through their inventions.— It certainly was not born with him; for authority Church of England had been planted in several of held at Baltimore, in the State of Maryland, on Mon-

another way, makes it plain, to a demonstration, that But, because the word "Bishop" meant "Superinten-Wesley had no "providential call" to ordain what- dent!" So it also means an "overseer," but is every a lawful ministry for His Church, and that he did not bury did not dare to assign Wesley's "appointment"

Now when did this "imposition of hands" on Mr. Asbury by Dr. Coke take place? Mr. Lee informs rate age.

\* " Odination is not to be confounded with the designating or setting apart of a person to the work of the ministry; any one may do this for himself, or it may be done a Bismpt (though there is not a word of the kind in these "Letters of Episcopal Orders," as they are called). The Rev. Charles Wesley, who was not in the secret, on hearing of it, what any layman may perform; whereas ordination is the actual communication of authority from a legitimate source, to house or bought with his money. In Gen. xvii. 10, execute those functions which appertain to the several orders the command is first given to Abraham in the singular

† At that time, there was no such thing in existence as a "Methodist Church." Wesley, and the Methodists themselves plural. He was commanded to circumcise not only only spoke of themselves as the Methodist society, or societies, his own children, but, likewise, all that, in his estab their founder and father. Of course, it was only a human so-Wesley saw this when it was too late. Dr. Coke, in his to be any thing more; and the idea of ordaining a Superintendent, or any other minister, for a human society, is absurd .-This is not true. The General Conference did not at that that that the stood in the capacity of the Church of England then in the States),

Wesley) being pressed by our friends on this side of the water, for a human society, is absurd.—

I we were only a religious society, and one at that the stood in the capacity of the Church of England then in the States),

Wesley) being pressed by our friends on this side of the water, for a human society, is absurd.—

I we were only a religious society, and one at that the conference did not at that the conference with his more of the children that had been bought. not a Church." At page 94, he says: "At this Conference we formed ourselves into a regular Church." How a religious receive Coke and Asbury as Bishops, as will be shown some events which followed."

Very tew Oregy of the Church of England then in the States, we formed ourselves into a regular Church. How a religious society could be turned into a Church, he does not inform us.

This was after Coke came to America.

2. In that document, he does not say a word about us, in his "History," (p. 94,) that it took place at the evil overcame the first man; and in a garden they ministry. If Wesley had authority to ordain Dr. "To all to whom these presents shall come, John that he "set him apart" as a Superintendent." Now 27, 1784; whereas it was not until 1787, that the Wesley, late Fellow of Lincoln College, in Oxford, what did Wesley mean, by this phrase of setting him minutes were altered; and it was not until the "next Conference" afterwards, that the Superintendents In the letter, above quoted, addressed (not to were "received" as Bishops! and when the Confe-Bishop Coke, but) to "Dr. Coke, Mr. Asbury, and rence did consent to "receive them as Bishops," it our Brethren in North America," is the following was not done "unanimously," but was the act of only under my care, and still adhere to the doctrine and dis-

[TO BE CONTINUED.]

THE SPIRITUAL PRIVILEGES OF CHILDREN.

It has been the manner of God's dealings with men Wesley did not ordain Asbury, for Asbury was, at that to the Advent of our Saviour Jesus Christ, to bestow time, in America, and had been for several years, previously. Nevertheless, Wesley "appointed" him a ple, according to their capacity, that he bestows on Superintendent, as well as Coke; and as ordination their parents: thus, the covenant which God made with was not necessary to constitute Ashury a Superinten- Adam, Noah, and Abraham, comprehended their childent; neither was it necessary to constitute Dr. Coke dren also, as well as themselves, in their infancy. On one; and it is evident that, as Asbury was not ordained, this ground the children of the Jews were admitted into Coke could not have been, (as the same word, "ap- covenant together with their parents, and received its Wesley did not mean to say that he had ordained God's covenant, under all dispensations-Adamic, them; when he said that he "appointed" them. Patriarchal, and Mosaic—comprehended the children Indeed, the idea of ordaining a Superintendent of a together with their parents, and that there was a merely human society, t is a thing utterly unknown to divinely instituted mode of confirming unto them their the Scriptures and the Church of God. It is precisely covenanting privileges, prove most strongly that chilthe same thing; as if a Presbyter now, was to ordain a dren are not incapable of being the objects and recipi-Superintendent for the Sunday School Union, or a ents of God's blessing. But if now, since the coming Bible Society. Wesley was too sound a divine to of Jesus Christ, the case is reversed, then the new adopt any such absard notion. He was himself the dispensation of the Gospel, in the glowing language Superintendent of the Methodist Society in England, and splendid imagery of prophecy, always and every but had never been ordained to that office; and if where represented as the last and the best; and the Wesley could be a Superintendent without ordination, complete fulfilment of all the preceding disperisations, dies, and is again renewed; where the seed perishes, letters of Episcopal orders, commissioned and direction of the Lors of Episcopal orders, commissioned and direction of the Coke was placed precisely on the same footing with large in modern times, no scheme of religion or legistic or legisti And this may be the reason why through the book of assistant of the Methodist Society in America, for the them both Superintendents of the Methodist Society or civilized, Mahomedan or Heathenish, was ever witin North America; and the only difference between nessed that excluded children from the rank and privi-"If any one will point out a more rational and them is this; that in "appointing" Dr. Coke, Wesley leges of their parents. The primitive Apostolic from a garden. "Thou that dwellest in the gardens, quence of which, the said Francis Asbury was solemnly eriptural way of feeding and guiding these poor sheep did it in rather a more formal manner, by placing his Church of Jesus Christ, in the day of her espousals, the place where we die to the world is the place other regularly ordained ministers assisting in the Whether Wesley, then, had a "providential call" Asbury to be "Superintendents" intend to make them contrary, relied on the promise as well to their chilnever'suspected that her children born in lawful wedof heaven." This continued to be the universal Coke; because, if it can be plainly shown that there "In the course of this year (1787) Mr. Ashury re- belief of all the faithful in Christ Jesus, until some Thus you will perceive that the validity of the vas an "other way," then it is evident, on Wesley's printed the general minutes; but in a different form time after, or at, the Reformation from Popery, men b advert to the position of the American Church at "A form of discipline for the ministers, preachers, the Christian era, calculated to render the commandbefore during the long period of fifteen centuries of Let us, then, seriously enquire, where did Wesley that time. Before these "United States" were and members of the Methodist Episcopal Church in ments of God, to the full extent of their acquired

power; for all the kings and governors of the earth don. After the Revolution, consequently, when this and sixty-three questions, with answers to them all. her family has been proportionably contracted. It combined cannot ordain a minister of Christ, nor con-Was this authority conferred on Wesley at his an end, and the American Church was thus left with- "Q. Is there any other business to be done in Con- thou hast promised by thy well-beloved Son,' that of delights, as it was to the first Adam: but a garden ordaining, in the Church of England, (of which Wesley of late, among the Methodists, have affected to think, and Decrees the authority for ordaining, in the Church of England, (of which Wesley of late, among the Methodists, have affected to think, his and may come to the eternal bit and Decrees the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and Decrees the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and Decrees the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and Decrees the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining of Bishops, Elders, his and may come to the eternal bit and the authority for ordaining ordai pray with the Second Adam. But it is a pledge of a better Paradise hereafter. And so likewise this second childhood, unto which we are restored in second childhood. The second childhood is second childhood, unto which we are restored in second childhood. The second childhood is second childhood, unto which we are restored in second childhood. The second childhood childhood is second childhood, unto which we are restored in second childhood. The second childhood childhoo destroyed, should she lose her Bishop, by death, nutes. They changed the title themselves without the infant, provided the proper means be observed. These That you may perceive at a glance, what authority same in both cases, to elect another, and have him con- Thus it appears that a fraud was practised by one Sponsors."—Bund. Had the commission "go ye; was conferred on Wesley when he was ordained, I secrated by lawful authority. And this was done by of these Superintendents to get himself recognized as therefore, and teach all nations, baptizing them in shall transcribe the very words used by the Bishop the Presbyters of the American Church: they elected a Bishop—no less a fraud than ultering the minutes the name of the Father, and of the Son, and of the who ordained him. You may find them in the Office four of their number to the office of Bishop; and these of the Conference! and this; too, by endeavouring to Holy Ghost," been delivered under the law, the terms brings us back: and His childhood is marked by Cirfor "The Ordering of Priests," in the Book of ComRut the day of His Circumsision is the

who ordained him. You may find them in the Office
for "The Ordering of Priests," in the Book of Commake it appear to the world, that they had been recogunder which it is conveyed would, most likely, have consecrated by the Archbishop of Canterbury, and one nized as Bishops by the Conference since the first been the same as they are, with only the exception of them in Scotland by the Bishops of the Church in foundation of "the Methodist Church," in 1784!— of one word, "baptizing," which would have been "cirof a Priest in the Church of God, now committed unto dants of these four, deriving their authority from the Superintendents—the office to which Wesley had ap- the principles of religion, as well as now, before they blessed Redeemer, through "the imposition of the pointed them-and this alteration of their title, for were admitted to the privileges of the sanctuary. But then, from the necessity of teaching adults, before ments: In the name of the Father, and of the Son, and their authority is acknowledged by more than twelve acknowledged by more than twelve were argued, as it is now by the Anti-Pædo Baptista, they were admissible, we do not find that it was hundred clergy, who derive their ordination from them if the word Bishop might stand in the minutes; see- that the circumcision of infants should be deferred and their predecessors. Here, then, was an "other ing that it was a Scripture name, and the meaning of until they were capable of being, and were, taught: way" of obtaining a supply of ministers, than by a the word Bishop was the same with that of Superin- The books, pamphlets, and religious periodicals that are published against infant baptism, insist upon it; Bishop in his chamber! And, as Wesley makes his Observe here, the reason assigned for assuming the that teaching, in all cases, without exception, must "providential call" depend on the fact of there not title of Bishop. It was not that Wesley had ordained precede baptism. It is most strange how people will being "any other way," and this proof that there was them to that office. Coke knew better than that! argue! They take as much pains to support this position as if it were denied and assailed by all the nations of the earth, and that it had no supporters It was just seventy-three days after this ordi- overseer therefore a Bishop? So the word "Presby- but themselves. Now the fact is the very reverse. nation of Dr. Coke, that Dr. Seabury was consecrated ter" means "an old man;" but is every old man It never was controverted at all. Every body knows in Scotland, to be the Bishop of the Church in Con- therefore a Presbyter? So the word "Deacon" means that an adult person must be instructed and converted, necticut. Had Wesley, therefore, waited but seventy- "a servant;" but is every servant therefore a Deacon? before he has any right to be baptized. This was as three days, he would have seen that GoD was providing It is evident from this transaction, that Coke and As- necessary under the Mosaic Law as it is under the dispensation of the Gospel. The worshipper of strange need the aid of the superintendent of a Methodist as the ground for their assuming the title of the chief gods could not be, and was not admitted until he had society to do the work for Him. Strange—passing officer in the Church of God; otherwise they would cast away his gods, and cleansed himself from idolatry. strange—it is, it never should have crossed Wesley's not have assigned such a school-boy reason for their To effect this change in his views, and in his conduct, must surely have required instruction. But then in-Lee, in his "History," then goes on further to re- fants were admitted to circumcision. The rule was not applied to them: for they were not more éapable "Some of the preachers opposed the alteration, and of being taught when they were eight days old than had been separated, by the Revolution, from the wished to retain the former title, [that of superinten- our children are. The New Testament, treating of must be here present with Christ. For they are with christ. For they a a "providential call" to ordain ministers, it did not occur to Wesley the "call" would have been given to for the next year, the first question is: 'who are the lowed by the Apostles. The converts were instructed and made "confession of Jesus Christ with the mouth" he had the same right to ordain Wesley, as Wesley one of them instead of to him. Four of them were had to ordain him!

Thus was consummated one of the most startling unto salvation."—Rom. x. 10. Their conversion was the result of being taught of God. But had this array. This argument, I consider so unanswerable and Christ, namely, by the lawful Bishops of the Churches Church' has, ever since, been led to believe, that more to do with children in a state of infancy under the Cornel than it had under the law? Children rity to call and ordain ministers for the Church of frauds of modern times; and the whole "Methodist the result of being taught of God. But had this any conclusive, to prove the invalidity of Coke's ordination that I wight well have let the subject rest, but

to prove the invalidity of Coke's ordination that I wight well have let the subject rest, but

the Gospel than it had under the law? Children

Wesley ordained Dr. Coke a Bishop, and then "comthe Gospel than it had under the privileges." tion, that I might well here let the subject rest; but, before I close about a six for rescape before I close a bishop, and that I might well here let the subject rest; but, power of contradiction, that God had not forsaken missioned" him to ordain Asbury a Bishop, and that or rescape before I close a bishop and the six for rescape before I close a bishop and six for rescape before I close a bishop and the six for rescape before I close, shall again advert to it, for reasons which will then appear which will then appear or contradiction, that God had not torsaken this Church, and that Wesley's thinking (for he tells these two were actually recognized and called Bishops or privations, of their parents as they had in times us he only thought so) that he had a "providential by the Methodist Conference since the first founda- past. For, the children of parents already admitted, by which the Methodists attempt to show that Wesley had anthority to ordain I shall now proceed to consider this fraud is actually perpetrated to the present day; with excision from the body, if neglected. Even this fraud is actually perpetrated to the present day; Moses, so providentially saved from destruction in call," was only the imagining of a fallible man, trust- tion of their "Church," in 1784! And, what is more, were commanded to be circumcised, and threatened stances in which he was placed. And thus, sir, is for in the "Book of Discipline," (chap. I, sec. I,) it Moses, so providentially saved from destruction in scattered to the winds, the other grand argument for is said expressly: "Francis Asbury was solemnly set his infancy—so wonderfully provided for in the court apart for the said Episcopal office by prayer, and the of his people's grand enemy, and so signally favoured following instrument of writing, which "The Book of this question on the ground taken by the Methodists, regularly ordained ministers assisting in the sacred losing his life for neglecting to circumcise his sone that Wesley ordained Dr. Coke to be a Bishop-by a ceremony. At which time, the General Conference, losing his life for neglecting to circumcise his son, preachers, and, according to the uniform advice of Mr. Wesley, had declined administering the sacraments. In 1778, a few of the church of God, and that Wesley himself was such a haps, opposition of his wife. Is this a lesson that being C.W. vi feel of the validity of their Eviscopal. conveys neither warning nor admonition to us? For the same cause, it is to be feared that God has a controversy with thousands of the parents of our degene-

When a child was circumcised, friends were present who took a part in the ceremony, as well as the parents. for, in This appears to have been the case, from its first number, but in the next verse it is changed into the or sometimes as the Methodist Connexion, and that Wesley was lishment, was bought with his money. For the religious education of both, he, as the father and master of the family, was held responsible. It is evident that he stood in the capacity of, what we with his money and retained in his family; and hence it appears that sponsors are not peculiar even to the primitive Apostolic Church, but may be traced to a