

Church, zealously and efficiently labouring to promote the glory of God, and secure the prosperity of the Church.

Responsibility is necessary in order to secure the happy co-operation of the whole Church. However pious and efficient a Minister may be: whatever the grade of his talent, the ardency of his zeal, or the depth of his piety, yet he will effect little unless he can awaken and enlist the energies of the whole Church. If the Church remains cold and indolent, he will soon become discouraged; the fervour of his zeal will abate, and his labours become less assiduous. It is impossible things should remain long in such a state: either his spirit of zeal and piety will spread through the Church, and excite them to activity; or else his zeal, chilled with the cold, phlegmatic spirit of the Church, will lose its warmth, and he will sink down with the rest into apathy. Much of the success of the Gospel is made to depend upon the prayers of the Church; and hence Paul solicits the prayers of the Church for the success of the Gospel, and says, "Brethren pray for us, that the word of the Lord may have free course and be glorified." But how, I ask, shall this co-operation be secured? Is it by excluding the laity from all matters of legislation, and setting up interests separate from their's in the Church? Surely not. The most successful way in which it can be done is by uniting them as closely as possible with all the workings of the Church. Convince them that there are no separate interests, but one common interest; and make them to feel their individual and mutual obligations and responsibilities; and thus we shall secure the rights of the whole Church, and the happy co-operation of one part with another.

Thus we have glanced at a few of the arguments in favour of responsibility in Church government, and the equality of Church members. We have instanced a number of cases in which the exercise of despotic power has been followed with results the most fatal to the peace and prosperity of the Church: reason teaches us the same cause would again produce corruption and ruin. The matter being so clear, from the testimony of Scripture, the records of history, and the voice of reason, that of those who still remain in doubt it may be said, *that while "the ox knoweth his owner, and the ass his master's crib, this people doth not know, they do not consider."*

These principles of Church government are the distinguishing marks between the New Connexion and the Wesleyan Churches. We account these principles of vital importance; they were the ground of separation from the Wesleyan Body at first; and the ground of distinctiveness from that time to the present. Our system of Church government is *representative* throughout; their's *ex-officio* and *irresponsible*. For daring to think for ourselves, and consulting the Word of God and our own consciences, we have been calumniated; and epithets and anathemas have been poured upon us, with an unsparing hand. But the storm begins now to abate; and the sun of prosperity to shine upon us.

It is in consequence of our conscious adherence to these principles that the tongue and pen of *vituperation* have been awakened against us in this place; and the opprobrium of "heretics," and "schismatics," &c., have been poured upon

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