

the heart and hand, in prompt obedience to the divine precept : "Do good and communicate—for with such sacrifices God is well pleased." Such communications are cheering and animating to every enlightened mind, and calculated to induce renewed acts of love and zeal and liberality to the cause of missions. Thanks are therefore certainly due for the pleasure and information conveyed through the "Review of Mr. Williams' Narrative : " information that would not have been obtained, perhaps, by a majority of your readers at so cheap a rate, in any other way. And here, perhaps, the remark made on a deeply interesting occasion, as appears in your last number, namely, "That subjects in themselves, when extended and diffused beyond the grasp of common intellect, may, in a condensed form, be received and impressed upon the mind, not only in their general bearing, but for purposes of usefulness ;" may not be deemed altogether inapplicable to works, many of which, the most important and interesting in connection with historical facts, on a variety of subjects, and the spread of the Redeemer's kingdom, calculated to produce the most happy, intellectual, and practical results, not being in general possession, but far beyond the pecuniary grasp of common readers, who, if permitted to receive their valuable contents through the condensed form of a "Review," would amply reward, perhaps, the "Reviewer's toil," in the benefit derived, and reflected by them to the praise and glory of God. A hope is therefore indulged, that the pages of the Wesleyan will still continue to favour its readers with the pleasure and improvement to be derived through this very interesting and valuable medium of information.

Guysborough, 18th January, 1839.

A.

*To the Editor of the Wesleyan.*

SIR—Much has been said on what is sometimes called the doctrine of *Uninterrupted Succession*, and men have been taught, that not only the Church of Rome, but also the *Church of England* has a body of ministers who have all been baptized and ordained according to the Episcopal form, which form was instituted by the Apostles, and that *precisely this form* has been constantly adhered to, through all the ages and generations of men that have intervened from Apostolic times to the present moment, without any alloy of *schism or dissenterism*.

Now, Sir, I much respect our venerable establishment, but I do not think the way to venerate her, is to claim for her more than is her just due. For, if there was no interruption from *dissenterism*, for the space of *fifteen hundred years*, the following piece of history from the pen of one of the greatest scholars of his day, and who was as well acquainted with state papers, as any man in the British Empire, will, I think, prove that the *uninterrupted succession was interrupted* during the century.

Yours truly,

EPISKOPOS.

"Mr. Thomas Secker, afterwards Archbishop of Canterbury, was the son of a dissenting minister, born 1693 ; was baptized after the form of that church, and studied at three dissenting schools, successively, until he was 19 years of age, when he went to the Universi-

ty of Oxford, and afterwards entered the communion of the Church of England. He was, in 1732, nominated one of the Chaplains of the King ; in 1733 was appointed Rector of St. James ; January, 5, 1734, he was elevated to the bishopric of Bristol ; to that of Oxford, in 1737 ; in 1750, exchanged the Prebend of Durham and Rectory of St. James, for the Deanery of St. Paul's, and in 1758 he was named and confirmed to the Archbishopric of Canterbury. He officiated at the funeral of King George II. ; and at the proclamation of his present Majesty (George III.) whom he had baptized when Rector of St. James ; and whom, with his Queen, he married and crowned, 8th September, 1761 ; and on the 9th of September, 1762, he baptized the Prince of Wales, and afterwards, several of their Majesty's children."

"We hear nothing of his ever being *re-baptized*. If his baptism was not a *Christian*, efficient, and legal baptism, consequently, he could not baptize or confer *orders* : but he did both. Now, were we to allow this anti-christian and dangerous doctrine, that no baptism is either efficient or legal, but that which is conferred by a *Popish Priest* or *Clergyman* of the Church of England ; then these monstrosities and abominations would follow : our blessed King (George III.) is no Christian, for he was baptized by a person who was never himself baptized ; and he is no *rightful Sovereign*, for he was *consecrated* by a man who was no Christian ! And, added to all this, *the true succession in the Church is interrupted and broken* : for all the *baptisms* and *ordinations* of Archbishop Secker, not only while presiding in the See of Canterbury, but also while he was a country clergyman, and successively Bishop of Bristol and Bishop of Oxford, were invalid and anti-christian ; and all the Ecclesiastics and high church dignitaries which have descended through that line, are spurious ; and the whole state of the English Church is unsettled and corrupt ! God save us from such anti-christian, unholy, and unconstitutional doctrines."—*Dr. Adam Clarke's Letter to a Preacher.*

HEAVENLY MINDEDNESS.—Consider a heavenly mind (says Richard Baxter) as a joyful mind : this is the nearest and truest way to comfort ; and without this you must needs be uncomfortable. Can a man be at a fire, and not be warm ? Can your heart be in heaven, and not have comfort ? What could make such frozen, uncomfortable Christians, but living so far as they do from heaven ? If we would but keep these hearts above, what a spring would be within us, and all our graces be fresh and green.

Let Diotrephas say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world—but do thou, O my soul, say with David, it is good for me to draw near to God.

Prayer is chiefly a heart work : God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom, and the doing his will, and yet hate holiness in your heart. This is lying unto God, and flattering him with your lips ; but no true prayer, and so God takes it.—*Marshall.*

DELAY.—Say not to yourself, "to-morrow I will repent ;" for it is thy duty to do it daily.—*Bunyan.*