

Thus matters went on until the year 1828. No further schism of any moment occurred until that period, when on the same principle as that upon which the New Connexion was formed, another division arose. It occurred at Leeds, and was caused by an adverse decision made by the Conference, relating to an organ which had been erected in one of the chapels by the direction of one of the local authorities of the circuit. The dissentients, headed by a body of itinerant preachers, amounted to about a thousand persons. Others joined them from different parts of the kingdom, and they formed themselves into a distinct community, under the title of 'Wesleyan Protestant Methodists.'

But a still larger and more important division took place in the year 1834, which ultimately embraced the Protestant Methodists, and absorbed them into one body. There was a law of the Conference to this effect:

'Let no man, nor any number of men in our Connexion, on any account or occasion, circulate letters, call meetings, or attempt to do anything new, till it has been first appointed by the Conference.'

A wise law, and one evidently necessary for the preservation of unity in a religious body, but one savouring too much of the 'priestly intolerance' at which the ideas of Protestants are sure sooner or later to rebel. It happened that a preacher by name Joseph Stevens, advocated openly the separation of the Church from the State. It was an opinion which might well excite the denunciations of 'the Powers that be' against those of "*the Establishment*," who might dare to maintain it; but one would have thought that among the Wesleys, the enunciation of such a principle would have been already recognized by practice. But so it was that Mr. Stephens was excluded from the Society of the Wesleys, and he accordingly formed a community of his own, on Independent principles at Ashton-under-Lyne. This gave great offence throughout the whole Wesleyan body, and it paved the way for further difficulties. Mr. Gordon, another itinerant preacher, voluntarily retired on account of the proceedings in Stephens's case; and he was followed by a number of persons from the towns of Dudley and Stourbridge, who joined in arraying themselves in a body against the Conference. This was followed by the case of Dr. Warren, a preacher of great eminence and considerable authority. He was brought to trial for publishing a pamphlet against a theological seminary, lately established by the Conference. He was suspended from the ministry, and ultimately expelled by the Conference of 1835, upon which he conformed to the Church, and eventually received holy orders. But these sentences and expulsions, as they were evidently of a very strong and arbitrary character, and seemed to aim at a more than just power, in

the coercion of religious liberty, gave great offence on all sides. At Manchester and Liverpool, and many other of the principal circuits, an agitation commenced, which ended in a junction of about 20,000 persons, under the new name of the *WESLEYAN ASSOCIATION*—or Association Methodists. Their government, discipline, and doctrine remained much the same as that of the New Connexion. According to the census of 1851, their places of worship amount to 340, and the number of their adherents 40,170.

To be continued.

The Gentleness of the Church.

'I am made all things to all men, that I might by all means save some.'

While with our whole soul we must declare with the high-minded Apostle that we "would not give place by subjection, no, not for an hour," to false or erroneous teaching; we rejoice to esteem it equally our privilege to endeavor to carry out those sentiments of gentle love by which he was at least as much distinguished as by his heroic firmness.

Hence we have much pleasure in transferring to our editorial pages the following long extract from an article in a recent number of that right-principled publication, the New Haven "Church Review":—

Consideration for the feelings of others should guide us in our *manner* of presenting Church doctrines. It needs not, in order to win submission to the Church, to place ourselves in a position of direct *antagonism* to systems by which we are surrounded. We may effect far more by looking out for points which we hold in common, and building our conclusions upon these. This holds good with Christianity itself. "The peculiar glory of what we in Christ possess consists not in this, that it is unlike any thing else—the cold denial and contradiction of all that men have been dreaming of through the different ages of the world; but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations, and revelations. Its prerogative is, that all whereof men had a troubled dream before, did in Him become a waking reality—that what men were devising, and most inadequately for themselves, God has perfectly given us in His Son."

Mr. Trench, from whom we have taken this passage, has, in his Hulsean Lectures, expanded this idea into a direct and formal proof of the truth of Christianity. That it is the complement of a need long and deeply felt: that it is the embodiment of a Divine idea, to which man has labored in vain to give form and expression.

It was thus that St. Paul became a Jew to