CATHOLIC CHURCH OF ENGLAND;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH-MAN, AND MR. BROWN, A METHODIST.

DIALOGUE IV.

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plea of doing more extensive good would not avail to excuse Mr. Wesley's greatic line of confess that I have often thought to pray for, you will probably remember the prayer,—

the more frantic the manner, and the great the anxieties connected with religion; and in his list of anxieties connected with religion; and in his list of the prayer,—

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to pray for, you will prob piea of doing more extensive good would not avail to excuse Mr. Wesley's erratic line of conduct, inasmuch that there was an inconsistency which ought to make the more deadly and the great advicted with region, and the great causes of insanity amongst the inmates of this asylum, er the outrage on common sense and decency, the causes of insanity amongst the inspiration causes of insanity amongst the inspiration of conduct, inasmuch that there was an inconsistency which ought to make the more deadly and region of the supplied adviction of the supplied and region of the supplied and r excuse Mr. Wesley's erratic line of conduct, inasmuch as in Mr. Simeon we see an example of similar, per
as in Mr. Simeon we see an example of similar, per
have greater perfuse of the thoughts of our nearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of thy Holy Spirit, that we may perfectly love thee, of the outrage on countries to a rather long discussion:

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—causes of misanity amongst the instance of the outrage on countries to the outrage on countries to the outrage of th haps, greater usefulness, and in accordance with those principles of Church units and due substitutions.—are not even principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due substitutions.—are not even due to the general teaching of the principles of Church units and due to the general teaching of the principles of Church units and due to the general teaching of the principles of Church units and due to the general teaching of the principles of Church units and due to the general teaching of the principles of the general teaching of principles of Church unity and due subordination which the Sacred Scriptures and the Principles of the sacred Scriptures and the sacred Scriptur which the Sacred Scriptures and the Primitive Church does seem to have followed the Divine direction.

Our Lord." It is true that have always enjoined. Indeed it is made the Scripture and the Primitive Church does seem to have followed the Divine direction. have always enjoined. Indeed it is, under any circumstance, an unsound principle to suppose that cumstance, an unsound principle to suppose that we are justified in discovery.

The did I so clearly discern how wonderfully Divine Wisdom and by the "revivals" in Scotland and in that country. are justified in disregarding a known law in order to of ardent minds who have once departed from the bring about what we investigate that we have once departed from the has connected them with the preservation of sound has connected the preservation of so for what is that but to say that our aid is so necessary ing content simply to do the utmost good they can in may exist without inward grace, but I verily question may exist without inward grace. to the cause of Christ, that, sooner than it should not their own providential sphere, they form plans of more whether the reverse can long be the case, that is, when their own providential sphere, they form plans of more whether the reverse can long be the case, that is, when their own providential sphere, they form plans of more whether the reverse can long be the case, that is, when their own providential sphere, they form plans of more whether the reverse can long be the case, that is, when their own providential sphere, they form plans of more whether the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, that is, when the reverse can long be the case, t be rendered, we are at liberty to neglect His laws.— extended exertion and, leaning to their own under-But surely, if Christians would but consider, they standing, they fondly imagine themselves to be so far in a prosperous state unconnected with outward order. Would perceive the arrogance of supposing that God under the immediate guidance of the Holy Spirit that But, in the second place, I am quite ready to admit But, in the second needed the help of any man,—it is in fact an act of they are freed from the ordinary trammels of authority; that Methodism has been the means of salvation to cumstances just alluded to. The forms of disorder the highest condescension, on His part, to permit us now though Mr. Wesley was in many things far from the requested from the ordinary trammers of authority; that Methodism has been men and the frequency of religious insanity in different persuation in each and act of the frequency of religious insanity in different persuation in each and act of the frequency of religious insanity in different persuation in each and act of the frequency of religious insanity in different persuation in each and act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in different persuation in each act of the frequency of religious insanity in each act of the frequency of religious insanity in each act of the frequency of religious insanity in each act of the frequency of religious insanity in each act of the frequency of religious insanity in each act of the freque to be co-workers with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely, therefore, it would be inconsistent with Him, and surely would be inconsistent with Him. would be inconsistent with His dignity to allow us, I fear he did fall. When God has laid down certain as regards individuals, I have had a sthough He could not be consistent with His dignity to allow us, I fear he did fall. When God has laid down certain the church, which had a strong the convergence of zeal on any such as though He could not be convergence of zeal on any such as though He could not be convergence of zeal on any such as the c as though He could not do without our help, to disobey Him in one thing in one th obey Him in one thing, in order that we may serve of action, it is then presumption in us to wish to act large. I now wish, therefore, to reconcile that good of mental disorder, amongst persons whose minds are large. I now wish, therefore, to reconcile that good of mental disorder, amongst persons whose minds are large. I now wish, therefore, to reconcile that good of mental disorder, amongst persons whose minds are large. I now wish, therefore, to reconcile that good of mental disorder, amongst persons whose minds are large. 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I know how exceedingly difficult it is for even good men entirely to submit their own judgment to the wisdom of God, fully satisfied that "to obey is better than sacrifice, and to hearken than the fat of rams."

Mr. Maxwell and others of his first lay-preachers, he convocation of "Christ crucified."

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Now the faithful preaching of "Christ crucified."

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Now the faithful preachers but the establishment of the English bishopric at Jerusalem, was antioned by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the sanctioned by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the sanctioned by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the undereds of objects, and agitated by strong passions, it grand objects, and agitated by the original cause of derangement is often some mission. Now this I believe not only Methodist preachers but the objects, and agitated by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the undereds of objects, and agitated by strong passions, it grand objects, and agitated by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the undereds of objects, and agitated by strong passions, it grand objects, and agitated by strong passions, it should yet have felt that nothing could justify him in department of the English bishops in fortune, or some physical influence—religious ideas of the convocation. Very probably the measure of the sanctioned by the Archbishop of Canterbury and the bishops in fortune, or some physical influence—religious ideas of the convocation good sort they are not performed."

the matter, you could not longer remain amongst the speaking of those who are over us in the Church, he the enlightened Christian ought to follow; for surely usual effects; still they may be more remarkably pre- opposite doctrines,

comparatively inactive, and the amazing good he

should be glad to hear what you were going to say, under the hope of greater usefulness, to disobey the from men," is by no means a sure criterion to judge had he thus acted, how glorious and untarnished had portion of its members are, I fear, much too ready to last obtained had portion of its members are, I fear, much too ready to last obtained had be thus acted, how glorious and untarnished had portion of its members are, I fear, much too ready to last obtained had be thus acted, how glorious and untarnished had be thus acted. of the degree of that which God will award; nor is been his success; it is true he would not have been be content with those emotions which they may feel ever the applause of good men a sure guide whereby the founder of a sect, but would be not like Simeon have in some of their various religious exercises, without to judge of the correctness of our conduct; for even had the far higher glory of reviving true piety within they may be blind the far higher glory of reviving true piety within they may be blind the far higher glory of reviving true piety within they may be blind the far higher glory of reviving true piety within they may be blind the far higher glory of reviving true piety within the far higher glory of reviving true piety within they may be blind the far higher glory of reviving true piety within the far higher glory of the far high they may be blinded by prejudice or deceived by suction of the borders of the one Catholic Church itself? Mr. holiness of their lives. It is formal. individuals of whom we are speaking were good men, but yet I connect but the I conne but yet I cannot but be struck with the wonderfully be the scripturally appointed Pastors of the people, different results which have followed from their zeal and hence they went forth spreading the savour of peculiar evil of your own Church, our danger is rather to the data could be procured, I believe, that it would amongst Romanists as among Protestants and protestant and pro in the cause of Christ. With many of Mr. Simeon's spiritual religion, and we may therefore look for effects from enthusiasm, as you have just stated. the most part, Mr. Wesley's theology has my cordial labours, because they tended to purify that Ministry assent, still I cannot shut my eyes to the fact that Mr. which is designed to be the earthly source of religion, are much more frequently connected than is generally Simeon appears to have been the most Scriptural in and in doing so they violated neither the Unity nor imagined. In support therefore of the assertion that his efforts to extend the kingdom of Christ; and that Order of the Church, as founded by Christ and his much of "the success of Methodism is more apparent the most lasting and solid in their effects! What I mean is this,—that Mr. Wesley in his efforts to do to acknowledge that instead of simply endeavouring spiritual formality; and, indeed, I may say that much men, and yet you will readily grant that Quakerism is in these and other circumstances of distress. good followed the dictates of his own private judg- to arouse to a deeper sense of their duty the duly of its formality arises from its enthusiasm. What I ment, though it often placed him in opposition both appointed Clergy, and to lead the people by the use mean is this: that the Methodists encourage those and those who had lawful authority over him; the Christ, content then to leave results in the hands and those who had lawful authority over him; the Christ, content then to leave results in the hands persons frequently make high, and at the time I who had lawful authority over him; the other mental causes, deprived of that salutary control, but not so closely as it may at the though mental disorders may be more frequent in the other mental causes, deprived of that salutary control, believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and of God, he called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and the called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and the called forth a Ministry of his own, thereby believe sincere, professions of attachment to Christ and the called forth a Ministry of his own, the called forth a M doubtedly the instrument of much good, yet it is ac
Comparied.

The tendency of this frequency of th companied with these sore evils,—a schism in the destroying the Unity of the Church of Christ. What alas! too often do their feelings of supposed devotion these, against which no one more warmly protested that while much apparent good has been the result, than Mr. Wesley himself. Mr. Simeon, on the conit has been mixed, as I have proved in our previous and grateful love which are the genuine effects of the trary, with, perhaps, a zeal equally fervent and a piety conversations, with much, very much evil, not the true operation of the Spirit of Christ on the heart. But quite as devoted, kept within the bounds of his offices least, perhaps, of which is that it has caused in still the individual is committed by such a profession, as a Rector of a parish and the Fellow of a College, and thus, though sometimes enduring scorn for his important spiritual truths which Mr. Wesley preached, piety, he suffered no man to be able to convict him of because they have seen them connected with un- his conscience by continuing as a member of Society,

followed what he believed to be the guidance of Divine Providence, and swelly that mould be always wished to avoid a formal deep has been my sorrow at the discredit which has himself; for though he always wished to avoid a formal deep has been my sorrow at the discredit which has himself; for though he always wished to avoid a formal deep has been my sorrow at the discredit which has himself; for though he always wished to avoid a formal deep has been my sorrow at the discredit which has Providence, and surely that would not lead him into separation from the Church, yet he undoubtedly more been brought by some Methodists upon that religion been brought by some Methodists upon the religion by th Mr. Secher.—I grant that the path of duty is not called out other, and those lay, preachers, built other the hope of glory" (Gal. iv. 19 and Col. i. 27), and called out other, and those lay, preachers, built other the hope of glory" (Fig. 1) is the first Collect of the Communication of it himself, for the minimum that the path of duty is not called out other, and those lay, preachers, built other the hope of glory" (Gal. iv. 19 and Col. i. 27), and the uneducated affected and the minimum that the path of duty is not called out other, and those lay, preachers, built other the hope of glory" (Gal. iv. 19 and Col. i. 27), and the uneducated affected and the minimum that the path of duty is not called out other, and those lay, preachers, built other the hope of glory. the same to every man; but I instituted this complaces of worship, and even in his time permitted some which our Church in the first Collect of the Commuwhich our Church in the first Collect of the Commuwhich our Church in the first Collect of the Commuparison for the purpose of showing you that even the plea of doing more extensive good would not be pleaded to disordered by it. The more absurd and inflated the purpose of showing you that even the pleaded to disordered by it. The more absurd and inflated the purpose of showing you that even the pleaded to disordered by it. The more absurd and inflated the purpose of showing you that even the purpose of showing yo

posers, in Queen Elizabeth's time, of those Puritanic deed I cannot but think that a man of Mr. Wesley's such efforts to extend the kingdom of Christ and save had a favourable issue. sectaries whose principles laid the foundation of the piety, talent, and learning ought to have given a deep-Great Rebellion, and consequent martyrdom of King er consideration, than by his conduct he appears to Chooks I thus made a sirous it becomes to form anticipations of the future, respects. But the evils arising from these irregular

The words are—"Will you maintain and preserve invioand sort they are not performed."

The words are—"Will you maintain and preserve invioand the ages of remote antiquity. The circumstances in
the ages of remote antiquity. It is a holy work to endeavour to save men

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the words are—"Will you maintain and preserve invioantiquity. The circumstances in
the ages of remote antiquity. The c you appear to me to reason correctly; and I am now Church he is to be unto us as an heathen man and a from eternal death; but surely in doing so the paths sanity depends, cannot very materially change, and tenets, which had not been comprehended, and found Mr. Brown.—1 must contess, Mr. Secker, that you appear to me to reason correctly; and I am now scarcely surprised that, after having thus examined scarcely surprised that, after having the conflict in deciding between opposite doctrines.

Church he is to be unto us as an heathen man and a produce their to originate during the conflict in deciding between opposite doctrines.

Church he is to be unto us as an heathen man and a produce their to originate during the conflict in deciding between opposite doctrines.

contempt for the usages of Christ's Church, or of in- hallowed divisions and unscriptural ministrations. and, at least, occasional attendance upon the Class been an interesting subject to the philosophic physical divisions and unscriptural ministrations. subordination to those whom the Providence of God And yet I am disposed to think that from the enerhad placed over him in it;—and yet, Mr. Brown, who getic character of Mr. Wesley's mind he might formality is evidenced by the satisfaction which very from hin a particular notice of the various circumshall tell, till that day when Mr. Simeon shall "be re- have been even more useful than the excellent many display in the bare fact of being members of a stances connected with it.—I cannot agree with Dr. warded according to his works" the vast amount of Mr. Simeon, if only, like him, he had remained in Methodist class; it is looked upon, I fear by no small PRICHARD, in considering that the number of persons, good which he did by his faithful preaching of Christ the old paths of the Christian Church, especially as number, as a sort of guarantee for their salvation, and who become insane from religious hopes and fears, is and by his holy example in a place so important as his views of Divine truth and of the plan of salvation, especially is this the case if, along with their memberthe University, and especially by that spiritual religion appear to me to be nearer to those of the Bible and ship, there is some fluency in prayer, and a ready use to be. The frequency of disorder from this cause vawhich he was the means of diffusing amongst so numerous a class of the Students in the University, who, world, than are the theological sentiments of the tions do give amongst the Methodists, and some other times; and the mischief often becomes either endemic sects, a most dangerous notoriety to the individuals or epidemic, from every fanatic, or ambitious preacher, cred influence with them to their various parishes?— Mr. Brown.—But you know Mr. Wesley did not possessing them, I know by painful experience. Often who is desirous of acquiring notoriety, or of being the Perhaps to no one man has the Church of England believe Episcopal Ordination to be necessary; and, have I been grieved by seeing those whose lives little originator, or the leader of a particular sect,—from any

## RELIGIOUS MADNESS.

been so deeply indebted under God, for the revival of therefore believing that any regular Ministers had a corresponded with their profession, brought on this one, however slightly imbued with religious knowspiritual religion as to the Rev. Mr. Simeon; and the right to ordain others to the Ministry, I do not see account prominently forward both in public and private account prominently forward both in public account prominently forward both in public account private account prominently forward both in public account prominently forward both account prominently forward both account prominently forward both account prominently forward both account prom of his labours is this, that in seeking to extend the that in doing so himself he was wrong.

that the same cannot be said of Mr. Seeker.—I am aware that he did not; but I formality? awfully dangerous to themselves, masmuch formality? and his labours! But in thus speaking of Mr. only scriptural and primitive method; and is it not a hardens their hearts against reproof; and almost equally called by the Almighty to instruct and convert men, Simeon's scriptural adherence to the Church, I would very singular fact that Mr. Wesley thought so too, wish real to a dangerous to others, through the odium they bring dangerous to others, through the land were singular fact that Mr. Wesley thought so too, wish real to a speaking of Mr. wish you to understand me as referring to his conduct till he had gone so far with his separate societies upon evangelical and spiritual religion. I appeal to permitted to "deal damnation round the land," and upon evangelical and spiritual religion. I appeal to be conduct till he had gone so far with his separate societies upon evangelical and spiritual religion. as a whole, for I have understood that even he adoptthat he was obliged either to retrace his steps, or
ed some measures in order to secure the new sidered an Evangelical Ministry, which savoured perhaps more of human policy than of that Wisdom the transfer of which is checking the discussion of the was inexcusable in a man of his learning. Indeed on the strength of which is checking the strength of th strength of which is obedient faith; but I am told that his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he is answerable for all the evil to hear you speak thus; I feel as though you had his own principles he had not have a principle he had not ha in his later days the soundness of his Church principles ne is answerable for an in his later days the soundness of his Church principles ne is answerable for an in his later days the soundness of his Church principles ne is answerable for an in his later days the soundness of his Church principles ne is answerable for an independent to disturb the learnt lightly to esteem the religion of the heart, and learnt lightly to esteem the religion of the heart lightly to esteem the religion of the heart lightly to esteem the religion o ples became yet more pleasingly conspicuous; and presbyterian ordination were lawful, that would not that private intercourse of Christians which I cannot minds of the community also vary in number. In this private intercourse of Christians which I cannot minds of the community also vary in number. In this private intercourse of Christians which I cannot minds of the community also vary in number. In this such a fact, in connection with such an individual, excuse his dividing the Church of Christ. Mr. Wes-Mr. Brown.—Stop, my dear Sir; you forget that upon the sin of schism,) that the individual who divides a path of dear sir, is it so?

Mr. Brown. I trust it is not, and upon the sin of schism,) that the individual who divides a path of dear sir, is it so?

Mr. Secker.—No, Mr. Brown, I trust it is not, and upon the sin of schism,) that the individual who divides a path of dear sir, is it so?

Mr. Secker.—No, Mr. Brown, I trust it is not, and upon the sin of schism,) that the individual who divides a path of dear sir, is it so? the path of duty is not the same for every individual; because Mr. Simon was readly in his protection of Christ is answerable for all the evils because Mr. Simon was readly in his protection. because Mr. Simeon was useful in his particular situation at the University Learner to his description at the U that Mr. Wesley was wrong in his more extended Mr. Brown.—I remember the passage, and it has we therefore undervalue that religion which is of the we therefore undervalue that religion which is of the second of t than laid the foundation of it himself, for he himself which the Apostle speaks of as "Christ formed in us, naticism, or the more vehement and impassioned the

Him in another. Now this I consider Mr. Wesley did where in the law that I consider Mr. Wesley contrary to them even though the wish may arise from the large. I now wish, therefore, to reconcide that good mental disorder, amongst persons whose into dark the large. I now wish, therefore, to reconcide that good mental disorder, amongst persons whose into dark the large. I now wish, therefore, to reconcide that good much engaged with these sentiments; or that all the judgment, it is apt to degenerate into fanaticism, which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with these sentiments; or that all the judgment, it is apt to degenerate into fanaticism, which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with its being which I grant Methodism has effected with these sentiments; or that all the judgment, it is apt to degenerate into fanaticism, house of peers, the house of commons, the clergy in much engaged with these sentiments; or that all the judgment, it is apt to degenerate into fanaticism. did, when, in the hope of spreading spiritual religion, a desire to extend the kingdom of Christ,—for does not be violated the Unit of the violate he violated the Unity of the Church, and trifled with the wish to follow our own plans prove that we pre-Episcopal authority. Was not this doing evil that fer our own judgment before the Wisdom of God?— is easily accounted for, from the fact that it is not the great majority, perhaps, of instangood might come? And what is it but this false And if even a good man does this it is to be supposed catholicity of the Church, or the regularity of its miprinciple which has caused most of the divisions and that his spiritual self-sufficiency will be permitted to heresies of the Church? And, in fact, is it not this lead him astray. Hence it appears to me that howprinciple, fairly carried out, which is the ground-work of all the correct delays of the Lewise themselves?

M. Marrell and the first of the Lewise themselves?

M. Marrell and the first of the Lewise themselves?

M. Marrell and the first of the Lewise themselves? of all the corrupt doings of the Jesuits themselves?

I have seen it mentioned, and as it from authority, that the establishment of the English bishopric at Jerusalem, was another to follow the faithful preaching of "Christ crucified."

Thave seen it mentioned, and as it from authority, that the establishment of the English bishopric at Jerusalem, was marked, that "when the human mind is roused by the Archbishon of Capterbury and the bishops in the original cause of derangement is often some misthan sacrifice, and to hearken than the fat of rams."

The indicionar Hocken and the fat of rams."

Methodists; because, it senish and his constitution are sins, and that they are so I cannot doubt, then, are sins, are sins, are sins, and that they are so I cannot doubt, then, are sins, are si are sins, and that they are so I cannot doubt, then, and that I make the admission, I see and it is with pain that I make the admission, I see and it is with pain that I make the admission, I see a give account." (Heb. xiii. 17.) I think therefore that example, Mr. Brown, you are building a house; now still are, thus variable, is well known. Dr. Prichard with causing insanity; it actually has an opposite and it is with pain that I make the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think therefore that the admission, I see give account. (Heb. Am. II.) I think there is a see how Mr. Wesley was wrong in the course he is not but that Mr. Wesley was wrong in the coarse founded fears, and various feelings arising from these pursued. But yet I still cannot think that the Divine pursued. But yet I still cannot think that the Divine pursued. But yet I still cannot think that the Divine Being would have been better pleased had he been ceptions in some things, for Divine suggestions. But, my dear Sir, you have not yet given me an their business and to use all kinds of crude materials, physicians have informed him, that cases of religious with religion. Amongst those who entertain just and But, my dear on, journal of Method- as unseasoned lumber, half-burnt bricks, &c. &c., and insanity have become proportionately rare. M. Es- sober opinions on religious topics,—who make Chrisffected remained consequently unuone.

answer to that strong argument in layout of first morals, the governors were to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, is morally never to pay little attention to the strength of the lism which is afforded by its success; and in very truth, it is one which were to pay little attention to the strength of the lism which is afforded by its success; and in very truth, little attention to the strength of the lism which is afforded by its success; and in very truth, little attention to the strength of the lism which is afforded by its success. Mr. Secker.—1 perfectly agree with you there, my dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity, was not the alternative dear sir, but remember inactivity dear sir, but rem Mr. Brown.—Before tea, Mr. Secker, you were dear sir, but remember mactivity, was not the arternation about to make some remarks respecting the Rev. tive; for though in order to strengthen my argument, about to make some remarks respecting the Rev. tive; for though in order to strengthen my argument, and you might live always, as you know, been considered an unanswerable always, as you know as though I do not question, from what I have heard, law of Christ or his Church, yet it does appear to the which would be of no service to your children, and that Mr. Simeon was a good and useful man, still I that Mr. Wesley was without even this plea, and it that Mr. Wesley was without even this plea, and it that Mr. Wesley was without even this plea, and it is recommended. Mr. Secker.—No, indeed, Mr. Brown, I have no lives of you all, and still it might be said that you had solemn occasions, and no longer affords her consola-Westey. How comparatively tew Christians will ever bear the name of Simeon, while tens, yea hundreds of the name of Simeon, while tens, yea hundreds of the comparative transfer and a fellow of the University; dergyman, a senotar, and a reliew of the desponding and lad he then only employed his sound learning and lis right; and it is a part of the argument upon which lad he then only employed his sound learning and lis right; and it is a part of the argument upon which lad he then only employed his sound learning and lis right; and it is a part of the argument upon which lis right; and it is a part of the argument upon which lis right; and it is a part of the argument upon which lis right; and it is a part of the argument upon which lis right; and it is a part of the argument upon which list right; and it is a part of the argument upon which li wousands rejoice in the name of westey!

Mr. Secker.—I confess that if their respective fame

The wounded feelings, admit is a part of the argument depoint in the narrow and difficult path of life. A cold egonister hopes to the desponding, and arrest the hands of
superior talents, hallowed as they were by his zeal for
the narrow and difficult path of life. A cold egonister hopes to the desponding, and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding, and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding, and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
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the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the desponding and arrest the hands of
the narrow and difficult path of life. A cold egonister hopes to the narrow and difficult path of life. A cold egonister hopes to the narrow and difficult path of life. A cold egonister hopes to the narrow and difficult path of life. A cold egonister hopes to the narrow and difficult path of life. is to decide the question of their usefulness, then indeed Mr. Simeon must yield to the founder of Meth- his example and preaching, and implanting right feelodism; but then you know "the honour that cometh | ngs and principles in the candidates for Holy Orders, | a religion of feeling than of principle; a large pro-But another cause of the outward success of Metho- wise and salutary provisions which ought to connect venting its occurrence from other moral causes ought dism, - and the same may be said of almost all other Dis- the present age with those which are destined to fol- not to be overlooked; but this beneficial influence is

stances compensating for the less influence of this cause in the act of suicide. in the former, than in the latter persuasion. That religious insanity, however, is much less common in Romanists than in Protestants, and especially protestant dissenters, cannot be doubted by any one whose (From a Correspondent of the British Magazine for Sept., 1842.) sphere of observation has enabled him to form any pinion on the matter. Dr. HALLARAN (Pract Observ. on Insunity. Cork, 1818, p. 32.) states, that in the Lunatic Asylum at Cork, in which the admissions of stance has occurred, within his recollection, of mental derangement in the former from religious enthu-

and CHIARUGGI believe that cases of religious insanity these two communities, and the manner of its accesthrough neglect of the culture of the understanding, Dr. PRICHARD has given a table from JACOBI, of the to the following Monday. and the overpowering influence of sensual passions. comparative prevalence of insanity in the Romanists and Protestants of the Prussian States on the Rhine; and it appears from it, that the proportion of lunatics in the former, compared with that in the latter, is as 11 to 10; and that the proportion is much higher among the Jews than in these persuasions. Still, this conveys no information as to the comparative preva-

lence of religious insanity among them. Mr. Tuke's account of the Retreat, the asylum belonging to the Quakers or Friends, furnishes only 3 above remarked, to the increased influence, in them, led." The arguments pro and con were briefly these:

The judicious Hooker, who, as you may know, was one of the gentlest and yet most unanswerable opnosers, in Queen Elizabeth's time of these Puritaria of these Puritaria of the state without the house of commons, as the upper house of convocation to legislate for the state without the house of commons, as the upper house of convocation to legislate for the state without the house of commons, as the upper house of convocation to legislate for the church without the lower house.

I have witnessed several cases illustrative of the just-commons, as the upper house of convocation to legislate for the commons, as the upper house of this view; and, by acting upon it, they have long the lower house. Charles I., thus speaks concerning the evil of leaning, in matters of religion to our own understanding:

On the important truth I have just intimated, proceedings are not the less real, because some good in the contract of the contract o Charles I., thus speaks concerning the evil of leaning, in matters of religion, to our own understanding:

Charles I., thus speaks concerning the evil of leaning, in matters of religion, to our own understanding:

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Charles I., thus speaks concerning the evil of leaning, in the less real, because some good or to entertain hopes and lears of good and evil, which is the less real, because some good or to entertain hopes and lears of good and evil, which is the less real, because some good or to entertain hopes and lears of good and evil, which is the less real, because some good or to entertain hopes and lears of good and evil, which is the less real, because some good or to entertain hopes and lears of good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, which is the less real, because some good and evil, w "unless we will be authors of confusion in the Church, in opposition to the principles of conduct which are taught even private discretion, which ethors are the confusion in the Church, in opposition to the principles of conduct which are taught even present spiritual success is no proof that the our private discretion, which otherwise might guide us in those sacred scriptures which Himself inspired, Divine approbation rests upon our conduct as a whole; imperfections, and of our numerous acts of demerit, which often lead to scandalous and immoral conduct. us a contrary way, must here' (namely, in subjection to ecclesiastical authority) "submit itself to be that way guided, which the public judgment of the Church way guided, which the public judgment of the Church also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also; and attribute much of what Mr. Wesley thought also are at the era of the Recursive countries, that these feelings, when inording the area of the Recursive countries, that there are no the Recursive countries are not all the Recursive countries. hath thought better." He also quotes, on this subject, from Zonaras, an ancient Father of the Church, to his own pre-conceived ideas of what was most ad-Jett, from Zonaras, an another treatment of the Church says, "let good things the atherity of the Church says, "let good and convenient manner—good and conv be done in a good and convenient manner,—good authority of the Church; which latter, since my conthings do lose the grace of their goodness, when in versations with you, I do more clearly see ought to be much is said, had the labours of Methodists and other madness from this cause was not of rare occurrence in any person steadfast to his ancient opinions. Where

REASONS FOR RETURNING TO THE Methodists; because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, because, if schism and insubordination exhorts us to "obey them that have the rule over us, successful or small that they have been added to the rule over us, successful or small that they have been added to the rule over us, successful or small that they have been added to the rule over us, successful or small that they have been added to the rule over us, successful or small that they have been added to the rule over us, successful or small that they have been added to the rule over us, successful or small that they are so I cannot doubt, then they watch for our souls as they that they are so I cannot doubt, then they watch for our souls as they that they are so I cannot doubt, then they are so I cannot doubt, then they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls as they are small that they watch for our souls are small that they watch for our sou

too often unheeded, from being seldom brought to tion of many of is members by its numerous offices, and An enthusiastic, or a vehement and impassioned, the notice of the physician; or from being altogether soothes the price of all by the great equality of its mode of preaching, and declamations abounding with concealed in the breasts of those who have experienced is so valuable to any system depending upon popular Romanists as well as of Protestants—are remarkable those who have committed suicide in states of mind of Malommedanism plainly shows; nay neither is the ready suffering the ills of life, the depressing passions, been of no religion at all, or have entertained a very piety of individuals any sure test by which to judge of bereavements of affection or of fortune, exhaustion of imperfect and inadequate sense of it; and that relithe correctness of their sentiments; no doubt Fox and nervous power, and bodily disease, than to afford the gious obligations have often suppressed suggestions I hose I have satisfied you, my dear Mr. Brown, the greater prevalence of insanity among Romanists become insane, especially amongst the lowest and and Protestants, may seem to bear upon this topic, most ignorant classes, have fallen into this state from

## THE FIRST MEETING OF THE PRESENT CONVOCATION.

Dear Sir, -According to custom, a new convocation was summoned at the same time as the present parliament. Having been chosen one of the proctors for Romanists are about ten to one of Protestants, no in-20th of August, 1841, convocation was opened with the usual formalities. The bishops and clergy, and siasm; but that several dissenters from the established civilians, walked from St. Paul's Chapter House to the siasm; out that several dissenters from the established church have been so affected. The reason of this by the Bishop of London, and the Latin sermon preachchurch will not allow the minds of their flocks to distrust points of doctrine and discipline,—or to fall into these doubts, which distract the minds of those who retire to one of the side chapels in St. Paul's, for the are either wavering in their opinions or entertain enwe were then adjourned for a week.

Whilst HALLARAN, GUISLAIN, LEUPOLDT, BURROWS, On the 27th, convocation again assembled at the and others, contend for the greater prevalence of men- Jerusalem Chamber, Westminster. After waiting for tal diseases in Protestants than in Romanists, JACOBI about an hour, the archbishop summoned the lower house, and said he was very sorry, but as no bishop are also frequent in the latter. Dr. Jacobi remarks, that the character of religious madness in members of business done. Nothing could be kinder than his grace's manner. He more than once expressed his asylums of Roman Catholic Germany, many of the asylums of Roman Catholic Germany, many of the inmates of the lower classes have become religiously mad, from the delusions of a wild and unregulated of the bishops by saying, that at this season of the imagination, excited by superstitious phantasms, no help for it; and therefore his grace adjourned us

The archbishop was on this day supported by six or seven of his suffragans : \* there were about twenty. five present in the lower house. After the Latint litany read by the junior bishop, the two houses separated. And whilst their lordships were drawing up the address to the Queen, the lower house was employed in writing down the names of those present, and the prolocutor was requested to procure such information concerning the rules and privileges of the lower house, as might be useful in case convocation should be again permitted to do business. By this time the address was brought down to us, and read by the prolocutor. Some slight alterations were made. The following upon them in a spirit of Christian wisdom and moderation." At length an amendment was proposed and seconded, to this effect, "That as questions touching the bring about what we imagine will be a greater good; but to say that say that but to say that say that but to say that s other sect, relatively to their numbers,—owing, as out the consent of the church in convocation assemb-

The supporters of the amendment thought that no From what has been now stated, it will appear that alteration in ecclesiastical affairs could be either con-

deliberate upon church matters :-"Oratio pro præsente Convocatione, sive Synodo. "Domine Deus, Pater Luminum, et Fons omnis Sapientiæ: Pietatem. Ut qui ad amussim sanctæ, Reformationis mostræ,