MAN, AND MR. BROWN, A METHODIST.

DIALOGUE III.

even sound reason, appear to be on your side, but then Providence which has so singularly favoured us; and quences of your views are really dreadful,-

Mr. Secker .- Pardon my interrupting you, for I Mr. Secker .- With respect to the argument which see you are opening a wide field for conversation, be- is drawn from the success of Methodism, I will give dists and other Dissenters.

vour to meet your objections.

more energetic in their Missionary efforts.

dies, and not be thankful? That I have painfully felt approach. the force of much of your reasoning I have already have not sowed the seeds of division; in many places which was not without its effect in leading me back our preachers are still the only Christian teachers, to the Church of England. and in perhaps nearly all their stations they were at Mr. Brown.—Excuse my interrupting you, but I least the first to introduce the knowledge of Christ. do not exactly understand your speaking of being Now surely in this they deserve your approbation; brought "back" to the Church; your excellent ought not even Churchmen to rejoice that by means parents were Methodists before you, you were brought of Methodism the blessings of salvation have been up as a Methodist, always attended the chapel, and carried to so many thousands where the name of the at an early age, as I remember, became a member of Church of England had never been heard?

case of every individual that is brought to a saving it for the first time. knowledge of the truth; I cannot therefore but feel grateful to Almighty God for many of the effects which Church, because I left it as it were, in my parents; have followed from the labours of Methodist, Independent, and other sectarian Missionaries. But mark, and that their intention in my baptism and education, the individual benefits which have been undoubtedly joined to Christ's Apostolic Church, and as that in this sectarian and schismatical manner, or not done began to consider it as next to Popery, though from a but whether they ought not to have been carried on

the Church of England did not for long thus exert it- and private, are so well suited to catch the public

* This remark comes with a very bad grace from Mr. Brown. lion in the State, would seem, from the conduct of The last century, with regard to religion, was, on the whole, a lukewarm and lethargic era. But if the Church was supine, ciations of the Church had commenced their labours of love. that it is that by which we are to be judged. The Society for Promoting Christian Knowledge was founded

on the other hand facts seem to be against you,—the least to me, that, if your reasonings be corwithout lawful and scriptural ordination.

fore entering upon which, I wish, with your permis- you my views upon that when I come to meet some sion, to advert to one or two other very serious evils of your other objections. As to the alternative you connected with the schismatical state of the Metho- mention, I could as little approve it as you would; but, my dear Sir, the difficulties which surround the But indeed our conversations become more exten- question as to what are the exact steps which the sive than I had expected; we have not yet adverted Methodist Conference ought to take, supposing them to the second and very vital reason for my being consincerely desirous to return to Apostolic Order and sincerely desired to leave the Methodists; the fact the Scriptural Unity of the Church, do but afford that their ministers appear to be without Scriptural another proof how much easier it is to wander and Apostolic ordination, and consequently without from the right path than to return to it. But lawful authority either to administer the Sacraments let them be once fully resolved thus to return, or to govern the Church of Christ;—however, I am and as men deeply convinced of the scriptural quite willing to defer this topic this evening; and, necessity that is laid upon them, forgetful of self, after the statements to which I have alluded, endea- seek only to do the will of Christ, and to advance the true interests of his Church, and I doubt not Another great evil then connected with that unscriptural state of schism in which I fear the different before them, that themselves shall be duly and bodies of Dissenters are found, is, that from the great scripturally ordained; and hence their Mission efforts which many of them are now making to evan- Stations, and their chapels, and societies at home, gelize the world, the seeds of religious division are in still remain under their own charge, in subjection danger of being carried to, and perpetuated in, every to the Episcopal and Scriptural authority of our part of the earth; and this holds particularly with primitive and catholic Church, of which they respect to Methodism, as no body of Christians are would then form a part. And, really, when I contemplate the vast increase of strength, and, conse-Mr. Brown.—Surely, Mr. Secker, you do not re- quently, of usefulness to our reformed and scriptural gret this; can you possibly contemplate the good Church, which may reasonably be hoped to follow which they have been the means of effecting in South- such a return of the Methodists to her communion, ern Africa, in Ceylon, and especially in the West In- I do truly long to see the day, and pray for its

And here, though I fear protracting our conversaadmitted, but surely our Missionary field is free from tions till I weary you, permit me to state a view of thost of your objections. There, at all events, we Methodism which may be thought peculiar, but

Society; consequently, when you lately became a Mr. Secher. - I do most assuredly rejoice over the Churchman, it was not going "back," but joining

Mr. Secker .- I speak of my going "back" to the Mr. Brown, that while I do most sincerely rejoice in as well as my own afterwards, was, that I should be

supposed that it was necessary that it should be done view of Methodism to which I alluded is this—that I to be able to answer every objection which may be to be able to answer every objection which may be at all; and yet it is in this way that dissenters usually put the question; but no the question is not whether put the question; but no, the question is not whether the sects in its influence upon the interests of the Church. these Missionary efforts should have been left undone, I do not wonder that you start, for I should once have that is requisite to prove its correctness is, I imagine, thought such an assertion as almost too absurd to dethe direction of our Apostolic and Catholic Church!

Mr. Brown.—Ave, but you know the truth is that

Serve contradiction; but I will explain. By Teasons of the self-styled "reh-ground—the old puritan plea—that they interfere with the exercises of the pulpit. We may here objects through fire and water, had lost their possessions, and gious world."

In the opinion of the maintainers of the pulpit. We may here objects through fire and water, had lost their possessions, and gious world."

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In the opinion of the maintainers of the pulpit. We may here objects the pulpit that the pulpit the pulpit that the pulpit that the pulpit the pulpit than the pulpit that the pulpit the pulpit that the pulpit that the pulpit the pulpit that the pulpit that the pulpit the pulpit that the pulp Mr. Brown.—Aye, but you know the truth is that of Methodistic ministrations and services, both public self,* and that even now, when the Church is arousing taste, that they succeed in drawing off a greater numfrom her lethargy, yet there is ample room for the ber of individuals from the Church than any other Methodists to do all that they can also. The heathen denomination;—secondly, the correctness of their doctrinal views, and their accordance with our own Ar-Mr. Secker .- But do you not see, Mr. Brown, that ticles, and their professed, and, in many instances, if the Methodists and other dissenters brought the very sincere attachment to the Church,—cause people same amount of piety, zeal, and funds to the aid of in general to lose sight of their being in a state of the Church, which they now employ in their sectarian actual separation from it, and to forget that their efforts, that then the Church would be able to accompreachers are without that Episcopal ordination which plish all that they, the Methodists and other Dissent- the Church of England, in accordance with the Catholic ers, are now doing, in addition to her own present Church at large, has ever held essential to the minis-Missionary engagements; and thus the same amount terial office, and hence by a large portion of the more of good would be effected, but without those sad evils pious Church-people themselves, the Methodists are being connected therewith which, in the nature of considered,—to use a phrase which you know used to dent that, as Christ designed his Church to be one, every effort to advance even the interests of his king-dom should be made in connection with that Church.

Ministers; and the obligation to do this win, I magne, since the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and (although on the decline) some of the provide even though I should be unable to answer since the Reformation, and (although on the decline) sence of the Deans, and dignitaries, and other memsince the Reformation, and the objections which are founded on difficulties and members of the university of the university of the university of the provide even though I should be made in connection with that Church.

The provide and the objection of the Deans, and dignitaries, and the objection of the Deans, and the objection of the things, must, in a greater or less degree, be insepara- be very popular,-to be nothing more than "Churchdom should be made in connection with that Church, general opposed to the Church,—with them, thereand in subjection to those who are its divinely ap- fore, all religious connection is avoided by those who pointed rulers? O! what a pity is it that a zeal so have been taught to love and reverence it; it is far fervent as that of Methodism, should be exerted in a otherwise with respect to Methodism, which, because manner, which, taking the simple Oracles of Truth of its similarity and reputed attachment to the Church, for our guide, we must believe mixes so much of evil has drawn away and retained more of her children with its good. Surely God's work should ever be done than in modern times all the other dissenters put toin God's way; and though whole nations should be gether;—thirdly, the positive separation of the Methoevangelized by those who, in opposition to the teach-dists from the Church, while at the same time they ing of the Bible, are rending the Church, the visible profess to love and reverence her, and even to admire body of Christ, we shall, one day, see that they have her Episcopacy and government, has had a very great done evil, in that they have not done it in the way effect in blinding both themselves and others to the evil and sin of dividing the Church of Christ. Other Mr. Brown.—All this is very true; but surely dissenters have pleaded principle, saying that they our Missions are conducted in God's own way: the believed the Church to be inconsistent with the Bible, pure Gospel is preached, and there, as I before and that therefore they could not conscientiously reobserved, we are not opposing the Church of main in her; but the Methodists have opened other England; to them, at least, we are the primitive places of worship and erected rival altars, on the mere Church of Christ, and there, too, I think that the ground of expediency, because though they admit the ground of expediency because though they admit the success which has attended the labours of our Missionaries in a ground of expeauency, because though they admit the sions which arise from your feelings, even when, in sionaries is a sufficient proof that God approves Church of England, they think that they, as individuals, "can get more good" from services conducted after Mr. Secher.—I think I have already proved that their own manner. Now, Mr. Brown, if there is such their own manner. Now, Mr. Brown, if there is such their own manner. what divides this Church is not "God's way;" and, a sin as schism,—and no one who reads his Bible remember, what is wrong in England cannot be made can deny it,—are not the Methodists, of all denomiright by carrying it to the West Indies or the South nations, the most guilty of it; for they have not even ment, that Methodism was the great agent in the Sea Islands; if, therefore, the Methodists or Independents are not the primitive Church of Christian that I ask this question, not in anger, but in sorrow England, they cannot be so any where else; I see and kindness; for I need not tell you,—who know not but that the sin of schism must cleave to them how many of my most honoured connexions have been, everywhere. At present, in these newly-christianised and some of whom still are, amongst them,—that my places the evils of this division may be little seen; very prejudices must lead me to think more highly of but when, in time to come, they shall learn that they them than of any other of the sectaries. Indeed, the have received a form of the Church of Christ which fourth ground which causes me to charge Methodism they were the founders of what is now a distinct is schismatical in its origin, and, to say the very with doing so much injury to the Church is, that the least, uncertain in the orders of its ministers, it is superior talent of most of its preachers, the wealth communion of the Church of England; it was, thereindeed melancholy to contemplate what may be their and respectability of some and the piety of many of fore, as Churchmen that they became eminent for revulsion of feeling, and the consequent injury to its members, and its rapid and extensive spread, have the cause of true religion. Indeed, I have often given an increased respectability to sectarianism, and thought that one of the most painful circumstances have greatly tended to make the evils of schism little thought of: indeed schism in the Church, like rebel-

in 1698, and its offshoot, the Society for the Propagation of the Gospel in Foreign Parts, in 1701. And it should ever be borne in mind that these venerable bodies, the nursing mothers of Christianity on this and other continents, were first called into Christianity on this and other continents, were first called into the Roman church for many centures; and it is said that none of his successors, until the time the Roman church in the founders speaking of those Methodists who were desirous of separating speaking of those Methodists who were desirous of the separating speaking of those Methodists who were desirous of the separating spea The Society for Promoting Christian Knowleage was founded in 1698, and its offshoot, the Society for the Propagation of the Mr. Brown.—While I hope cautiously to guard people called Methodists." In mind that these venerable bodies, the fluid and die a member of the Church, it was the influence of Church, it was the infl

and their extensive usefulness in bringing so many careless and open sinners to seek redemption through of the Wesleyan Methodists: for instance, you, at least, will have no doubt of this; but how can you reconcile in our hearts, known and read of all men" (2 Cor. iii. 2). the Disserters speak volumes? Now, I confess, that I think our Methodist preachers may, in some humble measure, make the same appeal pelled to ay, that I do not see how I can meet your with respect to those whom they have been the means statements: I cannot help seeing that it was not of bringing to God; and if the blessed effects of Paul's Methodiss, but Clergymen, who were the agents in preaching among the Corinthians proved him to be a the great revival of spiritual religion; and, also, I true Minister of Christ, I do not see how you can deny must confess that I have often been struck with the the Methodist preachers also to be His Ministers, fact, that while Dissenters have fallen into all kinds when you admit that the same effects are produced by of heresies, it is impossible to deny that the Church, their preaching. And that heaven approves of Me- though she may for a season have become lukewarm thodism is, I think, also evident from its having been and worldly, has yet continually arisen from the the Church itself. I believe it is generally admitted | must remember that the Methodists have ever rethat when the Wesleys, Whitfield, and others, com- tained their purity of faith and doctrine, although menced their plain and faithful preaching of the pure they are separated from the Church. its subsequent procedure?

tayour of Methodism; but yet I think I shall be able to satisfy you that it affords no sufficient justification of the breach which it has made in the unity of the favour of Methodism; but yet I think I shall be able with them, for having in some measure remained of the breach which it has made in the unity of the are waiting tea, so I will postpone till afterwards ministry, unless we will say that those ancient Fathers, complished by means so very questionable, because so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unauthorized by Scripture and the percent of the most part than our so unaut one primitive and catholic Church; for let it not be supposed that it was necessary that it should be done brought against it; for there is perhaps no truth, all the objections to which can be fully met by our finite understanding and limited knowledge; all therefore to adduce some positive arguments in its favour, the laid upon me, and, if upon me, upon every conscientious have most certainly been committed by Methodism and Dissent in general;—these two facts, therefore, I think you are fully satisfied we have established. in Britain, as the one Catholic Church of Christ, one of much force-for, when duly examined, I think they will be found far otherwise.

cannot overturn those principles which have been already plainly proved by undeniable arguments; still I cannot but feel that the success of Methodism is a strong presumptive evidence in its favour, especially as it is a species of reasoning which, as I just observed, the Apostle himself uses.

Mr. Secher .- Ha! my dear friend, I fear that you Methodism; and I will begin with your last statenow in this statement there lies concealed a great fallacy; for what was early Methodism? Was it not almost entirely composed of pious Clergymen and lay members of the Church? Now, that these individuals were, in their degree, highly useful to the Church, I readily admit; but remember, that though piety, and, consequently, it was as Churchmen that they were made the instruments of so much good to that Church of which they were the legitimate children: thus, though these individuals were afterwards called Methodists,* it is evident, that, in as far

* It is a singular fact, that so completely to the last did the Dissent was buried in the deepest sleep. Years and years before any sectarian Society was organized, the two great Asso-Wesleyan Hymn Book runs thus,-" for the use of the

conversation till I am almost frightened, for I will honestly acknowledge that the sacred Scriptures, and honestly acknowledge that the sa with safety of the propriety of any line of consequences its apparent effects, for that the ultimate consequences its apparent effects, for that the ultimate consequences its truth and vitality is, that it does appear to have first Christians. The great object of their assembling, of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker, but to his divine commission and authority of the speaker of the consequences of the consequen the apparent enects, for that the definition of their worship were thereof God alone can see." Now, while I know Mether thereof God alone can see." Now, while I know Mether thereof God alone can see." Now, while I know Mether the seeds of its own spiritual regeneration of their worship were within itself the seeds of its own spiritual regeneration. It maintains that, in all cases, even though the thereor God alone can be divine message be ever so well, or so badly or imper-thodism is doing much individual good, I yet begin to tion; and this, I think, is to be attributed, not only made subservient, was to "break bread"—to offer the divine message be ever so well, or so badly or imperrest upon those whom you call schismatics, and believe to be in dangerous error; and then the conse
The day of the divine message be ever so well, or so badly or impersed to its holding the pure spiritual truth of the Gospel, but also to its possessing that discipline which it but also to its possessing that discipline which weakening His Church, and also causing them to received from Christ and his Apostles, whereby the if there were no other proof that such was the univerbut on the grace of God attending his own ordinance, weakening his Charles and on the disposition and preparation of the hearers.

think highly of those things which He has declared to unity of its body and the orders of its ministers have sal custom, the narrative we have been considering and on the disposition and preparation of the hearers. been preserved. From what cause, save the conser- would, we think, be sufficient to demonstrate it; for As a divine ordinance, (even apart from its other e sin.

Would, we think, be database, leven apart from its other would, we think, be database, and the very advantages, preaching occupies a high place among vative effect of our scriptural discipline, and the it is observable that no comment is made, and the very advantages, preaching occupies a high place among the catherine of the practice of th Mr. Secret.—1 our remarks, my dear st, and care and secretary description. To define its exact ceedingly just, and certainly the effect of these truths ceedingly just, and certainly the elect of these trains of our religion. To define its exact tice. The narrator appears to assume that every would be more general, were it not that our prejudices account of its being retained therein, can have arisen to the control of the institutes of our religion. To define its exact tice. The narrator appears to assume that every position would, peradventure, be to presume beyond are often stronger than our simple desire after truth. that great difference which at present exists between Christian would know the practice to be general.* the often stronger than our simple desire after than the great difference while, and a large portion of Dissenters? while, the Church and a large portion of Dissenters? while, the Church and a large portion of Dissenters? while, the Church and a large portion of Dissenters? Mr. Brown.—And yet, Mr. Secker, as I remarked at the commencement of our conversation this evening, at the commencement of our conversation this evening, fact do seem age not you; for I cannot imagine how it is, if separation from the Church be a sin, that the its, if separation from the Church be a sin, that the less in the commencement of our conversation this evening, both in England and America, a large—it is to be the ancient exclesias; all write; to whom we are into the account of the proportion of the Presbyterian, deep our information respecting the ritual of the account of th are, are some transcendental manner, present in those various dissenting denominations, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and become Socinian, and especially the have left the faith of Christ, and the christ t various dissenting denominations, and especially the Methodists, have been so prospered, and that not only Methodists, have been so prospered, and that not only there is not, I may venture to assert, a single instance brated in their daily and weekly assemblies, and that not only there is not, I may venture to assert, a single instance brated in their daily and weekly assemblies, and that not only there is not, I may venture to assert, a single instance brated in their daily and weekly assemblies, and that not only the control of the express promise of our large transport of the express promise of the express pro Methodists, have been so prospered, and that not only in their numbers, but also in their religious character, of any congregation connected with the Church of this, with its accompanying liturgy, formed the printing become Christ; it cannot surely be defined by any real christ in the Franker of any portion of the Church placed in the history of the hist under the care of an Apostolic Episcopacy: perhaps municate every day. This custom continued in Africa minds, we need not fear that we shall give to preachthis with the opinion that they are in a state of sinual controvesy of the Third Controvesy of the Thi schism; for it cannot be supposed that God would sanction sin. And you know the Apostle St. Paul was then in circumstances too peculiar for us to be sanction sin. And you know the Apostle St. Paul was then in circumstances too peculiar for us to be sanction sin. And you know the Apostle St. Paul was then in circumstances too peculiar for us to be supposed that God would was far slott of modern constant endeavour so to use this orsanction sin. And you know the Apostle St. Taul himself appeals to his success as the proof of his apos-

Mr. Brown. Again, as an honest man, I am commade the great means of reviving true piety within dust, and sought to do her first works. But yet, you

Gospel, there was very little of spiritual religion within Mr. Scher.—Yes, and herein is a great corroborathe Church, either among the clergy or laity. Now, tion of what I have been saying, respecting the holy on the contrary, the light of the Church of England is conservative influence of the Church; for, as the most blessedly shining forth on every hand;—in this British Methodists are the only body of Dissenters change has not Methodism been the chief instrument? who have clung to the Church, so they are the most But would the Most High have thus honoured it, if it remarkable for their doctrinal purity and their conhad been schismatical in its origin, and unscriptural in nectional success: is it, therefore, too much to say that these are greatly owing to the influence Mr. Secker.—You have, Mr. Brown, ably stated Methodism has received from the Church, and to the the most specious argument which can be adduced in blessing of God, which has, in some degree, been

> THOUGHTS ON PREACHING. (From the British Magazine, for July, 1842.)

the ordinance of preacting (as popularly understood) been made to procure their curtailment on the very secution, in maintenance of their principles, gone conclusive reasoning of which cannot be overturned.

Hence I shiply that I clearly prove that necessity was modern theology, the other means of grace, even serve, as further indicating the opinion of the reformers jeopardied their lives. Methodist and other Dissenter, to return to the Cathe light of England if I prove—
the light of E selves, occupy a lower position than the addresses of the while (as we have seen) they provided for the him was committed the constitution. To first, that division and schism are positively forbidden the pulpit. Their question respecting the religious and vesper celebration of the former, they him was committed the conspicuous and honourable the pulpit. Their question respecting the religious daily matin and vesper celebration of the former, they him was committed the conspicuous and honourable the pulpit. Their question respecting the religious daily matin and vesper celebration of the former, they him was committed the conspicuous and honourable the pulpit. by the Word of God; and, secondly, that these evils by the Word of God; and, secondly, that these evils by the word of God; and, secondly, that these evils provision of a parish or district is, not whether the gave no direction, even on Sundays, for more than one people have an opportunity of joining in the public sermon. Thus much, then, concerning the implied Patrick's Cathedral, Dublin; and it was published worship and partaking of the sacraments of the Church, opinion and practice of the primitive Church and our at the request of the lords justices, the Bishops, and but whether "the gospel" is preached there. Simi- "Anglican Fathers" in regard to the importance and general Convention, and is reported by a contempo-But if to these evils we find that there is added an But if to these evils we find that there is added an larly, in the modern arrangement of the interior of our place of the ordinance of preaching.

"Anglican Fathers in regard to the modern arrangement of the interior of our place of the ordinance of preaching. They evidently religiously r entire neglect of the only scriptural method of minisentire negl entire neglect of the car. and so convincing to the judgments of the terial ordination, of which also I hope to convince you, the accommodation of the largest number of the lar then I think I shall have proved the correctness of the hearers in the smallest space, so that room, in many consider it the most powerful means of promoting who opposed the order and jurisdiction of Episcopacy."

An anthem was specially consider it the most powerful means of promoting the most powerful means of promoting and provided in the most powerful means of promoting the most powerful means of promoting and provided in the most powerful means of promoting the most powerful means of promoting and provided in the most powerful means of prov principle that Methodism has so far departed from the cases, has scarcely been allowed for the purposes of religion. right and scriptural path as to make it the duty of its devotion, or for the decent (not to say solemn and imconscientious members to reach and the occasion; and the occasion; and the dispression of the occasion; and the occasion of the occasion of the occasion; and the occasion of the occasion of the occasion of the occasion; and the occasion of the occa conscientious members to return to the Church of Eng- posing) celebration of the divine mysteries. This in its doctrine, and apostolic in the orders of its buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that Christ sent buted to that pseudo-divinity (unknown alike to Scrip- That St. Paul, for example, affirms that christ sent buted to that pseudo-divinity (unknown alike to Sc Ministers; and the obligation to do this will, I imagine, Ministers; and the obligation to do this will be used to the obligation to do this will be used to the obligation to do this will be used to the obligation to do th arising from our imperfect knowledge of the ways of leading tenets of this system of belief, that preaching "faith cometh by hearing," (Rom. x. 17;) and the arising from our imperfect knowledge of the ways of leading tenets of this system of belief, that preaching "faith cometh by hearing," (Rom. x. 17;) and the civilians of th arising from our imperior of the great,—we had almost said, the only—engine like. All these passages, however, have an especial is the great,—we had almost said, the only—engine like. All these passages, however, aldermore of their constitution of the city; of the ministers and the noout of evil. I do not make these remarks, however, for the advancement of Christ's kingdom, and the refor the advancement of Christ's kingdom, and the recouncil: and the general Council: and t because I think the objections usually brought against newal or (in popular language) the "conversion" of the Church of England to be considered.

The Church of England to be considered to the General Convention of Ireland, led to the Church of England to be considered to the Church of England to be considered. the claims of the Church of England to be considered, the souls of men. Far different (to judge from their tirely ignorant of Christianity, can only be made actively ignorant of Christianity. proceedings) was the doctrine of the primitive believers, and of our English Reformers, who professed to walk meekly in the "old paths" of "antiquity," universality, and consent. They did not make that the house of preaching which Scripture calls the your statement, that even an unanswered objection the house of preaching which Scripture calls the vert the heathen by book societies, apart from the was conducted without any confusion or the least claof the Church, as recorded in the Acts of the holy the modern estimate of preaching. In reference also people, although the throng was great, and the winaposiles, we find that prayer and the blessed sacra- to the first quoted text, it is to be observed that St. dows throughout the whole passage of the procession ments occupied the position which is awarded to Paul was expressly ordained to be the apostle of the to and from the cathedral, filled with spectators." preaching by modern spiritualism. Thus, in the first Gentiles, and as such, his mission was obviously priof Pentecost, it is said (not that they congregated to have seen, he was in no wise regardless of the "laver" two of the number being of metropolitan eminence, hear sermons, but) that they continued steadfastly in of regeneration." But while we endeavour to lower to their apostolical superintendence of the Church of is said of their preaching to the Christian converts. holy sacraments. Preaching, however, comprises a in the year 1663:—"There are great things spoken Again, when St. Paul, coming to Ephesus during one vast deal more than the delivery of written or extem- of his predecessor, St. Patrick, that he founded seven of his apostolic journeys, met certain disciples, his poraneous "discourses." When our blessed Re- hundred churches and religious convents; that he orfirst inquiry was, "Have ye received the Holy Ghost?" deemer commissioned his apostles and their succes-And, on their replying that they had not so much as sors to make disciples of all nations, he committed to consecrated three hundred and fifty Bishops. How heard whether there was any Holy Ghost, he asked his Church authority to teach his religion. Accor- true the story is I know not; but we were all witness them whether they had not partaken of Christian bap- dingly, every part of her ministration is designed, in that the late Primate, whose memory we now celetism, (a proof, by the way, that he considered this a greater or a less degree, openly or by implication, brate, did, by an extraordinary contingency of Proviand his former question synonymous,) and, on learn- by word or by action, to accomplish this sacred pur- dence, in one day consecrate two Archbishops and ten ing to the contrary, he gave them entrance, by bappose. The public reading of Scripture is a preaching Bishops; and did benefit to almost all the churches their admission to gospel privileges. Let one other of truth," and proclaim, with a might far surpassing abilities and incomparable industry was inferior to example suffice. In the twentieth chapter of the Acts, human eloquence, the original corruption of our na- none of his antecessors." it is recorded that on the eve of St. Paul's departure ture; the need of the cleansing, preventing, and asfrom Troas, he addressed the disciples at such length, sisting grace of the Holy Spirit; and the tenet of the that a young man named Eutychus, having fallen, Saviour's mediation. Preaching, likewise, (in its where they were gathered together, was taken up dead.

England, in any part of the world, having become thus fearully apostate; but I believe I may go much observes, (in his Rationale, pp. 274—6. Edit. 1668,) thus fearntly apostate; but I believe I may be observes, (in his Adaconate, pp. 271 vince of devotion. Thus much, we think, may be further, and say, that such an awful event is unknown "In the primitive Church, while Christians continued safely affirmed by way of caution against the popular you may think that I ought to except the Arian till St. Cyprian's time, Orat. Dom. We daily receive ing an undue importance. Regard it, we assuredly Controvesy of the Third Century; that, however, the eucharist, for to be our food of salvation. And after ought, as a precious and heavenly boon, designed for himself appeals to his success as the proof of his apos-tleship, when he writes, "Ye are our epistle written difference between the orthodoxy of the Church and eucharist, as being daily to be celebrated . . . St. glorious design of its institution by the Almighty. Chrysostom tells us that in his time, in every meeting or congregation of the Church, the healthful mysteries of the encharist are celebrated. Hom. 26, in Matt." Justin Martyr's account, in his Second Apology, of

That our English reformers were anxious to follow the ancient pattern in the worship of the sanctuary, is said about daily preaching, and from the space al- in Ireland. so we 'in appointing so long time of prayers and reading, whereby the less can be spent in preaching, maintain an unpreaching ministry." (Eccl. Pol.v. xxxii. 3.) Hooker's remarks on this objection are so apposite that we cannot forbear quoting the following:-

"In case our prayers being made at their full length in few words."-Ibid.

mention of the conduct of the disciples after the day marily to instruct the outcast nations, although, as we tion of the same hands, of twelve Christian Bishops, the apostles' doctrine and fellowship, and in breaking the exaggerated estimation in which sermons are held Christ, is an event probably without a parallel in the of bread (the B. Eucharist) and in prayers. Again, by the moderns, let it not be supposed that we would Church. The event, and its consequences, with refein the thirtieth chapter, we read of "certain prophets lessen, in any the least degree, the due importance rence to the illustrious Primate engaged in the conseand teachers" who were in the Church at Antioch, and value of preaching. That, indeed, would be as cration, is thus noticed by Bishop Taylor, in his serwho "ministered to the Lord and fasted." Nothing great an error as theirs who disparage prayer and the mon preached at the funeral of Archbishop Bramhall,

when asleep, from the third loft of the upper chamber | modern restricted sense) forms a considerable part of Apart from the context in which it stands, this fact | * See a Sermon by Rev. Pelham Maitland on "Primitive would certainly militate against the statement it is brought forward to establish; but on reading the preceding verses we find that the event took place on ceding verses, we find that the event took place on According to Sozomen there were no sermons or exhortation delivered in the Roman church in the fifth century. Leo, Bi-

REASONS FOR RETURNING TO THE connected with modern dissent is, that their very zeal for because they think some peculiar plans of Church because they the church because they the church because they the church because they the church because they are the church because they the church because they are the church because the church becau connected with modern dissent is, that then very zeal for the spread of Christianity is extending even to regions the spread of Christianity is extending even to regions the spread of Christianity is extending even to regions the spread of Christianity is extending even to regions the spread of Christianity is extending even to region the the spread of Christianity is extending even to regions because they time some peculiar plans of the Church of a sacramental nature—it is a divine ordinance; a bread," to receive the holy communion, and that St. of a sacramental nature—it is a divine ordinance; a government and discipline expedient as tending to hither to unvisited by the Gospel these very divisions, provide the Church which was the means of its own region. IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH

IN A CONVERSATION BETWEEN MR. SECKE with all their train of untold evils, against which or what arguments can be used to stop it; and this or wh Christ and his Apostles so energeticany warn us.

Or what arguments can be used to stop it, and the do on whom we have been dilating. They value a service weakness, as you know, we have greatly felt in the weakness. Mr. Brown.—Why, Mr. Secker, I do not know where this sort of reasoning will lead us; it is true where this sort of reasoning will lead us; it is true where this sort of reasoning will lead us; it is true where this sort of reasoning will lead us; it is true where this sort of reasoning will lead us; it is true where this sort of reasoning will lead us; it is true divisions which have recently taken place amongst the great number of nious clergumen who appeared are so out of their assembling to "break bread" and this will be still more apparent, if you remember his address accompanied their worship. His sermon divisions which have recently taken place amongst the great number of nious clergumen who appeared are so out of their assembling to "break bread" and this will be still more apparent, if you remember his address accompanied their worship. They value a sermon his address accompanied their worship are so out of their assembling to "break bread" and this will be still more apparent, if you remember his address accompanied their worship. They value a sermon his address accompanied their worship are so out of their assembling to "break bread" and this will be still more apparent, if you remember his address accompanied their worship. They value a sermon his address accompanied their worship are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and the great are so out of their assembling to "break bread" and where this sort of reasoning will lead us; it is true that I do not see how it can be gainsaid; but yet I that I do not see how it can be gainsaid; but yet I that I do not see how it can be gainsaid; but yet I the great number of pious clergymen who appeared about the same time, and with many of whom the pott-bair solebration of the encharist out of their most. respecting the opposition and the same time, t Mr. Brown.—Ah! Mr. Secker, I am happy to see

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

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You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been thinking over the matter of our last

You; I have been reversed.

You in England, and seeing our preachers forsaking their intercourse, but who never joined in their eccentric motions, this order should surely have been reversed.

You; I have been reversed.

You is a seeing our preachers forsaking their intercourse, but who never joined in their eccentric motions, this order should surely have been reversed.

You is a seeing our preachers forsaking their intercourse, but who never joined in their eccentric motions, this order should surely have been reversed.

You is a seeing our preachers forsaking their motions, this order should surely have been reversed.

You is a seeing our preachers forsaking their motions, this order should surely have been reversed.

You is a seeing our preachers forsaking their motions is a seeing our preachers forsaking the preache

CONSECRATION OF TWELVE IRISH PRE-LATES AT THE RESTORATION, IN 1661. the Worship of the Primitive Believers, is well known. (From a Correspondent of the London Church Intelligencer.)

The consecration of the five Colonial Bishops in appears from their design (as exhibited in the Prayer | Westminster Abbey having given you occasion to ad-Book) that the holy communion should be administered on all Sundays and festivals at the least, from in England, at the Restoration, you may probably have their injunction that the morning and evening prayers no objection to present your readers with an account of the Church should be daily offered, while nothing of the like solemnity, as celebrated at the same period,

lotted (in imitation of the ancient model) to those The King, on his restoration, restored to the Church prayers, much of which (had they acknowledged the all her temporalities in as full and ample a degree as modern theory) would assuredly have been devoted she had possessed them in the year 1641, since which to the sermon. The puritans, in Elizabeth's time, time the actually ruling powers had extended over objected "That as the devil under colour of long them an usurped authority. In right, also, of his preprayer drave preaching out of the church' heretofore, rogative of investiture, he proceeded, by his letters patent of the 25th of January, 1661, to appoint Bishops to the several vacant sees, and issued his royal mandate to the Archbishop of Armagh for their consecration. With him were associated, as assistants, the Bishops of Raphoe, Kilmore, Clogher, and Ossory.

To fill the vacancies in the Archiepiscopal Sees of Dublin and Tuam, Margetson, who had been Dean of Christ Church before the Rebellion in 1641, and Pullin, Chaplain to the Marquis of Ormonde, were selected But before I attempt to do this, permit me distinctly

some comparisons which I was about to institute in that consideration were shorter for the most part than our for consecration; the other Archbishoprick of Cashel between Mr. Wesley and Mr. Simeon, and also my sermons are, did then not preach when their speeches were not long. The necessity of shortness causeth men to cut The necessity of snortness causeth men to cut the See of Ardfert. Together with these, ten others were chosen for consecration to that number of the va-The length of the prayers is often, indeed, at the cant Sees on the 27th of January, 1661; men for the The length of the prayers is often, indeed, at the present time, felt and acknowledged as a grievance by such of the disciples of the new school of theology as An overweening estimation of the importance of have not gone over to the dissenters. Attempts have during the late season of popularly understood the ordinance of preaching (as popularly understood) been made to procure their curtailment on the very been made to procure their curtailment of the very been made to procure their curtailment of the very been made to procure their curtailment of the very been made to procure their curtailment of the very been made to procure their curtailment of the very been made to procure the very been made to procure the very been made to procure the very been made to pro

An anthem was specially composed by Dr. William In answer to the foregoing observations, it may, Fuller, then Dean of St. Patrick's, and afterwards Biperhaps, be objected that there are some parts of the shop of Limerick, and sung on the occasion; and the "House of Prayer." When we refer to the practice Church's teaching; but they give no countenance to mour heard, save many prayers and blessings from the

tism, into the Christian household. Baptism, and of God's word. Baptism and the Lord's Supper, of Ireland; and was greatly instrumental in the renot preaching, was the instrument he made use of for again, are in the language of St. Augustine, "Symbols endowments of the whole Clergy; and in the greatest 'Twas a glad scene of holy festival,

When they, the first and best of Erin's land, Priests, people, peers, and chiefs of high command, Throng'd nave, and choir, and gallery, and stall: And TAYLOR, golden-mouth'd, his willing thrall Held each tranced ear of that devoted band: And BRAMHALL bless'd with consecrating hand Twelve priestly heads, thenceforth Episcopal.
O'twas a gladsome scene! To Patrick's fane The crowded street as that procession trod, "God-speed" on all the speaking windows rain. For, past the terrors of the chastening rod. Her star-crown'd head the Church exalts again, And trims her lamp anew, and blesses God. Sept. 2, 1842.

Toronto.

W. ROW-

Square,

esians.

s. d.

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