

overnight of the entire pastorate. Jonathan Crowther has the oversight of the Wesleyan Missions in India, and John Waterhouse of those in Australasia. In all these cases there is an undeniable and beneficial Episcopacy, not by divine right, but as matter of voluntary arrangement, which may be altered as circumstances require, and that without violating any principle of Christian order, as specified in the New Testament.

If there ever was a true Minister of Christ upon earth, since the last of the Apostles died, John Wesley was one. Truly "the signs" of such a Minister were found in him, whether we regard his natural endowments and acquired abilities, his piety, his labours, or his success. He was a Presbyter of the Church of England; yet was providentially placed at the head of a vast body of spiritual people, who were his children in the Lord, saved by the Gospel. Through the greater part of his life he laboured to preserve them in the Church to which he belonged, but was hindered by means which he could not control, so that he formally ordained several of his Preachers, not only to publish the Gospel, but to administer the sacraments, declaring that, as a Presbyter, he believed himself to be a scriptural Bishop as any man in Europe. In accordance with his principles and arrangements, from a period not many years subsequent to his death, all who have entered into this ministry, have received an appointment to the same service. It, therefore, the ministrations of the Methodist Preachers are invalid, so are the ministrations of the Clergy of the Scottish Church, of the Lutheran Churches of Germany, and of the Reformed Churches of Holland, France, and Switzerland; as well as those of every class of evangelical Dissenters in our own country. The principles which deny that the Preachers connected with the Wesleyan Conference are true Ministers of Christ, deny the same character to John Arndt and Albert Bengel; to John Claude and James Saurin; to Richard Baxter, John Howe, and William Bates; to Isaac Watts and Philip Doddridge; to David Brainerd, John Eliot, and Jonathan Edwards; to Frederick Swartz, William Carey, and Felix Neff; to Robert Hall, Thomas Chalmers, and Adolphus Monod. In such company no man has any reason to be ashamed. It is our honest boast, that we have a ministry which neither crouches to the hierarchy of Papal Rome, nor panders to her exclusiveness and vanity.

But if the case were otherwise, and there were serious technical defects and oversights connected with the Wesleyan ministry, my attachment to it would be unshaken. "Christianity is above all rubrics," said an eminent Churchman, and the salvation of redeemed men is of more importance than any form of ecclesiastical order. Had it not been for the Wesleyan ministry, according to all human probability millions of people must have perished in ignorance and sin, who have been saved from both, and will stand with the Lamb upon Mount Zion. The success of Methodist preaching, blessed be God, is not a matter of opinion, but of fact, plain, tangible, obvious; and has been so for more than a hundred years. It is true, that when one of our Ministers consecrates the elements of the Lord's supper, he does not communicate a supernatural virtue to the bread and wine, so that they convey spiritual benefit to the receiver, by physical contact with his bodily organs, irrespective of his state of mind. Nor can any man, in whatever "succession" he may be, if the Scriptures are of God, impart such a power to the sacred elements. With these carnal notions of this holy sacrament we have no sympathy; but at the table of the Lord we commemorate the death of Christ, as the real and only sacrifice for sin, we "feed him in our hearts, by" the exercise of vital "faith, with thanksgiving;" we thus receive the saving benefits of his atonement; "we love him because he first loved us;" we love one another for his sake, we pray "for the whole estate of Christ's

Church militant here upon earth;" we renew our solemn vows of obedience to the will of our Lord; we sing hymns of praise to Christ, as our God; and we retire refreshed and invigorated, to apply ourselves to the duties of our Christian calling. It is in vain, therefore, to tell us, that Christ's ordinances in a Methodist chapel, because they are unconnected with Episcopacy, are an arid desert, unvisited by a shower, where all is sterility and death; while twice ten thousand voices exclaim, "He maketh me to lie down in great pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Thou hast prepared a table before me in the presence of mine enemies: thou anonest my head with oil; my cup runneth over." (Psalm xxiii. 2, 3, 5.)

No doctrine of holy Scripture is more prominent, and better ascertained, than that of divine influence. In the conversion of a sinner to holiness, in his subsequent preservation from evil, and in his progressive sanctification, there is a direct interposition of the power and mercy of God. St. Paul, speaking of the success of the Gospel in Corinth, says, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 6, 7.) St. Peter declares concerning believers, that they "are kept by the power of God, through faith unto salvation." (1 Peter i. 5.) The Lord Jesus is both "the author and finisher of faith" (Heb. xii. 2.) Apply these principles to the Wesleyan ministry and societies. It is undeniable that countless multitudes of men, in various countries, addicted to the most ungodly and vicious habits, have by this ministry been effectually changed in their spirit, and reformed in their conduct. They have lived in the fear of God, blameless and upright, and have died full of charity, peace, and hope. It is said, that this ministry is unauthorized and unblest. I ask, then, by what power have these effects been produced? They must have an adequate cause. They cannot be the production of human power; for no man can of himself renew his own nature, any more than the Ethiopian can change his skin, or the leopard his spots. (Jer. xiii. 23.) They cannot have been produced by the malignant power of Satan; for they are holy, benevolent, and beneficial; and no effect can rise above its cause, any more than a kingdom can stand that is divided against itself. How, then, can these effects be accounted for, but by an acknowledgment of the hand of God? Yes,

"Thou, Lord, alone, the work hast done,
And bared thine arms in all our sight,
Hast made the reprobrates thine own,
And claim'd the outcasts as thy right."
"For this the saints lift up their voice,
And ceaseless praise to thee is given;
For this the hosts above rejoice
We raise the happiness of heaven."

Another question connected with this subject also arises, and brings us to the conclusion at which we aim. Is it credible that God would thus signally bless and prosper, and that through a series of ages, among professed Christian and cannibal Heathens, among free and African slaves, a ministry which was exercised in direct violation of his own ordinance, and in opposition to his will; while many of those Ministers of whom he has decidedly approved, as his chosen servants, being in the appointed "succession," have been not only useless, but a bitter curse to the world? The facts are indisputable. The Romish Priesthood, in its deepest corruptions, was as much in the alleged "succession," as is the most exemplary Clergyman of the English Church; and if this be the test of ministerial authority, how are these facts to be accounted for? I appeal from a bold and bewildering fanaticism, to the common sense and spiritual perceptions of candid and pious men, who dare not attribute to a diabolical agency effects upon which the goodness and mercy of God are impressed in distinct and indelible characters. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." (Isaiah vi. 10.) Whoever may gainsay, I will abide by the Wesleyan ministry, as having been honoured by the special sanction and blessing of Almighty God. It has been a means of salvation, not by human but divine power, to young men and maidens, old men and children, the formal Pharisees and the abandon-

ed profligate, the nominal christian and the dark idolater. Nothing can be more common, in certain quarters, than to speak of the Wesleyan ministry as "self-appointed," and "unauthorised." Such cant expressions, however often repeated, go for nothing with sensible people. No man in the Wesleyan body is allowed of himself to assume this ministry. Men are appointed to it on New Testament principles, and with far greater caution than has been exercised with respect to many of those who speak of it in language of contempt. As to its "Authority," let facts speak. Under God's blessing we can bear human scorn. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalm cxv. 1.)

In forming my resolution to remain in the Wesleyan body, I conceive that I am acting in full accordance with the will of God, as declared in his word, and indicated by his providence. There was a time when several erring disciples thought it far better that people should be tormented by evil spirits, than relieved by what was thought to be an irregular instrumentality; but our blessed Lord rebuked their bigotry, and taught them a more Catholic lesson. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark ix. 38-40.)

To my feelings, as a Protestant, an appeal has often been made. It is alleged that the recent revival of Popery, and its spread in the British empire, both at home and in the colonies, are events big with the most important consequences; such as no Protestant can contemplate, but with the deepest anxiety; and that if the Wesleyan body be perfectly one with the established Church, she would be rendered so formidable to the common foe, as effectually to avert the danger which every one sees to be impending. There is plausibility in these suggestions, but little truth. The Methodists derive their power from their union. Dissolve that union, by amalgamating their societies with the Church, and their power is gone; while the Church, as such, receives no perceptible increase of strength. Take, for example the important town of Leeds, where the Methodists are numerous, and have several large chapels, in which many thousands of people steadily congregate for divine worship. Break up their societies, and place them and the congregation worshipping with them under the care of the Vicar, so that they may admire all the Popish foppery connected with the late consecration of the parish Church, by which the public mind was so greatly scandalized; and these united and zealous Protestants become at once half-Papists, and something more. Nay, if the doctrines which are at this day strenuously enforced by many of the Clergy be true, there is really nothing in Protestantism that is worth contending for; the Reformation was a calamity and a crime; and the sooner the remembrance of it is obliterated, the better. Are these the men who are to avail themselves of Methodist aid in repelling the encroachments of Popery? Let them become Protestants themselves, before they talk of Protestant aid. The interests of scriptural Christianity are indeed at stake; and therefore Wesleyan Methodism, as a sworn friend of those interests, and an antagonist element to Popery, and to every other form of antichristian error, must be preserved in unimpaired energy. The world everywhere needs its influence; and, so far as I am concerned, the world shall enjoy all its benefits. I conceive that it is, in its place, as essential to the welfare of mankind as the established Church, or any other form of Christian truth and order.

There are persons who think that Methodism was necessary at the time of its rise, when there was a general decay of religion in the land; but that it has fulfilled its design, and is now rather an evil than a blessing to the community, since there has been a vast increase of zeal and activity among the Clergy. But in these views it is impossible to acquiesce. Much of the clerical zeal which has been called forth, is undeniably expended in the recommendation of obsolete rites and forms, and in opposing those vital principles of evan-

gelical truth, and of personal religion, for the establishment of which the Wesleyans laboured with almost unexampled diligence. The spiritual and moral wants of the nation are not yet supplied; vast masses of people are still ignorant and wicked; population extends beyond all the means of Christian instruction yet provided; and the agency of Methodism, it is hoped, will still be put forth with unabated fidelity, whatever forms of opposition it may encounter. While the law of toleration remains unrevoked, let there be no relaxation of effort; but every exertion made, not to make pious Church-guards Methodists, but to reclaim the ungodly. There are quarters in which the annihilation of every Protestant institution is contemplated; and for the attainment of this object neither wealth nor labour will be spared. No Protestant, therefore, and especially a Wesleyan Methodist, must sleep at the post of duty.

For thus speaking, men may call me schismatic, or what else they please. I was placed in my present position, as a Wesleyan Methodist, not for purposes of faction; God is witness; nor through enmity to the established Church, (which on many accounts I sincerely venerate;) but simply with reference to the salvation of my soul. The blessed societies of Christian people with which I am connected were all formed and are perpetuated with an exclusive regard for objects purely spiritual. Separatists we are, and must necessarily be, as are all other Christians; but our separation is not that which the holy Scriptures condemn under the name of schism. Under the principle of the New Testament, and according to the practice of a majority of Protestant communities, our ministry is as valid as that which is exercised in another section of the Christian Church. Are the national Clergy Ministers of Christ? So are Wesleyan Preachers: nor are they, at this day, taking number for number, in efficacy and success, surpassed by any of Christ's faithful servants. "I speak as a fool," in making these statements; but wise men compel me. Wesleyan Methodists we are called, for the sake of distinction; but we are Catholic Christians; and claim affinity with all who "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." I revere the Rev. John Wesley, on account of his personal qualities, and the extensive and permanent good of which he was made the honoured instrument in the hand of the Lord; "but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. FROM HENCEFORTH LET NO MAN TROUBLE ME!"—"An answer to the question, Why are you a Wesleyan Methodist?"

TRUE CHARACTER AND TENDENCY OF PESETISM.

(From the Essex Standard; second article.)
The line we have taken on the Oxford Tracts question has, as we anticipated, given offence to some of our former supporters. We regret the breach with them; but with all respect we repeat that we will not by our silence abet any scheme for the conversion of the people to errors which, as a nation, we believe and trust England has once and for ever abjured. In our painful position as regards some of our earliest friends we have this consolation and encouragement, that the majority of the Bishops of the Church of England have condemned the Tractarians; and that if we err, we err with the Sumners, and with others not less entitled to our confidence. We are members—sincere and heartfelt members of our national Church: by her ministers we were received into the bosom of Christ's Church,—before her Bishop we have renewed our baptismal vows, and heard his prayer to God that we may continue His for ever,—at her table we have partaken of the sacred emblems of our redemption,—we have never forsaken the assembling of ourselves in her courts,—we acknowledge with thankfulness that from her pulpit we have received our most valuable instructions,—and under her guidance we have endeavoured to prove all things; and have so far profited that (all worldly considerations counted as dust) we will under God's blessing, "hold fast that which

* The fact of Mr. Wesley's ordinations is carefully concealed in the tracts against Methodism which have recently been published; and in effect, denied by Mr. Neave, Widdowson, in the Life of their Father. The true nature of these ordinations is most inexpressibly misrepresented by Dr. Pusey, in his "Letter to the Bishop of Oxford." The mis-statements of all these persons admit of no palliation. The writer who attacks his readers violates his first duty towards them, a simple account of Mr. Wesley's ordinations, and of the manner in which the sacraments were introduced into the Methodist chapel, is given in the Life of the Rev. Charles Wesley, recently published in two vols.