

But Dr. Burgess thinks that no ministers are "rightly ordained" except those who have been ordained by "Bishops," and this too, according to the *ancient usage* of the church and the *laws of the land*,—in confirmation of which opinion reference is again made to the twenty-third Article. This Article is before our readers, and they can see for themselves that it does not even allude to the "ancient usage of the Church," nor interfere with the usages of other religious societies. As to the "laws of the land," a difference of opinion may exist according to the light in which the Article is viewed. If it be confined to the communion of the Church of England, it may be granted, according to the constitution of that church, it is not "*lawful*," or agreeable to "the laws of the land," for persons *not episcopally ordained* to preach therein or administer the sacraments, as it is a state-church establishment. But if the Article be considered in a general point of view, as merely expressive of the views of the compilers on the subject of ecclesiastical order, then, the appeal to the "laws of the land" is utterly without point, except Dr. Burgess or his adherents can show, that "*the laws of the land*," or the King, or Queen, Lords and Commons, by statute, have positively enacted, that throughout the British dominions, respecting all denominations, ordination by Bishops as a distinct order from Presbyters, is essential to a valid scriptural ministry, and that none but those who have been "*rightly ordained*," in Dr. Burgess's sense of the phrase, that is, *ordained by Bishops*, shall preach the pure word of God and administer the Sacraments regularly, and in both kinds, in their respective congregations. If such a statute exist let it be produced: if not, what consummate folly and chicanery it is to appeal in this case to the laws of the land. Such an appeal can deceive only the simple.

If the position of Dr. Burgess be correct, then it follows, the Church of England is the only true church of Christ on earth. To constitute a Christian Church, according to him, 1. There must be a congregation of Christians. 2. The pure word of God must be preached. 3. The sacraments must be administered by persons or ministers ordained by Bishops. A defect in either of these invalidates the Scriptural character of the Church: if not, then he might have well spared his pains in compiling his Catechism.

The Christian world, as to its polity, is divided into two classes—those who observe the *episcopal* mode of ordination, and those who do not.

The Roman Catholic, the Greek, and the Armenian Churches favour Episcopacy: but they are excluded by characteristic or requisite 2nd; because in them the pure word of God is not preached, and in the former the Sacrament is administered only in one kind.

The Protestant Episcopal churches on the European Continent are excluded also; for, though the form of their government is episcopal, it is not the episcopacy which Dr. Burgess advocates, as the founders of these churches, Luther, Melancthon, Calvin, and other successors, were only Presbyters, and therefore could not confer a power they themselves had not in ordaining officers superior to themselves.

In this predicament is found the Methodist Episcopal Church in the neighbouring States.

The Episcopal Church, not Methodistical, in the United States, and the Scotch Episcopalians, are included under the general name, Church of England, for the sake of classification, as they all profess to have received their ordinations through an uninterrupted line of Bishops from Apostolic times.

The Reformed churches, not episcopal, on the Continent—All Presbyterian, Independent, Baptist, and Methodist Churches throughout the world, are excluded from forming a part or parts of the Church of Christ, by requisite 3d; because their ministers have not been "*rightly ordained*," that is, by *Bishops*! So that although the Rev. Doctor, with an appearance of much charity, owns that "any congregation of Christians in which the word of God is preached, and the Sacraments duly administered by persons rightly ordained is *the* (rather a *part* of the) Church of Christ," yet, by his subsequent limitation, with the previous requisites, it is evident, he only means the Church of England! This is liberality with a witness! Worthy an enlightened Bishop of a Protestant Church! But Bishop Burgess is not "the Shepherd and Bishop of souls:" as it respects many religious communities. The God of Heaven, the Saviour of the world, negatives this *human* limitation, and gives positive evidence of the true ministerial character of thousands of His "called and sent servants,"—on whose heads a Bishop's hands were never placed, but who have been set apart to the sacred office of the ministry according to the usages of their respective bodies,—by using them as honored instruments, in turning the wicked from their way, converting the souls of immense multitudes, and thus extending the boundaries of the Church of "The First-Born." This one circumstance is, in itself, sufficient to convince any unprejudiced person, of the utter untenable position which Dr. Burgess has here assumed, and, viewed in all its legitimate bearings, to settle the long agitated subject of ecclesiastical polity.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, APRIL 22.

We ought to have acknowledged before this the receipt of two Poems, from the pen of A. J. Williamson, of Toronto. We have acceded willingly to the request of the Author, and at the same time, beg to solicit from him in return, some Original Contributions for the columns of the Wesleyan. We have been much pleased with the original character of the poetry itself, and intend to avail ourselves of the opportunity offered to make some extracts in future numbers.

A letter from Lunenburg informs us that a kind friend has presented to the Mission Premises a sofa, value five pounds, and the promise of a table for the same premises, of the value of eight pounds. Such gifts are highly creditable to the donor, and satisfactory to all concerned.

TO CORRESPONDENTS.

We have been obliged to defer to a future number, the following papers, the receipt of which is hereby thankfully acknowledged:—"On Christian Profession," "Where is Rest?" "Faith," "Here am I," "On the Scriptural Doctrine of Original Sin," &c.

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