COBOURG, CANADA, FRIDAY, APRIL 12, 1844.

EASTER-DAY.

Rise, heir of fresh eternity, From the virgin tomb: Rise, mighty man of wonders, and thy world with thee-Thy tomb the universal east, Nature's new womb:

Thy tomb fair immortality's perfum'd nest. Of all the glories make noon gay

This rock buds forth the fountain of the streams of day; In joy's white annals live this hour,

No cloud scowl on his radiant lids, no tempest lower. Life by this light's nativity All creatures have:
Death only by this day's just doom is forced to die;
Nor is death forced; for may he lie

Throned in thy grave, Death will on this condition be content to die.

THE RESURRECTION. (From Archdeucon Pott's Sermons.)

any among men hath waxed cold, the days of darkness have not failed to return upon those countries. Where the light of truth had dawned, the blessing which was not duly cold and treating the light of truth had dawned, the blessing which was not duly cold and treating to those seats of homness and bliss to which our Lord returned as to his own place, for such indeed it was, and of which he gave the light of truth had dawned, the blessing which was not duly cold and treating to those seats of homness and bliss to which our Lord returned as to his own place, for such indeed it was, and of which he gave thing.

But now can this be done? The magnitude of the object would justify considerable sacrifices. But we have fund now such forebodings to be true, and it is our business now to endeavour to remedy what our fathers and bliss to which our Lord returned as to his own place, for such indeed it was, and of which he gave thing.

Suppose a man lord of all the world, (for still worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would, of course, be a sine qual worship on the Lord's day would worship on the Lord's day would worship on the Lord's day would worship on the Lord's day worship on the Lord's day worship on the Lord's day wou able way withheld or withdrawn. Call to mind the As the strength of any kingdom of this world, does received not according to its own greatness and worth But are we sure that if we give education to the threatenings which St. John hath witnessed with refenot consist merely in the multitude of its subjects, but

Wrking classes only, we shall do all that needs to be rence to those eastern Churches, where the Gospel in the virtue, the good discipline, the concord, and the had an early settlement; and however much we may mutual attachments of those by whom it must be uplament, and look with sorrow at their ruined state at held, so must the glory of Christ's kingdom even in this day, yet the truth of God's Holy Word, and the this world be measured chiefly by the fruits of truth, or should give to the goodly bull, the master and the peture, but without doubt it is sad because it is true. sovereign rule of Christ, are no less confirmed by that of faith and charity, of peace and temperance, which plain witness that the light shall depart from those are its proper and distinguished glories, which shall who hail its brightness for a little moment, but who never fade. Let us not be disheartened if there are return back to the darkness of their past lives, in the still found many upon whom the light of truth, the season of probation. Yet the triumph was not cancelled, although some have left the banner, and disgraced the calling of their Lord and Leader. The produce any suitable effect. Let us not suppose that remoter regions of the globe have had their turn, and the faithful multitude, as in Israel of old time, is wantthe truth has flourished with a wider sway than that ing on the side of truth, or that the ranks of the duwhich once marked the progress of the lords and con- teous and sincere are desolate.

There is yet a wider and more glorious prospect who are indeed the foes to their own peace, be careful which the page of prophecy displays, to which the eye to cleave closely to that safe refuge, of which the holy of faith may turn for consolation. But above all, it hill of Sion was the figure. Let us remember that behoves us to consider what our own part should be the King which sitteth in that throne, hath knees which as acknowledged subjects of that kingdom, for the bend to him in all the earth; many more perhaps than growth and increase of which, our blessed Lord hath we may sometimes be led to apprehend; for the dutiinstructed us to make our daily prayer. These glorious things, then, are not to be viewed by us as pa- in the world, who pass on quietly; whilst vice and geants, just to raise our wonder, or to call forth our folly shew their colours openly, and call their comapplause. They impose such obligations as will not rades round them in the public and frequented walks fail to be found in those accounts which we have here to sum when we look into our own hearts; and they brood, and the day of trial and probation fails not to will c.

was set forward by the willing zeal of many, as well as is to do his will. The host of countless Persians of their first encounters in the field of spiritual conflict, pline, as the mountain flock, which is soon scattered, have not suffered many a check by the wilful trespass and finds no safety even when united. But the union and manifold departures of those from whom better of the prudent and the faithful will do more than the things might be expected? Can we imagine that this Spartan discipline could do, to preserve the boundabackwardness, amidst the light and privileges, the motives and encouragements, of which the resurrection Lord shall keep the citadel: that city which the beof our Lord and Saviour was the early pledge, has not loved Disciple hath described in terms so glowing, as in succeeding ages proved an hindrance to the progress of the truth? Are we not sensible of the base- moon to cast its beams upon it; "for the Lamb," ingratitude, when our favours meet an ill return: and pledge of that happy state? Let us seek it at the of the truth may be enlarged; to fear lest they find that season which shall come, and to those realms of hold; and we may be sure that the King of kings will the Only Begotten from before all ages, as well as the Israel declared should be the chosen servants of his and dominion upon which he entered when he laid family: those whom he selected for the chief partakers aside the grave clothes, and came forth to bear a final resolution is concerning those whom he would choose glories. to serve him. "A froward heart, saith he, shall defrom me: I will not know a wicked person. Whose privily slandereth his neighbour, him will I Whoso hath also a proud look and high stomach, I will not suffer him. Mine eyes look up such as are faithful in the land; that they may dwell with me. Whoso leadeth a godly life, he shall be my servant. There shall no deceitful person dwell in my house; he that telleth lies, shall not tarry in my sight: I shall soon destroy all the ungodly that are in the land, that I may root out all the wicked doers from the city of the Lord." All that David dere professes his desire to do, we may be sure that

grace and blessing of the King of kings may descend of her minerals.

God will do in every age, and will one day do more

signally, when the time of consummation shall arrive.

upon his people, as the dews of heaven come down | 2. I consider that he that is the greatest possessor | the Second's fortune, in the accession of Portugal and I can find no words in which to express my feelings | Being educated a member of the Church of England upon a thirsty soil. It belongs to us to measure all in the world, enjoys its best and most noble parts, prosperity by that standard, and never to think that and those which are of most excellent perfection, but the rest in the world, enjoys its best and most noble parts, the East Indies to his principalities, yet this could and having taken two degrees in arts, and two degrees in arts, and two degrees in civil law, in the University of Oxford, which is entirely ciful Redeemer, as the rain which gives the happy benign influences of any one constellation? Are not and imperfect; yet there is, in all conditions of the those whom Divine grace has by faith brought to earnest of the hope of harvest. We have to bear in his subjects' fields bedewed with the same showers world, such weariness and tediousness of the spirits, Mount Zion, to the city of the living God, to the heamind the word of God; that word which shall not that water his gardens of pleasure? him, and "every tongue confess him."

Of the chargement of Christ's kingdom, let us no, teach the chief glories of its shall consist in the sight, which the kingdoms of the centre carth indeed cart in indeed c and his household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly, when the love of any arm household; and accordingly are also a

will form the matter of a future reckoning at the day discover to the great Judge and Arbiter of all things, Can we think that the progress of the Gospel, which sire to be so, and the settled purpose of whose heart the powers and gifts which were proper to fit men for old time proved as weak against the Spartan disciness which accompanies the sullen, sordid, temper of saith he, "is the light thereof." Do we now want a can we think that there is no debt of thankful zeal for source of light, in the word of truth, in the sure prothe covenant of redemption, or the benefits to which mise of salvation. Let the fellowship of Christ's holy we have been called? Can we think that there are Church and Sacramental board, serve for some suffino services to be fulfilled, in order that it may indeed cient earnest of that glory, that when the heart ascends appear to what part we belong? Have we nothing in prayer and praise, in thankfulness and good hope, yet to wish for or to fear: to wish that the triumphs to the throne of grace, it may indeed look forward to some hindrance or impediment through the scandals light which shall one day be disclosed. And what of our ways? Do the sore defilements which disgrace motives can be more effectual for those good properthe Christian world, excite no sense of shame, and ties of the mind and spirit which should now prompt raise no bitter sense of sorrow in our hearts? Can the breath of prayer, what inducement can be more we forget of what kind and description they should animating, or more cogent than the glad memorials of be, who are the subjects of Christ's government and our Redeemer's triumphs from the grave? He burst sceptre, and who live under his righteous sway? Do the sealed stones of the sepulchre. He scattered but call to mind the character which David gave of those who were placed in vain to watch them, and those that should compose the number of his house- arose in his own might, and in his Father's glory, as not put up with worse attendants than the king of Son appointed from thenceforth to that new empire of his kindness, and the objects of his confidential witness to those bright lines of truth to which our eyes

Such, then, is the hope of those who see in their Redeemer's resurrection the plain proofs, that the promise which is given shall be brought to pass: and that they also shall partake it. They will be sensible that the word of promise so fulfilled does not exceed the compass of a reasonable expectation, nor transcend the sober confidence, and sure reliance of that wellhis return in triumph to the scenes of judgment and of recompense, for its never-failing refuge and support.

THE GAIN OF THE WHOLE WORLD. (By Bishop Jeremy Taylor.)

Thus of those who come before him in his courts of worship, the fixed scene of his peculiar presence, the Most High gives encouragement to such only as have First, then, suppose a man gets all the world, what renounced that first sin which David mentions with is it that he gets? It is a bubble and a fantasm, and abhorrence, and which he calls unfaithfulness: unhath no reality beyond a present transient use; a thing faithfulness to God: the disbelief of his holy revelations, or the scorn and contempt for his sacred Word, which is unfaithfulness of mind: neglect of him, and abuse of all his favours, which is unfaithfulness of pose such a man,) cannot have a dish of fresh summer grace to such as cherish it with care. But to those the riches of the sea to the lord of the shore; all the

upon a thirsty soil. It belongs to us to measure all in the world, enjoys its best and most noble parts, the East Indies to his principalities, yet this could more suitably than the prayers of our Church. They from my earliest infancy, being ordained of that church,

return unto him void, but shall prosper in the thing Nay, those things which he esteems his ornament, off from the present, than in dwelling upon that conwhereto he sent it;" until the dominion of the Lord and the singularity of his possessions, are they not of dition which, it may be, others admire and think "shall reach from sea to sea, and from the river, to more use to others than to himself? For suppose beauteous, but none knoweth the smart of it but he the end of the earth." Again, to us it belongs to his garments splendid and shining, like the robe of a hat drank off the little pleasure, and felt the ill-relish cherish the glad recollection, that as all power is given cherub, or the clothing of the fields, all that he that of the appendage. How many kings have groaned unto Him, "who died and rose again for us;" all wears them enjoys, is, that they keep him warm, and under the burden of their crowns, and have sunk down power in heaven and earth; so shall all knees bow to clean, and modest, and all this is done by clean and and died! How many have quitted their pompous less pompous vestments; and the beauty of them, cares, and retired into private lives, there to enjoy the It remains for us to pray that the stranger may which distinguishes him from others, is made to please pleasures of philosophy and religion, which their come into the pale of fellowship, and that the rulers the eyes of the beholders; and he is like a fair bird, thrones denied! of the heathen, who are addressed in the first words or the meretricious painting of a wanton woman, made of the heathen, who are addressed in the first words of the heathen, who are addressed in the first words of the text, together with their people, may learn a wholly to be looked on, that is, to be enjoyed by every THE CHURCH THE TRUE REMEDY FOR wisdom which no age can now trace in their barbarous one but himself, and the fairest face and the sparkling policies, or discover in their blind and ill-ordered sway. eye cannot perceive or enjoy their own beauties but But whatever great and glorious things are predicted by reflection. It is I that am pleased with beholding

we are but in supposition); yet since every thing is onitted to prevent. our possessions. If any man should give to a lion a aid various, property and lives are insecure, religious fair meadow full of hay, or a thousand quince trees; odinances are neglected and despised. It is a sad fairest of the whole herd, a thousand fair stags; if a And when we educate the working classes, shall we man should present to a child a ship laden with Per- do all that is necessary for improving morals, diminsian carpets, and the ingredients of the rich scarlet; ishing crime, and bettering the moral aspect of our all these, being disproportionate either to the appetite nanufacturing towns? No! There is more to be or to the understanding, could add nothing of content, done. The disease extends further than we are they upbraid the incapacity of the receiver. And so portion of the fungus to escape our observation, and it does if God should give the whole world to any remit it to remain, it will spread again, and though man. He knows not what to do with it; he can use we stop its growth in one place, it will extend itself no more but according to the capacities of a man; he with baneful rapidity in another. Let us have our can use nothing but meat, and drink, and clothes; eyes opened to the whole evil, and when we set and infinite riches that can give him changes of rai- about extirpating it we may reasonably hope to ment every day, and a full table, do but give him a succeed. clean trencher every bit he eats; it signifies no more One of the saddest features in the present aspect but wantonness and variety, to the same, not to any of commercial communities is the frequency of forgenew purposes. He to whom the world can be given ries, embezzlements, and sometimes arson. This to any purpose greater than a private estate can min- shows that the want of education has not been conister, must have new capacities created in him: he fined to the lower classes only. But when we use needs the understanding of an angel, to take the the word education, we do not use it in that restricaccounts of his estate; he had need have a stomach ted sense in which it means merely secular instruction, and a bulk as big as one of the orbs of heaven, the pleasures of his eye can be no greater than to behold the beauty of a little prospect from a hill, or to look upon the heap of gold packed up in a little room, or upon the heap of gold packed up in a little room, or upon the heap of gold packed up in a little room, or upon the heap of gold packed upon the head.

In the more ther employments. We use the word in the full and comprehensive sense in which it means the training of the soul as well as the instruction of the whole.

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In the more there employments, we use the word in the full and comprehensive sense in which it means the training of the soul as well as the instruction of the whole.

Thow, on a re-union taking place, our ministers, both the training of the soul as well as the instruction of the whole.

The open continue the present of the whole.

The open continue the present of the whole.

The open continue the present of the present of the present of the whole.

The open continue the present of the present o there is no man that sees at all, but sees every day. For, not to name the beauties and sparkling diamonds of heaven, a man's, or a woman's, or a hawk's eye, is more beauteous and excellent than all the jewels of his crown. And when we remember that a beast, who hath quicker senses than a man, yet hath not so great delight in the fruition of any object, because he wants understanding and the power to make reflex acts upon his perception; it will follow, that understanding and knowledge is the greatest instrument of pleasure, and he that is most knowing, hath a capacity to become happy, which a less knowing prince, or a rich person hath not; and in this only a man's capacity is capable of enlargement. And then, although they only have the power to relish any pleasure rightly, who rightly understand the nature, and degrees, and essences, and ends of things; yet they that do so, understand also the vanity and the unsatisfyingness of the things of this world; so that the relish, which could not be great but in a great understanding, appears contemptible, because its vanity appears at the same time; the understanding sees all, and sees

4. The greatest vanity in this world is remarkable big enough to counterpoise the evil of one sharp great in his dominion as Cyrus, rich as Solomon, vic- God's sake. The Church does this, and the Church torious as David, beloved like Titus, learned as Tris- alone can remedy the evils which threaten to overmegist, powerful as all the Roman greatness; all this, whelm us. All straitened and hampered as she is, and the results of all this, give him no more pleasure, she has girded herself for the battle, and we have need in the midst of a fever or the tortures of the stone, to support her by our gifts and our prayers, for if she trust. His first word is concerning himself. "When, should at all times be directed. The testimony of that if he were lord only of a little dish, and a dishful fail, our hope as a nation is gone. If she be supported that if he were lord only of a little dish, and a dishful fail, our hope as a nation is gone. If she be supported that the western that the most of the concerning himself. "When, should at all times be directed. The testimony of the concerning himself." saith he, wilt thou come unto me? I will walk in his own triumphant resurrection holds indeed a chief his own triumphant resurrection hold mine house with a perfect heart. I will take no wicked place in that never-failing chain of evidence. It was holy conscience is a comfort and a magazine of joy, responsibility of his position is not discharged when he has paid his workman for their services, but there thing in hand. I hate the sin of unfaithfulness; there his triumph, and our rescue: it was his accomplished shall and unless the sound to care for their services, but that shall no such cleave unto me." And then his next victory, and our adoption to a hope above all earthly world, and makes tortures and death, not only tolerable, but amiable; and, therefore, to part with this, She may train up persons who shall fill responsible so inconsiderable a worth, as not to have in it recom- their superiors; and she may afford instruction to pense enough for the sorrows of a sharp disease, is a those who have it not, -furnish them with better bargain fit to be made by none but fools and madmen. motives, and worthier ends,-teach obedience to the Antiochus Epiphanes, and Herod the Great, and his disloyal, soberness to the immoral, make comfort take grandchild, Agrippa, were sad instances of this great the place of squalid misery, and our land the dwellingtruth; to every of which it happened, that the gran- place of a happy people. founded faith which has the resurrection of our blessed and the increase of their estate, disappeared and THE ARTICLES, HOMILIES, AND LITURGY deur of their fortune, the greatness of their possessions, expired like camphire, at their arrest by those several sharp diseases, which covered their heads with cypress,

and hid their crowns in an inglorious grave. For what can all the world minister to a sick per-

that a man is ever more pleased with hopes of going venly Jerusalem.

SOCIAL EVILS. (From the Cheltenham Chronicle.)

and a bulk as big as one of the orbs of heaven, the pleasures of his eye can be no greater than to behold

powerless secular instruction is to keep their fellows from evil when temptation besets them, surely they must be convinced by such facts as these. What a dreadful state of immorality must that be where the merchant has no safeguard against the fraud of his servant, who, to prevent his forgery or his embezzlement from being known, will even set fire to the property of his master.

Nor will Dissenting systems of education succeed where the other fails. At the time when the Education Bill of Sir Robert Peel excited so much discussion, the Dissenters boasted of the majority of schools than had in different parts of the country. which they had in different parts of the country. It was rather unfortunate that in all these places the Chartist tumults and riots had been the most serious. Manchester was mentioned, and it is from Manchester and the neighbourhood that we have derived facts demonstrating the virulence and strength of the disease which it is our business to subdue and to cure. Secular instruction has therefore proved useless for

such communities. Dissent is no better. It may teach children to quote texts, and answer set questions subjects. by rote, and give without hesitation definitions of theological terms, but it should do more; it should in this, that all its joys summed up together are not teach that religion is not an abstraction, but the combination of certain relative duties-our duty to God disease, or to allay a sorrow. For imagine a man for His own sake, and our duty to our neighbour for whose excellency is so great, for the world, that is of situations with credit, and enjoy the confidence of

OF THE CHURCH. (From a Sermon by the Rev. J. Haldane Stewart.)

For what is the real object of this Institution [the son, if it represents all the spoils of nature, and the Prayer-book and Homily Society]? It is by the circhoicest delicacies of land and sea? Alas! his appe- culation of the scriptural Articles and Homilies of our tite is lost, and to see a pebble-stone is more pleasing Church, and her pure, spiritual, and devotional Lito him; for he can look upon that without loathing, turgy, to bring all within their reach to the enjoyment but not so upon the most delicious fare that ever made of the privileges of my text. That they may indeed famous the Roman luxury. Perfumes make his head now come "to Mount Zion, to the heavenly Jerusathat is impossible to be enjoyed, because its fruits ache; if you load him with jewels, you press him with lem, the city of the living God." For of this I am and usages are transmitted to us by parts and by succession. He that hath all the world, (if we can suphis pillow easy, nor tame the rebellion of a tumultuous reserve, but with a true faith and a sincere conscience, fruits in the midst of winter, not so much as a green humour, nor restore the use of a withered hand, nor "When I would make known my creed as a dying fig: and very much of its possessions is so hid, so straighten a crooked finger? Vain is the hope of that sinner, and express my hopes of finding mercy before Thus also God hath promised the increase of his fugacious, and of so uncertain purchase, that it is like also God hath promised the increase of his fugacious, and of so uncertain purchase, that it is like able possessions. Christ, the Son of God, the Thirty-nine Articles of cast such blessings from them, with a childish fish and wealth within all its hollownesses are his but 5. Suppose a man lord of all this world, an univer- the Church of England, and the Homilies of that wantonness, and heedless folly, or with still more deshe is never the better for what he cannot get: all the
he is never the better for what he cannot get: all the
all that the sal monarch, as some princes have lately designed;
can. I believe the pure Perate oppositions to his will, he hath declared that shell-fishes that produce pearl, produce them not for the pure that cannot minister content to him; not that conhis shall be their doom, "the Lord of those servants him; and the bowels of the earth shall hide her treation, by the strength which a poor contemplative man, by the strength which be him; and the bowels of the earth shall hide her treation which he him; and the bowels of the earth shall hide her treation which a poor contemplative man, by the strength which he him; and the bowels of the earth shall hide her treation which a poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man, by the strength which are the poor contemplative man are the poor contemplative man are the poor contemplative man are the shall come in a time when they look not for him, and sures in undiscovered retirements; so that it will signall fortune daily does only and the support of a very shall fortune daily does only all his power and at the last day." "When also, I would pour out my cut them asunder, and give them their portion of the same sures in undiscovered retirements, so that it will be cut them asunder, and give them their portion of the same sures in undiscovered retirements, so that it will be cut them as much to this great purchaser to be entitled to small fortune, daily does enjoy. All his power and the last day."

"When, also, I would pour out my the current of the Current o with the hypocrites." The promise of advancement an inheritance in the upper region of the air; he is so shores, or to stay from retining to the opposite extend:

| All his power and an inheritance in the upper region of the air; he is so shores, or to stay from retining to the opposite extend:

| All his power and an inheritance in the upper region of the air; he is so shores, or to stay from retining to the opposite extend: is for the hypocrites." The promise of advancement an inheritance in the upper region of the arr; he is so shores, or to stay from retiring to the opposite strand: it cannot make his children dutiful or wise. And lowly spirit of a penitent, or with the humble confi-

A LETTER TO A METHODIST. (By a Presbyter of the Diocese of Maryland.) [CONTINUED FROM OUR LAST.]

[The following are the Letters from Dr. Coke to Bihop White and Bishop Seabury, referred to in our former extracts from this Pamphlet, and which properly belong to the portion of it already published.]

APPENDIX. A. Dr. Coke to Bishop White.

This letter is reprinted from Bishop White's Memoirs of the Protestant Episcopal Church, first edition, pages 424 to 429.

And this I am certain of—that he is now sorry for the But how can this be done? The magnitude of the ob-

fection of a very considerable number of the preachers, affection of a very considerable number of the preachers, and most of the people, is very strong towards him, not-withstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the Bishops of the Protestant Episcopal Church to require.

We have about 250 travelling preachers, and a traveller.

It is even to your church an object of great importance. We have now about 60,000 adults in our society in these States, and about 250 travelling ministers and preachers; esides a great number of local preachers, very far exceeding the number of travelling preachers; and some of those local preachers are men of very considerable abili-ties. But if we number the Methodists as most people number the members of their church, viz, by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you probably conceive. The society, I believe, may be safely nultiplied by five on an average to give us our stated congregations, which will then amount to 300,000. And the calculation which, I think, some eminent writers are made, be just, that three-fifths of mankind are unwill follow that all the families, the adults of which orm our congregations in these States, amount to 750,000. About one-fifth of these are blacks. The work now exends in length from Boston to the south of Georgia; and in breadth from the Atlantic to lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.
But there are many hindrances in the way. Can they

like fire or the grave, for else he can eat no more than one of his healthful subjects: and unless he hath an eye like the sun, and a motion like that of a thought, and a bulk as big as one of the orbs of heaven, the

these difficulties almost make me tremble; and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success: for though my influence among the Methodists in these States, as well as in Europe, is, I doubt not, increasing, yet Mr. Asbury,

successful testimony against it.

Shall be havored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday, the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me, at Mr. Jacob Baker's, merchant, Market street, Philadelphia: or, if

But what can be done to gain this confidence on the

I am conscious of it, that secresy is of great importance in the present state of the business, till the minds of you, your brother bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honor

of seeing you.

Thus, you see, I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject, as far as the extent of a small letter will allow me. If you put equal confidence in me, you will find me candid and faithful.

I have, notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction; and for the same reason I must write another to the Rev. Mr. When I was last in America, I prepared and orrected a great variety of things for our magazines, corrected a great variety of things for our magazines, indeed almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned gentlemen to be inserted in the magazine, for which I am very sorry; and probably shall not rest till I have made ery sorry: and probably shall not rest till I have made ny acknowledgment more public, though Mr. Jarratt

I am not sure whether I have not also offended you, sir, by accepting of one of the offers made me by you and Dr. Magaw, of the use of your churches about six years ago, on my first visit to Philadelphia, without in-forming you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from what you said on the subject to Mr. Richard Dallam, of Abington, I sincerely beg your and Dr. Magaw's pardon. I'll endeavor to amend. But, alas I I am a frail,

I will intrude no longer at present. One thing only I ill claim from your candor—that if you have no thoughts of improving this proposal, you will burn this letter, and take no more notice of it, (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire.) But if you will urther negotiate the business, I will explain my mind still more fully to you on the probabilities of success In the meantime, permit me, with great respect, to

> Right Rev. Sir. Your very humble servant in Christ, THOMAS CORE

Richmond, April 24, 1791. The Right Rev. Father in God, Bishop WHITE. You must excuse interlineations, &c., as I am just going into the country, and have no time to transcribe.

> APPENDIX B. Dr. Coke to Bishop Seabury.

Editor of the CHURCHMAN, New York. those only that are true to their engagement. Sour part to pray with good assurance, that the and blessing of the King of kings may descend of her minerals.

far from possessing all its riches, that he does not so it cannot make his children dutiful or wise. And lowly spirit of a penitent, or with the humble confit though the world admired at the greatness of Philip

prosperity by that standard, and never to think that people great, or that nation happy, in which the reverence for God's holy laws, and the care for his saving dispensations, are not vindicated and maintained. It dispensations, are not vindicated and maintained. It is our part to remember the first coming of that meritage of the church of England, I was also in the face of such a fortune to tell all the world that it is spotted in common with the inferior persons, and the most despicable of his kingdom. Can the greatest prince despicable of his kingdom. Can the greatest prince in common with the inferior persons, and the most despicable of his kingdom. Can the greatest prince in common with the inferior persons, and the unhand-to-move the first coming of the Church of England, I was also in its favor when I first joined that great and sincerity make such a confession as this, need tremble at the thunders of Mount Sinai, but may rejoice with for his own use, or secure to himself the gentle and those which are of most excellent perfection, but in common with the inferior persons, and the unhand-to-move the indiscreet, and a vicious young prince, likely to inherit all his greatness. And if nothing appears in the face of such a fortune to tell all the world that it is spotted at the thunders of Mount Sinai, but may rejoice with those when Divine grace has by faith brought to land: but afterwards, for many reasons, which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it, as far as my influence reached. Within these two years I am come back again: my love for the Church of England has re-turned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken than formerly. I have many a time run into shaken than formerly. I have many a time run into error; but to be ashamed of confessing my error, when convinced of it, has never been one of my defects.—Therefore, when I was fully convinced of my error, in the steps I took to bring about a separation from the Church of England in Europe, I delivered, before a congression of about 2000, many in our largest change in egation of about 3000 people, in our largest cha Dublin, on a Sunday evening, after preaching, an exhor-Dubin, on a Sunday evening, after preaching, an exhortation, which, in fact, amounted to a recantation of my error. Some time afterward, I repeated the same in our largest chapels in London, and in several other parts of England and Ireland; and I have reason to believe that my proceedings in this respect have given a death-blow to all the hopes of a separation which may exist in the

We have about 250 travelling preachers, and a vastly greater number of local preachers, I mean preachers who live on their plantations, or are occupied in the exercise of trades or professions, and confined to a small sphere or action, in respect to their ministerial labors. About seventy of our travelling preachers are elders (as we call them) or presbyters. These are the most eminent and most approved of the whole body; and a very excellent set of clergy I really believe they are. We have about the same number of deacons among the travelling preachers, who exercise the office of deacon, according to the plan of the Church of England. These ministers, both presbyters and deacons, must be elected by a majority of the conference before they can be ordained. A superintendent only ordains the deacons, and a superintendent tendent only ordains the deacons, and a superin must make one of the presbytery for the ordination of a priest or elder; and the superintendents are invested with a negative voice in respect to the ordination of any person that has been elected for the office either of elder or deacon. Among the local preachers there is no higher office than that of a deacon. The local preacher does not pass through an election for this office; but if he bring a testimonial, signed by three elders, one of whom must be what we call a presiding elder one who has the what we call a presiding elder, one who has the govern-ment of a district, i. e. several circuits joined together, 1. Our ordained ministers will not, ought not, to give three deacons, three unordained preachers, and the ma-

union, if the possibility of their rising up to ordination depended on the present bishops in America. Because though they are all, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue,—If the present bishops would waive the article of the learned and unordained preachers would experience. The present bishops would waive the article of the learned and unordained preachers would experience. The prethe learned languages. Besides, they would argue,—If the present bishops would waive the article of the learned languages wat their successors might not.

would arise from the want of confidence. The present bishops might give them such assurance as would experience. The present bishops might give them such assurance as would experience. perhaps remove all their fears concerning them; but they could give no security for their successors, or for any new bishops who may be consecrated for the Episcopal Church in those States which have not at present an Episcopal minister. The requisition of learning for the ministry (I minister. The requisition of learning for the ministry (1 mean the knowledge of the New Testament in the original, and of the Latin tongue) would be an insuperable objection on this ground, as the present bishops, and the present members of the general convention can give no sufficient security for their successors. And the preachmined enemy of it, and I have lately borne an open and ers could never, I believe, be induced to give up the full necessful testimony against it.

Shall I be favored with a private interview with you in that they shall in due time rise to the higher offices of the

but what can be tone to gain this confidence of the your please, by a few lines sent to me by the return of the post, at Philip Rogers', Esq., in Baltimore, from yourself or Dr. Magaw, and I will wait upon you with my friend Dr. Magaw. We can then enlarge on these myself, I have no doubt, to a person of perfect candor. But what can be done to gain this confidence on the plan of a re-union of the two churches? I will answer this important question with all simplicity, plainness, and 2dly. I have a re-union so much at heart, that I would omit nothing that may, according to the best of my judg-ment, throw light on the subject; 3dly. Because I think I am not in danger from your charitable spirit, to be sus-pected, in the present instance, of pressing after worldly honor; as it is likely I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a bishop of the Protestant Episcopal Church, than they are at present so kind as to

Mr. Asbury, our resident superintendent, is a great and good man. He possesses, and justly, the esteem of most of the preachers, and most of the people. Now if the general convention of the clergy consented that he should be consecrated a bishop of the Methodist Episcopal Church, on the supposition of a re-union, a very capital hindrance would be removed out of the way.

Again, I love the Methodists in America, and could not

Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The preachers and people also love me, Many have a peculiar regard for me. with propriety, visit the American Methodists, possessing in our church on this side of the water an office inferior to that of Mr. Asbury.

But if the two houses of the convention of the clergy would consent to your consecration of Mr. Asbury and me as bishops of the Methodist Society in the Protestant Episcopal Church in these United States, (or by any other title, if that be not proper,) on the supposition of the re-union of the two churches, under proper mutual stipula-tions; and engage that the Methodist Society shall have a regular supply, on the death of their bishops, and so, ad perpetuum, the grand difficulty in respect to the preachers would be removed—they would have the same men to confide in whom they have at present, and all other mutual stipulations would soon be settled.

I said, in respect to preachers, for I do not fully know Mr. Asbury's mind on the subject. I have my fears in respect to his sentiments; and if he do not accede to the union, it will not take place so completely as I could wish. I wish you could see my sinful heart, but that is impos-

I think I need not observe that, if things were brought to a happy issue, we should still expect to enjoy all our rights as a society in the most exclusive sense, as we do now in Europe: I mean the receiving or rejecting members in or from our classes, bands, love-feasts, &c.

I have had the honor of three interviews with Bishop White on this subject, and some correspondence. In the present state of things, I must entreat you to lay this business only before your confidential friends; and if you honor me with a letter by the June packet, directed to the Rev. Dr. Coke, at the new chapel, City road, London, will write to you again immediately after the English conference, which will commence in Manchester the last Tuesday in next July. The importance of the subject on which I have now written to you, will I think prevent the necessity of an apology for the liberty I have taken in writing to

in writing to you. Permit me to subscribe myself, with great respect,

Right Rev. Sir. Your very humble and obedient servant,

Philadelphia, May 14, 1791.