

bers are thus reported, recognized and received at the quarterly meetings of the Church, at which the Lord's Supper is observed, when the minister, if time permits, give them an appropriate address; and along with the elders, and in the name of the entire Church, welcomes them into it by giving them the right hand of fellowship.

6. As a Church, we have no sympathy with the legalized system of Slavery, as it exists in this country. We have no confidence in the Christian character of those who buy and sell the bodies and the souls of their fellow men. Neither can we receive into the membership of the Church, or hold any Christian fellowship with those who hold their fellow men in bondage. And we have good reason to suspect the Christian character of those who have any sympathy whatever with the system of slavery.

7. In reference to the admission of members into the Church, we deem it only necessary to add that we do not feel warranted by the principles of Christianity to hold Christian fellowship with those who manufacture or sell intoxicating liquor as a beverage.

IV.—DISCIPLINE OF THE CHURCH.

1. The elders suspend from Christian privilege any member walking disorderly, and inform the church, giving at the same time such particulars as they consider advisable.

2. In a case in which the Elders may deem expulsion to be necessary, they state the matters of fact to the Church, at one of its stated meetings, and then delay decision for at least seven days; thus affording an opportunity to members who may object to the contemplated excommunication, to state their objections privately to the Elders. Should no objection be lodged with the Elders it is understood that the whole Church agrees to the contemplated expulsion. Silence is understood to mean consent. Should objections be made, the Elders, prayerfully and carefully consider them, and give them the fullest weight in their deliberations, and then pursue the course which appears to them most likely to glorify God, and to advance His cause.

3. In the case of suspension, the Elders affectionately interest themselves in the individual, and take opportunities of dealing with him in order to bring him to a satisfactory state of mind. If they have reason to believe that they have been successful in their dealings, they state their opinion to the Church and delay for seven days, and after that, provided no objection be lodged with them, restore him to communion. If objections be lodged, they proceed in the manner indicated under the preceding article.

4. In the case of expulsion, should the individual expelled ever afterwards desire to be restored to Church membership, he must go through the same process as an entirely new applicant.

The brethren, after unanimously adopting the above statement of the Constitution, order and discipline of a Christian Church, agreed that said Constitution be amended, enlarged, or altered when such amendment, enlargement, or alteration is desired by three fourths of the members of the church.

From the Christian Guardian.

WESLEYAN AND ANGLICAN CHURCHES.

It appears that considerable anxiety is manifested by some of the ministers of the Episcopal Church in England to devise some plan to unite the different sections of the church with that body; and it is thought that this movement has a particular reference to effect the union of the Wesleyans with the

Established Church. The bad policy, ecclesiastically of the course pursued by that church in its treatment of Mr. Wesley has long since been discovered and acknowledged, and now that the people who have been raised up through his instrumentality, have obtained a commanding influence which gradually lessens the power of the state church, a particular desire is felt that the co-operation of the Wesleyan body with the "established church" be secured. This subject engaged the attention of the two Houses of Convocation at a recent meeting at Westminster.—An English correspondent of the *Christian Advocate and Journal* in giving an account of the meeting of the Convocation, says that the Rev Mr. Massingberd, Archdeacon of Coventry, presented a memorial, praying the Convocation to consider "whether any and what steps might be taken toward the reunion of the divided members of Christ's body in our country; and, with this view, whether some communications might not be made to the Wesleyans on the subject." This idea is not wholly new, various excellent and catholic-spirited clergymen of the Established Church having at different times propounded plans for gathering into one vast Christian communion all the sections of the Evangelical Protestantism of the country. In every such scheme the Wesleyans have been indicated as a body, outside the pale of the Establishment, whose co-operation might be most hopefully looked for; the anti-state Church prejudices of the extreme dissenters being taken to indicate the probability of a very frigid reception of the proposal in that quarter, if not a downright hostility to it. But, with the utmost respect for the amiable and excellent individuals with whom such proposals have originated, it is impossible to regard the scheme as of any other than a purely utopian and impracticable character. Whenever the projectors have gone into details, it has been found that the essence of the plan was the absorption of the Wesleyan body into the Establishment, the Wesleyan ministers, or a selection from them, to be ordained clergymen in accordance with the ritual of the Anglican Church. Mr. Massingberd did not found a motion on the memorial which he presented, and as the Convocation, on the same day, adjourned to the 15th of April, nothing further was then done in the matter. It may be safely predicted that the affair will lead to no substantial result, beyond the good arising from the expression it conveys of kind and Christian feeling on the part of Mr. Massingberd, and those whom he represents.

A CLERGYMAN CAN MARRY HIMSELF.

A curious case has just been decided by the Irish Court of the Queen's Bench, in which the question arose as to the legitimacy of the children of a marriage, where the father was a clergyman and he married himself.—The Rev. S. S. Beamish was duly ordained a clergyman of the United Churches of England and Ireland, and it appeared that on the 27th of November, 1831, being then in holy orders, he went to the house of Anne Lyons, in the city of Cork, and there performed a ceremony of marriage between himself and Isabella Fraser. The special verdict described the manner in which the ceremony took place, and the general form of solemnization, was that set out in the book of Common Prayer, of the United Churches of England and Ireland. Mr. Beamish then declared that he took the said Isabella Fraser to be his wedded wife, she taking him to be her wedded husband. The wedding-ring was then placed upon her finger and the blessing pronounced. Judge Crampton delivered judgment in favour of the validity of the marriage.