

are bound to obey or not to resist : but in matters *religious*, you are left perfectly free, nay, you are obligated to follow the dictates of an enlightened conscience. In this way Christians were to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." The passages quoted are therefore foreign to the point : they do not speak to support which they were adduced : and if they prove anything in Dr. Burgess's sense, they prove it to be a "duty" to conform to a *false* as well as a true Church, so it be established by "the powers that be."

Let a "Master in Israel" show his opinion ;—

"After what I have said in the Notes, I need add nothing on the great *political question of subordination* to the *Civil powers* ; and of the *propriety*, and *expediency* of *submitting* to every ordinance of man for the Lord's sake. I need only observe that it is in things *civil* this obedience is enjoined : in things *religious*, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God ; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power ; he must bear the persecution ; and if needs be, seal the truth with his blood ; and thus become a martyr of the Lord Jesus. This has been the invariable practice of the genuine Church of Christ. They committed their cause to Him who judgeth righteously. See further on this subject in Matt. xxii. 20," &c.—*Dr. Adam Clarke on Rom. xiii. Note III.*

Turning to the reference we find the following observations from the same eminent Divine :—

"But while the earth is agitated and distracted with the question of political rights and wrongs ; the reader will naturally ask, What does a man owe *Cæsar* ? to the *civil government* under which he lives ? Our Lord has answered the question—*That which is Cæsar's*. But what is it that is *Cæsar's* ? 1. *Honour*. 2. *Obedience*. And 3. *Tribute*."

After suitable illustrations the Doctor adds—

"But remember, if *Cæsar* should intrude into the things of God and coin a new creed, or broach a new Gospel, affect to rule the conscience while he rules the state ; in these things Cæsar is *not* to be obeyed ; he is taking the things of God and he must not get them," &c.

Mr. Wesley also, has some pertinent remarks on the claims of Legal Establishments—

"But to go a little deeper into this matter of legal establishment : Does Mr. Conon or you (Mr. Walker) think that the King and Parliament have a right to prescribe to me what Pastor I shall use ? If they prescribe one which I know God never sent, am I obliged to receive him ? If he be sent of God, can I receive him with a clear conscience till I know he is ? And even when I do, if I believe my former Pastor is more profitable to my soul, can I leave him without sin ? Or has any man living a right to require this of me ?" (Works 13 vol. 171.)

Again :

"If a dispensation of the gospel is committed to me, no Church has power to enjoin me silence. Neither has the State ; though it may abuse its power and enact laws whereby I suffer for preaching the Gospel." (Ib. 201.)

The obedience, therefore, required by the Scriptures of subjects to the Civil Powers refers *not* to mat-

ters of conscience ; and hence, though it is well for those who prefer the Establishment to unite themselves to it, yet it by no means follows that it is in others a "duty to conform to the Established Church."

Dr. Burgess and his followers seem to forget that the civil government does not so command uniformity to the Established Church as to render a want of it even a *civil offence* : it allows and sanctions separation from it—permits persons to exercise their own judgments and consciences, and protects large Religious Bodies, not within the Establishment, in the free, unrestrained use of their sacred services. If then it be a "duty" to submit to the acts of the "powers that be," these acts of the Government should be respected, and *English Bishops* and *North American Priests*, should be the last to set an example of contumacy to the governing powers, by dealing out anathemas against their unoffending, non-conforming, fellow-Christians.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, JUNE 3.

SINCE our last number, the arrival of the Peterhead Packet, bringing dates fourteen days later from England, and completing our files to May 21, has put us in possession of much pleasing intelligence. Amongst these we rank as of importance, the proceedings of the Great Annual Meeting of the Wesleyan Missionary Society in London, and the steady progress of the Centenary Fund. The latter has already exceeded the sum of two hundred thousand pounds, and is still progressing. The meeting in Exeter Hall was more interesting than ever; the speeches were truly excellent, and the proceeds satisfactory. Among the speakers we find, J. B. Plumptre, Esq., M. P. (Chairman); Rev. J. Beecham, W. Evans, Esq., M. P., Colonel Conolly, M. P., Rev. Dr. Bunting, Rev. D. Faton of New York, Rev. Dr. Beaman, Do., E. Lytton, Esq., M. P., Rev. Samuel Shipley, Vicar of Ashton, Sergeant Jackson, M. P.; Rev. Thomas Jackson, the President of the Conference, Rev. Peter Latrobe, Rev. T. Lessey, Henry Pownall, Esq., Dr. Duff, of Calcutta, Rev. James Dixon, Rev. R. Newton, T. Walker, Esq., Thomas Farmer, Esq., and George Thorney Croft, Esq.

The following is a general summary of the Report. The Principal Central Stations occupied by the Society, in the various parts of the world, are about two hundred and fifteen. The Missionaries are three hundred and forty-one, besides Catechists, Local preachers, Assistants, Superintendents of Schools, School Master and Mistresses, Artizans, &c., of whom about three hundred are employed at a moderate salary, and three thousand three hundred and thirty-six afford their services gratuitously. The total number of Communicants on the Mission Stations, according to the last regular and complete return, is sixty-six thousand eight hundred and eight, being an increase of eight hundred and one on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland. The number