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# The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

VOL. III.

TORONTO, CANADA, WEDNESDAY, FEBRUARY 22, 1843.

NO. 12.

## WESLEYAN TRACTS FOR THE TIMES, No. 5.

### MODERN METHODISM, WESLEYAN METHODISM.

#### Concluded.

It is said, however, by the "Layman of the church of England," "You have separated from the Church, in Mr. Wesley's sense, inasmuch as you have renounced some of her fundamental doctrines, and refuse to join in her public worship." The writer who brings this charge finds it necessary, in order to secure even the shadow of proof, to premise, that, under the term doctrine, he includes not only that which is pre-emptive in discipline. He then goes on to state that we have departed from that fundamental doctrine that no ordination is valid but that which is episcopal; from the fundamental doctrine of baptismal regeneration; and from the ancient rule and prescribed usage that the Lord's supper shall be administered by Episcopal Ministers only. But this novel definition of fundamental doctrines, will have the effect of proving many Bishops, and some Archbishops, to have been separatists equally with the Methodists; and with that remark we shall dismiss it. When the writer shall have settled his account with those Clergymen and rulers of the Church, who have maintained that these points are not included among her doctrines at all, (and how much less among her fundamental doctrines!) it will be time enough for us to reply to him. As to our refusal to join in her public worship, we refer him to what has been already said with regard to holding services in Church hours during Mr. Wesley's life. If that practice was not then considered to be such a refusal, it cannot be so now; and the charge built upon it falls to the ground, of course.

We have thus endeavoured to refute the calumnies brought against us at the present day. And in order that this controversy might not degenerate into a mere strife of words, we have forbore to insist on that distinction between Mr. Wesley's plans and his principles, at which some writers are so highly displeased. Let them insist on the absurdity of that distinction, if they will: let them call it dishonest, sophistical, or whatever they please: the case remains unaltered. They must show that his declared attachment "on principle" to the Established Church, and his reiterated refusal to separate from it, ought not to be limited and explained in the manner attempted above; or they must grant that in none of these instances have we introduced a new principle into the administration of his system. The law on which he invariably acted of regarding the interests of religion as supreme, and those of the Establishment or of Methodism but as secondary, is still, and we humbly trust will ever be, the great law of our denomination. We know with the utmost certainty, that "love is of God," and that "every one that loveth is born of God." But we cannot say as much of any system of Church order; and therefore, as we are more certain of the divine authority of experimental and practical religion than we can possibly be of any Church system, that of Methodism not excepted, we held it to be strictly philosophical, may more, to be strictly scriptural, and in the highest degree meet and right, and our bounden duty, to be more zealous for experimental and practical religion, than for any Church whatever. Show us that any of our doctrines, rules, and practices are at variance with scriptural religion, and obstructive of it, and they will soon "cease and determine." But while we are convinced not only that they are in accordance with piety, but better calculated to promote it than those of our fellow-Christians, we must be allowed to hold them fast. And upon this truly Wesleyan principle we meet the cla-

morous cry for an immediate return to ecclesiastical regularity with a direct refusal. We are willing (in the words of Mr. Wesley, to Mr. Moore at his ordination) to continue "united to the Established Church, so far as the blessed work in which we are engaged will permit." But the claims of that work must be first satisfied. And in order to a right estimate of those claims, the altered circumstances of our time must be taken into account. Mr. Wesley found the Establishment asleep. He and his coadjutors succeeded in awaking her; and, for a time, her renewed strength was put forth in a legitimate direction, and with happy results. But suddenly things have taken a new turn. Popery, with a few unimportant modifications, is introduced into the bosom of the national Church, and spreads east, west, north, and south, almost with the rapidity of lightning. Dr. Pusey himself admits that a "crisis" has arisen; and Bishop Wilson writes from Calcutta, "I am full of fear, every thing is at stake!" A party is formed to unprotestantize England: they avow that they are in a conspiracy for this object, and glory in it. One of the members of this conspiracy becomes a candidate for an office in the University of Oxford, and six hundred members of that University abet his pretensions, and promise him their assistance. Every nerve is strained to secure the success of this conspiracy. Every department of literature, and every walk of art, is laid under contribution for its advancement, and no money is spared to bring about the overthrow of that "odious Protestantism which now sticks in people's gizzards." Is this a time then for Methodism to withdraw from the field of her exertions? No! "The blessed work in which we are engaged will not permit it!" For their country's sake, whose bright glory must be tarnished by that inevitable restoration of "Popish tyranny and arbitrary power" which would follow in the train of High-Church success; and for the sake of religion, which must decline and wither amidst the triumphs of a cold and superstitious externalism; for the sake of universal human nature, whose advancing improvement it is proposed to check by a return to the doctrines and manners of the fourth century; and above all, for His sake whose we are, and whom we serve, whose smile has cheered us hitherto, who discerns our motives accurately, and will judge us righteously at last, for JESUS'S sake, we will not hold our peace,—for CHRIST'S sake, we will not be silent.

But here we are met by another objection. "The efficiency of the Church" continues the "Layman" "depends upon its unity; and by violating that unity, you are obstructing the progress of the truth. Methodism is not only a breach of unity itself; but, more than any other system, it has been a fruitful source of divisions; the name of its sectarian progeny is Legion, for they are many; and most injuriously has this multiplication operated to increase the unbelief of the world." Surely the writer of this must be a Jesuit in disguise, who hopes that when he has assisted the Establishment to put down Methodism, he shall conquer her with her own weapons. Not could she resist the attack. She made the first breach of unity by separating from Rome; and she is as much responsible for all the denominations of Dissenters in England, as the Methodists are for the unhappy separations from their body which have taken place at various times.

But not to pursue this line of argument. We deny that the efficiency of the Church depends upon such a unity as those men contend for; namely, submission to the same form of government and external order. There was little enough to break this unity a hundred and ten years ago, when Methodists had no existence, and Dissenters were few, formal and inactive.

but with any man in his senses say that the Establishment was as efficient then as even now is now! We believe and affirm, 1. That the efficiency of any church is much more dependent on the correspondence of its teaching with Scripture, and with its own standards, than on its correspondence with other churches in discipline; and that in this regard a vast advantage pertains to us Methodists. Within the pale of the Establishment there exists three schools of theology, (in plain English, three sects,\*) the Evangelical, the old Orthodox, and the new High Church, whose respective votaries divide her preferments among them, from the Land's End to the Tweed. Yet, with a singular inconsistency, they reproach us for having committed, and for still maintaining a breach of unity. They seriously quote against us the Scriptures which speak of the importance of being of one mind, and speaking the same thing, and which exhort Christians to mark them which cause divisions and offences! Who that has not his eyes hermetically sealed, can forbear to reply, "Physician, heal thyself." Make Dr. Faussett and Mr. Newman, Dr. Pusey and Dr. Hampden, of "one mind," at Oxford,—reconcile Professor Scholesfield and Mr. Colborn, at Cambridge,—bring Mr. Sydney Smith and Mr. Archdeacon Hale to be perfectly joined together in one mind, and in one judgment, at St. Paul's,—and Dr. Hook and Mr. Baptist Noel to "speak the same thing" at St. James's,—and "mark" the Bishop of London and the Bishop of Norwich, when they contradict or another in the House of Lords, concerning the foundation of the Church of England, as persons who "cause divisions and offences, and avoid them;" and then we may the better listen to your grievous charges of a breach of unity brought against us. But, thirdly, the unity of love upon which the Church does depend for its efficiency, these men are doing all in their power to destroy. "With Dissenters in religious matters I can have no fellowship whatever," quoth Dr. Hook, upon entering into his vicarage of Leeds; and his brethren are beginning to act out his principles very extensively. They cannot join in prayer with them; they will not recognize them as Christians in any way; and often scruple to render, if they do not refuse them the ordinary courtesies of life. A pitiful bigotry scowls upon us as schismatics while living, and insults the ashes of our dead, and then upbraids us for our want of love,—our most lamentable breach of unity! Did ever infatuation rise to such a height before?

Mr. Wesley said on one occasion, that he chose to remain in the Church, that he might bear witness against those who were eating her bread, and tearing out her bowels. On the same principle, we choose to remain where we are, that we may the more effectually bear our testimony against the bigotry and exclusiveness which threaten to bring ruin upon the Establishment from without, and the false doctrine which threatens it from within. We will not strengthen the hands of those, who, if their pretensions were not checked, would engross every particle of English liberty.

\* The "Layman of the Established Church" thus remarks in the argument contained in No. 1. "Among sects there is necessary, for as you properly say, some unity, namely, the amount of your dissent, but ought those differences to exist? are they not, indicated by the word of God, and are not emphatically deprecated by our divine Redeemer? &c. &c. &c. I insist you to apply the scriptural tests, by which your system is tried, and found wanting, to the Church which bears on one side, but that of her entire head" &c. &c. &c. It therefore becomes necessary to remind the reader, 1. That differences have always existed and do exist in the Establishment, as well as out of it, and differences as great as any that can be supposed, e. g. the difference between Bishops Hall and Hoole, and between Drs. Clarke and Waterland. 2. That allowing this, (and it cannot be denied,) the practice of conveying the amount of our difference in a word, is every way preferable to the practice of cloaking them under an ambiguous generality. The conduct of the sects out of the Establishment is not only more consistent, but much more honest, than that of the sects within.

nor will we uphold, in their authority, the Messengers of another Gospel, lest, by bidding them God speed, we should become partakers of their evil deeds.

It would be unjust to our cause to omit some further observations suggested by the pamphlet to which reference has more than once been made in these pages.

1. The author of "modern Methodism" has wholly mis-stated the question at issue. He makes the Methodist, in his dialogue, contend that though we "have formed ourselves into separate societies, administer the sacraments, and have our services in Church hours, we have not departed from the principles of our founder, because Mr. Wesley's opinions underwent an entire change on this point." And again he introduces him as saying, that the impression left on his mind by the perusal of Tract No. 1, was, that Mr. Wesley's opinions underwent a real change with regard to continuing in the communion of the Church, after he had read Ford King's book, (p. 21.)

He then proceeds to show, by means of nearly forty pages extracted from Mr. Wesley's Works, that to the end of his life he did not, and would not, separate from the Church; and having thus established what was never denied, he claps his wings in triumph, and retires.

Now, however stupid the writer of this pamphlet supposes the Methodists to be, they are at all events able to discern when a question is shifted in argument; and they therefore request attention to pages 4 to 6 of Tract No. 1. It will they apprehend, be sufficiently obvious, that "the point" on which his opinions are stated to have undergone an entire change, was, the uninterrupted succession of Bishops as the first of three orders of Ministers in the Church. What were his opinions in regard to continuing in communion with the Church, may plainly appear from the present Tract, and from other publications; and there was surely no need to heap together a mass of quotations to prove what the writer of Tract No. 1, admitted without hesitation. His words are,

"C. Did not the brothers declare that they would live and die in the communion of the Church, and that none who regarded their advice or example would ever separate from it?"

"W. They did."

We shall not retort the charge of unfairness; but proceed to show how, in another instance, a temporary triumph has been gained at the expense of the poor, simple Methodist. *The Cerygian says*, (p. 17) "This sermon (or Lib. v. 4) was written by Wesley not long before he died; he published it in the *Arminian Magazine* for 1790, and he died March 2nd, 1791." To this the Methodist responds, "I am quite surprised at this; why, as I read this passage in the Wesleyan Tracts for the Times, I thought this sermon was written in 1744." Let the reader turn to Tract No. 1, p. 8, and he will find the Clergyman there distinctly telling the Methodist both the date of the sermon, and of Mr. Wesley's death, and calling the extract attested to, "his last words." How then can the author of "Modern Methodism" represent us as leading men to believe that it was written in 1774!

2. There are not the only instances in which that writer has chosen to misrepresent us. He speaks of the Methodists as identifying excitement with religion, and as advocating excitement only, or chiefly, in public worship. He ought to have known that the preference of the Methodists is given, not to excitement as opposed to devotion, but to devotion excited, as opposed to devotion unaccompanied with excitement. Their sentiments are well expressed in the language of one who, it is hoped, may be quoted without offence, as he was a Clergyman and took a Doctor's degree at Oxford.

It is cold hearted frozen formalists. On such a theme it implies to be calm. Passion is reason, transport is temper. Must be seen, which gave us ardour, and has shown Her own for in us strongly, not distant. What emotion in theology. Recumbent virtue a doing doctrine preach. That poem of piety A lukewarm state. His pleasure sweet from incense unperfumed. Devotion when lukewarm is unobscured.

The writer of "Modern Methodism" has given us, under this head, an singular a specimen of his skill in interpreting Scripture as he before gave of his skill in logic. He informs his readers, (p. 20.) "That the Laodiceans were reprimanded because their works were not agreeable to their calling and profession; because they were not truly religious." Now the text says they were lukewarm, and neither cold nor hot; and that these phrases are appropriate enough to describe a certain state of the affections, every one will admit. But our author excludes all notion of excitement, and it follows that as their works, and not their temper, are the subjects of reproof, these works admit of a three-fold classification,—the cold, the lukewarm, and the hot. Perhaps he will discriminate them more accurately in his next edition. While we are on this subject it may not be improper to notice another specimen of our author's talent in the same line. "We shall know nothing," says the Clergyman, at p. 11, "of the real effects of their ministrations till the day of judgment. Christ will profess, 'I never know you,' to many in that day who called him Lord, ay, even to those who had prophesied in his name." Let the reader turn to the text, and he will find in it a caution against false Prophets, "Beware of false Prophets;" then a test by which they may be discerned, "By their fruits ye shall know them," &c.; then a threatening upon the unfruitful, "Every tree that bringeth not forth," &c.; then a repetition of the rule, "Wherefore by their fruits ye shall know them." The Methodist appeals to their fruits in proof that his teachers are not false Prophets. But the Clergyman instructs him that the fruits cannot be known till the day of judgment. So as the caution can only be in force when the test is within reach, and as the fruits of a teacher cannot be known till the day of judgment, it follows indisputably that the warning refers to that day, and to that day alone; and "Beware of false Prophets," must be understood to mean, "Take care that you are not imposed upon in the day of judgment. And thus the great Teacher is completely stultified!

3. That the writer of "Modern Methodism" should charge the Conference with bitterness against the Church is only natural;

4. All seems infected which the infected spy, As all seems yellow to the jaundiced eye.

But the charge of intentional deception cannot so easily be passed over. "Why," asks the Methodist in his dialogue, "do the Methodists stop at the fifty-third sermon?" The answer insinuates that the reason is found in the character of the fifty-fourth sermon; and that the Methodists do not include that in their standard writings, because they know it would condemn them. But does not this writer know, that so far from being reckoned among the standards of Methodist doctrine, the sermon he quotes was not included by Mr. Wesley in any collection of sermons published during his life? Does he not know, that Mr. Wesley, in the "Trust Deeds prepared by him, specifies the first four volumes of his sermons only, as constituting, with the "Notes on the New Testament," a standard of doctrine; and that it has not been in our power, even if we had had the inclination, to alter the contents of those volumes, seeing they were published before we were born? If he does not know these things, he is too ignorant to write on the subject of Methodism. If he knows them, and yet writes as he does, what is he?

5. Great fault is found with the writer of Tract No. 1, for presuming to speak of the Church as a divided Church. But let

\* It will be seen, that this is a question of history. That the four volumes were comprehended in the "first four of those eight volumes" which Mr. Wesley published during his life. It appears that there are 64 in three. These were included in the first edition of Mr. Wesley's collected Works, as published by T. and A. in 1771 and are properly distinguished as the "series" of his Sermons in the last two editions of his Works, which have been ably and faithfully edited by the care and labour of the Rev. Thomas Jackson. It is necessary to give this explanation, inasmuch as the whole of Mr. Wesley's Sermons, which, at the commencement of this century, were only to be had in two volumes bound together, may now be obtained, either in two or three volumes octavo, or three volumes duodecimo.

us not be discouraged by hard names from inquiring into the truth of the case. And because we would save time in the inquiry, we will, for the present, put ourselves and all Dissenters out of view. Here, are, we will say, in London, two Bishops, Bishop Charles James Bonville, and Bishop Thomas Griffith. The writer of "Modern Methodism," we suppose, adheres to the former, but he admits the latter to be a true Christian Bishop also. These two Bishops, and their Clergy, worship at different altars; they have no religious fellowship; they exchange no tokens of mutual love; their creeds differ, their rituals differ. Bishop Griffith denounces Bishop Bonville as a heretic and schismatic; Bishop Bonville has subscribed a book which declares that Bishop Griffith's Church is a very foul, filthy, withered, old harlot. To ordinary persons, it would seem as rational to say, that the aforesaid Charles James and Thomas were one man, as that the Churches of which they are respectively Bishops are not divided. But if a Methodist ventures to say they are divided, it is equally untrue and impious, it even borders on blasphemy! Bishop Andrews and Bishop Taylor, in their devotions, are known to have prayed for the union of the Catholic Church; nay, the Book of Common Prayer itself contains "a Prayer for Unity," which was directed to be said in all the churches a few months since, and which expressly mentions "our unhappy divisions" as a subject of great regret. But perhaps what is truth in the mouth of a Churchman becomes falsehood when it is written by a Methodist. This is, at all events, the only hypothesis by which we can explain the fact that two entire pages of "Modern Methodism" are occupied with an attempt to prove that the Church is not divided.

5. It seems necessary to add a few words on the subject of ordination as now practised among the Methodists, since both the "Layman" and the author of "Modern Methodism" have fallen into mistakes concerning it. The last-named writer says, "The Conference have not assumed the power, nor used the ceremony of ordination longer than three years." In these two lines are no less than three mistakes. For, 1. The Conference has exercised the power of ordination fifty years; whether they have assumed it or not is a question into which we need not now enter, as it is sufficiently argued elsewhere. 2. The Conference has sanctioned the partial use of the appropriate ceremony of the imposition of hands in ordination for more than twenty years. 3. The Conference has itself publicly used that ceremony for the last five years. The "Layman" having somewhat more acquaintance with the subject on which he writes, is less positive in his statements. He "believes that no preachers were ordained for England, from the death of Mr. Wesley till the Conference of 1836;" but his belief on this point is as erroneous as on some others on which he treats in his letter; for it is certain that Preachers were ordained for England between Mr. Wesley's death and 1836, and with imposition of hands. But it is not material to our present purpose to insist upon this fact; we are more concerned with the note which he has appended to his statement, and which runs thus: "Lest it should be contended that the Methodist Preachers, previously to 1836, were virtually ordained by their public reception in a full connexion, it is necessary to state, that their recognition had no similarity to an ordination service, and was never so designated; besides, why has the former practice been departed from unless it was felt to be insubstantial?"

Now, if it was "necessary" to write on this subject, we might have supposed it to have been necessary, in the first place, to inquire concerning it. And the "Layman" would then have discovered that this statement was utterly incorrect. The Methodists have always understood that "recognition into full connexion" with the Conference was real and virtual ordination; they never supposed it insufficient to convey the full rights of the Christian ministry to the persons so received; nor did they depart from their former practice on any such ground. The Conference believed, that though many of its own members had been ordained without imposition of hands, yet circumstances might arise to render it expedient to add that scriptural ceremony to the form that was before in use; and

accordingly resolved, in 1836, that it should be so added in all future ordinations. And that "the recognition had no similarity to an ordination service," is a most unfortunate assertion for one who writes with a view to enlighten both Methodists and the public at large on the true character of our system, to venture upon. Ten thousand "Laymen" of the Methodist Church could have informed this writer, that previously to 1836, they had witnessed the "recognition" in question; and that it had so much similarity to an ordination, that a very large portion of the service appointed by the Established Church to be used at the "Ordering of Priests" was employed on the occasion. That the service was not "designated" an ordination, only shows that the Methodists have been actuated by a spirit of modesty and forbearance, and have had no desire to provoke controversy. The "Layman" is pleased to be severe on the indecorum which he has observed at some Methodist ordinations. "Preachers," he says, "have been so eager to assert the right to ordain, as to crush and push each other most indecorously, to reach with extended hands the head of their kneeling brother." He goes on to state, that a Minute of the last Conference was framed with a view to prevent the recurrence of this impropriety. And this is very possible. We neither admit nor deny it. But we inquire of the "Layman" whether much greater indecencies are not to be found in a clerical home; and whether it is wise in a people who dwell in glass houses to be very eager in throwing stones! It may be indecent for Presbyters to crowd one another in laying on of hands; but it is much more indecent for the parties ordained to rush the day of ordination by doing together at an hotel. Methodist Presbyters may sometimes have been too eager to assert the right to ordain; but Anglican Bishops have, in multitudes of instances, exercised their "right" upon the "young and profligate, the ignorant and the covetous, the intemperate and the unclean." Greatly as the morals of the Clergy are improved, the race of what are called "gay" gentlemen is not yet extinct, and as long as it lasts, it will to the testimony against the Bishops, and we caution to every discreet "Layman," not to boast too loudly against his quiet neighbours the Methodists. But we are warned that the phrase "Methodist Presbyters" will not be allowed. "You have not even Presbyterian ordination by successive transmission from Mr. Wesley," says our calm reprover, the "Layman;" while the author of "Modern Methodism" waxes hot against us, exclaims against our singular unlearnedness in contriving that our ignorant disciples may call us Presbyterians, while we dare not contend that we have Presbyterian orders, and closes with the terrific climax, "This is not honest. Let them at once avow the position they mean to take, and stand or fall by their ability to make it good."

Our answer need be but brief, as the Tract No. IV. has discussed at some length the claim of the Wesleyan Ministers to be regarded as true Ministers of Christ. It shall suffice to say, first, that we have never laid claim even to Presbyterian orders received by successive transmission from Mr. Wesley; a series of ordinations by imposition of hands having never been essential to the Church in our view of it. Secondly, notwithstanding this, some Churchmen have been of opinion that we "possess a genuine Presbyterian ordination." Thirdly, our disciples are not so ignorant as to have scruples on this subject, nor do their consciences need to be quieted on a point of so little comparative importance, as whether ministerial authority may be most efficiently and completely conveyed by the laying on, or the laying on, of hands. Lastly, we take our position in the words of Mr. Wesley: "He is no physician for the soul who works no cures; but he is a true evangelical Minister whose ministers are to save souls from death, and reclaim sinners from their sins."—Wesley's Works, vol. viii, p. 479. Modern High Churchmen may declaim against the Conference as having no more right to ordain than so many women; but it is a comfort to Methodists while they resolve to stand or fall by their ability to make this position good, to be able to cite as a witness in favour of these principles, a venerable Archbishop of former days. "I would," said the martyred Craumer,\* in a spirit that

strongly contrasts with the rigid formalists of some of his successors, "I would that I and all my brethren the Bishops would leave all our glorious titles and titles, and write the style of our offices, calling ourselves Apostles of Jesus Christ, so that we took not upon us the name vainly, but were ever so judged; so that we might order our dioceses in such sort, that neither paper, parchment, lead nor wax, might be the letters and seals of our offices, but the very Christian conversation of the people, as the Corinthians were unto Paul, to whom he said, 'Our epistle and seal of our apostleship are ye.'"

6. At the close of his Tract, the author of "Modern Methodism" has inserted a list of Bishops, tracing the succession from the Apostles to the present Archbishop of Canterbury. Whether this document was considered an appropriate appendage to the misdirected arguments and elaborate fallacies of the pamphlet, or whether it is inserted in terror, in hope of frightening the presumptuous Methodists from their propriety, and preventing any attempt at reply, or simply because the vacant pages must be filled with something, we do not presume to guess. On the first supposition, its insertion was well judged; for, as a piece of history, it is in good keeping with the logic of the pamphlet. The author of the pamphlet backs it with the name of Mr. Palmer; but it will require higher names than even his to secure the credence of the Methodists. The general principles on which they repudiate such genealogies are well stated in Tract No. III. of this series; and we hope that those who have sworn themselves so very prompt in replying to No. I. will not allow No. III. to remain long without an answer; though we confess that, judging from the treatment which Mr. Powell's Treatise on the Apostolical succession has received at their hands, our expectations are not very sanguine. They have given Mr. Powell no small share of abuse, but nothing more. Perhaps, however, as a tract is not so formidable as a volume, and as this is the age of tracts, the "Summary of Objections" may not be suffered to remain three years without a reply. In the meanwhile, we will offer some additional questions, and beg that the answers to them (if Modern High Churchmen will vouchsafe us any) may be distinct and unequivocal.

1. We ask, Can a man be a bishop by divine right, who wants the qualifications which the divine word declares a Bishop ought to possess?
  2. Can a man transmit what he has never received? or not being a Bishop by divine right himself, can he make another such?
  3. When we are told by St. Paul, that a Bishop must be blameless, and find some of the Bishops whose names are here recorded heavily blamed even by High-Church writers, must we set them aside as not having been apostolical Bishops, or receive them as such, in spite of the Apostle?
  4. Assuming the historical correctness of the series throughout, we ask, whether it is not true that Stigand was notoriously covetous; that Boniface of Savoy "was a soldier, Captain of the Pope's guards," and as Collier observes, "better qualified for a General than an Archbishop?" whether Arnould was not a rebel; and whether Cornwallis was not reproved by his Sovereign for not sanctifying the Sabbath as he ought?
  5. Whether, if these things are reported on credible testimony, it is wise to parade the names of these men, and many others like them, as having been the channels in which grace has come down to the Established Church in our days? and so to compel men to believe one of two things; either, first that personal piety is not an essential qualification of a Christian Bishop; or, secondly, that there are no true Ministers of Christ in England at this day.
- We repeat it, to one of these conclusions the maintainers of the "Succession" are shut up. If one Bishop, out of this list of one hundred and fifty-three, was not a true Bishop, they are without a ministry, and without sacraments! the Church has failed! and the Scripture is broken! But if every Bishop in the list was a true Bishop

\* Letter cited, quoted in Manningford's Hist. Reform, p. 361.

\* Chertsey, Early Eng. Church, p. 275. Collier, Eccl. Hist. vol. i, p. 221. Manningford's Hist. Reform, p. 44. Ibid, pp. 171-217.

op, the Scripture is broken no less certainly: for there have been true Bishops (and not a few) who have professed to know God, but in works have denied him, being abominable, disobedient, and to every good work reprobate.

Modern high Churchmen call on us to speak out, to say what we mean; to choose our position, and maintain it. To please them, we will do so. The doctrine of the apostolical succession, as held by them, is the ne plus ultra of satanic falsehood and folly. Its advocates are staking the whole of Christianity,—yes, the whole of it,—all its doctrines, all its privileges, all its power of pacify and comfort man, to win the game of ecclesiastical ascendancy, and re-establish among us a priestly despotism. Well may they deride an appeal to the "fruits" of a doctrine on behalf of the mission of the teacher. But the Methodists know their calling better. They do not count it strange to have their Ministers scorned as pretenders: for they remember that the chief of the Apostles was insulted in the same manner. And they ask no more of their Master and his, than that they may be able, like Paul, to approve themselves the Ministers of God "in much patience, in afflictions, in necessities, in distresses, by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left."

MEMORIAL

SUBMITTED TO THE RIGHT HON. SIR ROBERT PEEL, BART., FIRST LORD OF THE TREASURY, AND THE OTHER MEMBERS OF HER MAJESTY'S GOVERNMENT:—

Adopted by a Meeting of Ministers of the Church of Scotland, assembled at Edinburgh, on the 17th—24th November, 1844.

The Memorialists after consultation and mature deliberation, consider it to be their duty to represent very respectfully to Her Majesty's Government, the position in which the Church of Scotland now stands in consequence of the proceedings of the civil courts in various cases, and particularly the judgment recently pronounced by the House of Lords in the case of Auchterader; and they take this early opportunity of directing attention to this subject, and to the resolutions which they have felt themselves compelled to adopt, in the earnest hope that Her Majesty's Government may be prepared, on the meeting of Parliament, to move for the passing of such an enactment as has now become indispensable for the existence of the Established Church of Scotland.

In discharging this duty, the Memorialists beg leave most solemnly to declare, that their only object is to make Her Majesty's Government aware of the principles which they conscientiously hold, and of the line of conduct which these principles must necessarily require them to pursue, in the circumstances in which they may very soon find themselves placed. They have not combined together for any factious purpose. They have met to confer with one another, as before God, and under the guidance of his word and Spirit, in reference to their own duty; and having come to a very clear determination on that point, they unite in respectfully communicating it to those in authority, who are entitled to know their mind, and who will act in the matter as their own enlightened judgment may direct. The Memorialists humbly conceive that they are imperatively bound, in this great crisis, to state their views thus unreservedly to the rulers of the nation; and if it shall be said, that by indicating their readiness, in a certain contingency, to withdraw from their position in the present Establishment, they are assuming an attitude of intimidation, and attempting in an unbecoming spirit, to enforce compliance with their wishes, the Memorialists can only disclaim, as they most anxiously do, any such design; while at the same time they desire it to be candidly considered, that the principles which they hold, and with which the law, as interpreted by the civil courts, is at variance, are matter of conscience with all of them, and they are consequently reduced to the alternative, if no change be made in the law, of either continuing to conduct the affairs of the Church and carry out her discipline, in direct violation of the judgments of the civil courts, or of relinquishing their connexion with the civil immunities of the Establishment. The consider-

ations which have induced the Memorialists to adopt the latter of these alternatives, will appear from the following statement. But in the mean time, they hope it will be perceived that, in thus making known their views,—they are at all events endeavouring, to the utmost of their power, to make the maintenance of their principles, which they never can abandon, consistent with peace and good order, and with the respect which is due to the constituted authorities of the State.

In order to perceive the state of imminent danger in which the Auchterader judgment,—more especially when taken in connexion with the other proceedings of the civil court,—has placed the Church of Scotland,—it is necessary to advert for a little to the principles which regulate the connexion between Church and State, as these have always been held by the Church of Scotland, and as she has always considered them to be recognised and secured by the fundamental laws of the kingdom.

According to the doctrine of the Church of Scotland, in this matter, the Church and the State, each in its own sphere, is, and must be, under all circumstances, supreme. It is true, that being equally ordinances of God, and having certain common objects, connected with His glory and the social welfare, the Church and the State may, and ought to unite in a joint acknowledgment of Christ, and in the employment of the means and resources belonging to them respectively, for the advancement of His cause. But while the Church, in this manner, may lend her services to the State, as the State may give its support to the Church, each still remains supreme as before. Thus, on the one hand, in regard to the Church,—she has received her powers of internal spiritual government directly from her divine Head, and she must, herself, at all times, exercise the whole of it, under a sacred and inviolable responsibility to Him alone; so that she has no power to letter herself,—by a connexion with the State or otherwise,—in the just exercise of any part of her spiritual functions. And, in like manner, in regard to the State,—the same is true, on the same grounds, and to the very same extent, as respects its secular sovereignty,—including therein whatever it is competent for, or binding upon, the State to do, circa sacra, or in relation to the Church. Its entire secular sovereignty, and whatever is therein included, the State holds, directly and exclusively, from God,—being the ordinance of God appointed in that behalf; and it may not direct itself, or any part of that sovereignty, but is bound, at all times, to exercise the whole of it, under its direct responsibility to God. Nor is this view of the supremacy of Church and State, each in its own sphere, attended with any practical difficulty, for the sanction with which each enforces its authority being not less different than their several spheres are distinct, both may fully vindicate their authority without the slightest risk of direct or injurious collision.

The result of these principles is, that while it may be the duty of the Church and of the State to prompt and exhort, each of them the other, to the right discharge of its proper functions,—it must be equally incompetent for either of them to usurp authority, in any manner that falls under the peculiar province of the other;—so that neither may the State assert dominion over, or compel, the Church, in the discharge of any of her appropriated spiritual functions, nor yet may the Church compel the State, or resist its authority, in anything falling under its secular dominion. If the State, therefore, approves of the Church, it will confer upon her the endowments and other immunities of an Establishment; and the happy result of this concurrence between them will be eminently to promote the objects of both; each party, however, still in its own province, remaining, of necessity, as free in reference to the other as before, and the Church still proceeding uninterfered in the exercise of her entire spiritual government. If, again, the State should disapprove of the Church's proceedings,—it cannot, indeed, coerce or punish her in respect of her actings within the spiritual province,—but it may, if it thinks necessary, either wholly or partially, withdraw the endowments and immunities of the Establishment, (the disposal of which fall within its proper control,) and the Church is bound to submit to its determination in these matters, leaving, of course,

the responsibility with the State, to whom it exclusively belongs.

The substance of these principles, embodied explicitly in the Confession of Faith of the Church of Scotland, is explained at more length in "Second Book of Discipline," (Ch. 1,) where it is stated, that "the Government of the Church is an order or form of spiritual government, which is exercised by the members appointed there to by the word of God; and therefore is given immediately to the office-bearers, by whom it is exercised to the weal of the whole body." "This power and policy ecclesiastical is different and distinct in its own nature from the power and policy which is called the civil power, and appertains to the civil government of the commonwealth, albeit they be both of God." "For this power ecclesiastical flows immediately from God, and the Mediator Jesus Christ, and is spiritual, not having a temporal head on earth; but only Christ, the only spiritual King and Governor of his Church." "The magistrate commands external things for external peace and quietness among the subjects; the minister, and does external things only for conscience's sake. The magistrate handles external things only, and actions done before men; but the spiritual ruler judges both inward affections and external actions, in respect of conscience, by the word of God. The civil magistrate craves and gets obedience by the sword, and other external means, but the ministry by the spiritual sword, and spiritual means."

Such, then, being the undoubted principles held by the Church of Scotland in regard to this matter,—she conceives that these principles have been, at various periods of her history, expressly recognised and sanctioned by the State, as the principles upon which she is established, and under which she holds her endowments, and the other immunities of her establishment. Thus, in particular, (without at present going back to earlier times,) when the Establishment under which the Church at present exists was, very solemnly, settled at the revolution, the Legislature,—while it recognised her as the Established Church, entitled to the State endowments, and made provision for her enjoyment of them,—did, in the very same act, afford to her the most ample recognition of the sacredness and inviolability of her spiritual government. By the act 1690, chap. 5, Parliament not only "established, ratified, and confirmed, the Presbyterian Church government and discipline to be the only government of Christ's Church within this kingdom;" but it recognised, and fixed the exclusive character of the spiritual government, thus vested in the Church, by also "ratifying and establishing the Confession of Faith," in which it is laid down, that "there is no other Head of the Church but the Lord Jesus Christ," and that "the Lord Jesus, as King and Head of his Church, hath therein appointed a Government in the hands of Church officers, distinct from the civil magistrate;" and, in respect to the most important head of the Church's spiritual government, viz, that touching the appointment and removal of her ministers, (who form the chief officers in conducting her spiritual government,) the same act "revives, renews, and confirms" a previous act, (1592,) by which it is explicitly declared, that "the collation and deprivation of ministers" are, among these "essential privileges" which "God hath given to his Church,"—from which, it is thereby farther declared, that the supremacy of the Sovereign over all his subjects, shall in nowise derogate.

The exclusive authority of the Church, in the conduct of her entire spiritual government, under her great Head,—thus secured by the act of her Establishment,—was still farther secured to the Church, by the Act of Security and the Treaty of Union between the two kingdoms, by which Parliament most solemnly "establish and confirm the said true Protestant religion, and the worship, discipline, and government of this Church, to continue, without any alteration, to the people of this land in all succeeding generations;" and farther provided, that "the sovereign succeeding in the royal government of the kingdom of Great Britain shall, in all time coming, at his or her accession to the crown, swear and subscribe, that they shall inviolably maintain and preserve the foresaid settlement of the foresaid

true Protestant religion, with the government, worship, discipline, rights, and privileges of this Church, as above established," the said establishment being farther declared to form "a fundamental and essential condition of the treaty of Union" between the two kingdoms.

It has therefore always appeared to the Church of Scotland, that so far from having received, or from holding, her endowments and the other immunities of her establishment, under condition of being subject, in any article of her spiritual government, to secular control, she has, by the very act of her establishment, obtained the most explicit recognition of her absolute spiritual freedom, and that her religious principle upon this head, recognised, in that character of it, by the State, has been secured to her, for ever, by the fundamental laws of the United Kingdom.

But still farther, the Church has been supported in the view she has thus taken of her constitutional freedom, by the decisions of the civil courts and the invariable practice of the law, from the period of the Revolution down to the present day;—the law too having been declared and adhered to, during that period, by the civil courts, under circumstances calculated to prove the peculiar strength of the securities under which the Church possesses her exclusive spiritual authority.

In order to perceive this, it is necessary to advert to the act 1711, (10th Anne, ch. 12,) passed by the British Parliament, subsequent to the Act of Security and the union of the kingdoms. By this act the right of patrons to present to the benefices of the Church, which had been abolished under the Revolution settlement, was "restored;" and it was provided that the presbyteries of the Church "shall be obliged to receive and admit presentees in the same manner as they ought to have been admitted before the passing of this Act. This description of the obligation thus imposed upon Presbyteries by the act of 1711, has been held to refer back to the period when patronage had last existed in the Presbyterian Church, that is to say, under the act 1592, ch. 116, 117. This is the act which established the Church, and conferred her endowments at that period, and it contains a proviso, relative to the admission of presentees by Presbyteries, similar to that contained in the act of Queen Anne, which provision seems to be thus expressed in the form of a condition, under which the Legislature establishes the Church and confers her endowments. In both acts, the provision is expressed in terms which, if directed against any private party or civil incorporation, would, unquestionably, have imported a complete civil obligation to the performance of the specified act. But, when applied to the Church, relation to the appointment and ordination of her ministers, it seemed impossible to construe this provision of the act as importing a civil obligation, seeing that, not only had the Legislature recognised the entire and necessary freedom of the Church, in her entire religious government, but it was this very act (1592) which contained that most significant and emphatic declaration, that "the collation of ministers" is one of the "essential privileges, which God hath given to his Church." The act (ch. 117) accordingly provides a specific remedy to the patron in the event of a Presbytery "refusing" to admit his "qualified" presentee, viz, that he should thereupon be entitled to "retain the whole fruits of the benefice in his own hands." And the necessary conclusion seemed to be, that this statutory remedy was the only one competent to a patron under the statute, and that no action at law could lie against the Church courts in reference to this the most vital and sacred function of their spiritual government.

This, accordingly, has been the view of the constitution taken by the civil courts, down to the present time. Thus, so early as 1735, the Court of Session adjudged that "the right to the stipend is a civil right; and therefore that the Court have power to cognose and determine upon the legality of the admission of ministers, to this effect,—whether the person admitted shall have right to the stipend or not." And when, in 1749, the Court was asked to interdict a Presbytery from proceeding to admit a minister of a parish, another person than the patron's presentee, they unanimously refused,—because that was interfering with the power of ordination, or internal policy of the Church, with which the Lords thought they had nothing to do." The

same principle was invariably adhered to in numerous other cases; and Lord Kames, in a formal Treatise on the Jurisdiction of the Courts, lays it down as the unquestionable law, that Presbyteries and the Church Judicatories are supreme in the matter of the settlement of ministers,—“their sentence being ultimate, even where their proceedings are illegal,”—or contrary to the obligation expressed in relation to them in the statute; the only “check (as he states) provided by law being, that a minister, so settled illegally, shall not be entitled to the stipend,”—an agreement which, he adds, “happily reconciles two things commonly opposite,” viz., the necessary freedom of the church, and a competent regard to the civil interest of patrons.

Continued on page 94.

## THE WESLEYAN.

WEDNESDAY, FEBRUARY 22, 1843.

The absence of the Editor at Kingston, and consequent delay, must plead our excuse for deficiencies in the present number.

The Memorial which the Clergy of the Scottish Establishment, lately assembled in Convocation in Edinburgh, have addressed to Sir Robert Peel, and the other members of Her Majesty's Government, occupies a large space in our present impression. But the high importance of the document, and the consecutive character of its statements and reasonings, preclude the practicability of abbreviating without at the same time mutilating it. The question, which it is intended to aid in bringing to a speedy and satisfactory issue, is not likely to be surpassed in importance by any that may be brought under the grave consideration of the Imperial Legislature at its approaching session. Regarding the Address as a fair exponent of the great principles involved, the only question for the Government to decide upon, as it appears to us, is, simply, whether faith shall be kept or violated with Scotland and her Church, or not?

### WHAT SHALL BE DONE FOR CHINA?

On the manner in which the great Missionary Institutions of the age, shall dispose of this momentous inquiry, must depend, instrumentally, the moral destinies of the “Celestial Empire.” China, compelled to abandon the isolated and repellent position which, for so many ages, she has indomitably maintained, and to assume the recognized relation of a member of the great family of nations, is now thrown open in her most important ports, not merely to the enterprises of British Commerce, but also of British zeal for the world's conversion. Through the same majestic channels, which, in the providence of God, are now disclosed for our trade, will, we trust, with equal freedom and energy, circulate an inconceivably richer freight, than the most valued products of earth,—even the unsearchable riches of Christ. Not only is China undoubtedly included in the covenant-grant of the kingdoms of the world, to Him whose mediatorial right it is to wield the sceptre of unlimited dominion; but in the opinion of critics most competent to decide in a question of Biblical philosophy, her accession to the empire of Christ, is specifically foretold. “Behold!”—says the prophet Isaiah, chap. xlix., 12—“Behold these shall come from far; and lo! these from the north and west; and these from the land of Sinim.” Now we have high historical authority for believing that SINIM was the designation under which Eastern Asia, or China, was known to the inhabitants of Western Asia. The change of a single point would give us *Sinim*; which, divested of the plural termination, would make it *Shine*.

The following Notices, concerning this vast Empire, which, in all probability, contains more than one fourth of the human race, though published several years since, cannot fail, at the present momentous crisis in its history, deeply to interest those of our readers under whose notice they may not have previously fallen. They are from the pen of the Apostle of China, the zealous and enterprising GUTZLAF.

### NOTICES CONCERNING CHINA.

The Chinese believe that the population of the eighteen provinces into which their country is divided, in the year 1812, amounted to 360,270,697; but the accuracy of their calculations may be justly doubted. The checks to rapid increase are few. The most noticeable are, 1. The occasional absentees from home for years; though many young men who go abroad to other provinces or countries make annual visits to their families. 2. Infanticide, which is practised to some extent. 3. Domestic slavery, which often prevents the marriage of persons sold. 4. If Canton is a fair specimen of an empire, the “social death” of thousands, who by various means are devoted to a life of infamy and crime, in those abodes justly denominated “the gates of hell.”

The causes which favour a rapid increase are, 1. The general peace. 2. Early, and, with the exceptions just specified, universal marriages. Polygamy exists; and not a few there are, who have two or more concubines; yet such relations are not deemed very reputable, unless the first wife has no children. Nor are illegitimate children numerous; but instances of eight, ten, or twelve sons, all of one mother, are not unfrequently found, and are always regarded as “prime luck.” A census which should show at once the relative number of the sexes, and the ages of the whole population, is a desideratum.

China is in a very high state of cultivation. Agriculture is generally held in the highest esteem of all the employments, and almost every product of the ground is appropriated to the feeding and clothing of men. Large portions of the country yield two crops annually, and those generally very abundant. Every animal and vegetable substance is an edible with one class or other of the people. Large quantities of vegetable produce, which in any other country would be devoured by the flocks and herds, are here consumed by human beings. And it is surprising with what economy many of the poor live. A bowl of rice, with a few vegetables, and a little fish or fowl, which are very abundant, are the entire provisions of multitudes. If we regard these two circumstances only,—the amount of the produce of the soil, and the manner in which the people live,—we have strong presumptive evidence of a very numerous population.

The famines which frequently visit this country, do not probably result so much from the want of a sufficient amount of produce, as from the want of facilities in transportation. Communication, notwithstanding all their canals, is slow; and often great pains are taken to hinder intercourse, not only with foreigners, but also between the different parts of the empire. The principle is, that every province, and part of a province, must provide for itself. But in ordinary seasons little more is raised than is barely sufficient for more immediate consumption: a small surplus only is placed in the public granaries, which, when a single crop fails, is generally inadequate to supply the numerous demands.

Whatever may be the exact amount of its population, the empire presents a grand spectacle for contemplation, and a vast field for philanthropic and commercial enterprise. If the Christian merchant and teacher will come and occupy the field which is opening before them, and with the spirit to do to others, as each would have others do to him, new relations with China, and a better interest in her behalf, must soon exist. The peculiar position and temper of this nation, should not damp and repress generous feeling, and benevolent action. Man has a right to claim fellowship with his fellow-man. The Chinese themselves, on the authority of their own sages, have maintained that the whole world is one family; and that, of course, mutual intercourse ought to be cultivated; but in practice they utterly renounce this principle, and have long stood aloof from the great family of nations. In this attitude they have become proud, selfish, and exclusive.

Notwithstanding all this, the merchant has not ceased to obtain the richest productions of their soil, and to furnish them with a liberal exchange of commodities. Here the traffic has ceased. No reciprocity of feeling, no intercourse of thought, no exchange of friendly sentiments, has been encouraged or allowed. Thus the bonds of brotherhood have been sundered, and mutual hostilities generated and perpetuated.

What then shall be done? Is China to be abandoned for ever? In present circumstances it is difficult to say definitely what line of conduct ought to be pursued. If Christian philanthropists should feel as deep an interest in the intellectual and moral character of China as they do, and with good reason, in her commercial relations, ways and means enough could be devised for benefitting this people. Greece has had her advocate, who, from the pulpit and the press, and in the halls of legislation and public assembly, have pleaded nobly for her. Poland, too, and other states, have elicited the generous exertions of philanthropic men. But where have been the like exhibited in behalf of China? She disdains such friendly offices. And what then? Is she all that she claims to be? Because the lunatic fancies himself a King, is he to be regarded as such? Does this empire present no claims on heaven-born charity? Are there here no miseries to be relieved? no dark and cruel superstitions to be chased away? “Yes,” answers the voice of Christian philanthropy; and inquires, “What shall be done?” We would reply, “Cultivate an acquaintance with her; study her character; learn her language; not so much with a view of deriving riches or honour from the acquisition as for the sake of conveying knowledge to her inhabitants.” Great numbers of her sons can read; and there is, to a considerable extent, a taste for reading among the Chinese: but most of their popular books are light and trivial; many of them are low and obscene in the extreme; and not a few of their sacred books are meagre, and most positively bad. Now, to open to all the inhabitants of this great empire the exhaustless treasures of revealed truth, and to furnish them with a new literature, enriched with all the improvements of modern science, requires co-operation among the friends of China. The work is vast, and thousands may join it.

The Chinese visit the tombs twice a year in spring and in autumn. The first time is called *tsing ming*, “clear bright,” referring to the fine weather which is then expected. The second is called *tsow tse*, “the autumnal sacrifice.” The rites performed during the *tsing-ming* season are the most generally attended to by the Chinese. Their Governors teach that the prosperity of individuals and families depend greatly on the circumstances of a parent's grave; as its position, its being dry or damp, its being in good external repair, &c. Therefore to “sweep” and repair them, to mark their limits, and see that they are not encroached upon by others are objects of the visits to the tombs. When there are large clans, which have descended from the same ancestors, living in the same neighbourhood, they repair in great numbers to the performance of the sacrificial rites. Rich and poor all assemble. Even beggars repair to the tombs, to kneel down and worship. This usage is known by the phrases, “sweeping the tombs,” and “worshipping the tumuli.” To omit these observances, is considered a great offence against moral propriety, and a breach of filial duty. The common belief is, that good fortune, domestic prosperity, honours and riches, all depend on an impulse given at the tombs of ancestors. Hence the practice is universal; and when the men are absent from their families, the women go to perform the rites.

On some of these occasions,—even where there are two or three thousand members of a clan, some possessing great wealth, and others holding high rank in the state,—all, old and young, rich and poor, are summoned to meet “at the ancestral hall.” Pigs are slaughtered, sheep are slain, and all sorts of offerings and sacrifices are provided in abundance. The sessions from the hall to the tombs, on these occasions, are formed in the grandest style that the official rank of the principal persons will admit, with banners, tablets, gongs, &c. All present, old men and boys, all dressed in the best robes they can procure; and

thus escorting the victims for sacrifice, and the wine for oblations, they proceed to the tombs of their ancestors, and arrange the whole in order, preparatory to the grand ceremony. There is a “Lord of the Sacrifice,” appointed to officiate as Priest. There is a Master of Ceremonies, to give the word of command. There are two Stewards, to aid in the performance of the rites. There is also a Reader, to recite the prayer; and a band of musicians, drummers, gong-beaters, &c.

After all things are in readiness, the whole party stand still till the Master gives the word. He first cries with a loud voice, “Let the official persons take their places.” This is immediately done, and the ceremonies proceed.

Master. “Strike up the softer music.” Here the smaller instruments begin to play.

Master. “Kneel.” The Priest then kneels in a central place fronting the grave; and behind him, arranged in order, the aged and the honourable, the children and grandchildren, all kneel down.

Master. “Present the incense.” Here the Stewards take three sticks of incense, and present them to the Priest. He rises, makes a bow towards the grave, and then plants one of the sticks in an incense-vase in the front of the tomb-stone. The same form is repeated a second and a third time.

Master. “Rise up.” Here the Priest and the party stand up.

Master. “Kneel.” Again the Priest and all the people kneel down.

Master. “Knock head.” Here all bending forward, and leaning on their hands, knock their foreheads against the ground.

Master. “Again knock head.” This is forthwith done.

Master. “Knock head a third time.” This also is done. Then he calls out, “rise up,—kneel,—knock head;” till the three kneelings and the nine knockings are completed. All this is done in the same manner as the highest act of homage is paid to the Emperor, or of worship to the supreme powers, heaven and earth. This being ended, the ceremonies proceed.

Master. “Fall prostrate.” This is done by touching the ground with the knees, hands, and forehead.

Master. “Read the prayer.” Here the Reader approaches the front of the tomb, holding in his hands a piece of white paper, on which is written one of the sacramental forms of prayer. These are generally much the same, differing slightly according to the wish of the composer. The form states the time; the name of the clan which comes to worship and offer sacrifice; beseeches the shades to descend, and enjoy the sacrifice; to grant protection and prosperity to their descendants; that in all succeeding generations they may wear official caps, enjoy riches and honours, and never become extinct; that by the help of the souls in shades, the departed spirits and the living on earth may be happy and illustrious throughout myriads of ages. The prayer being finished, the

Master cries, “Offer up the gold and the precious things.” Here one of the Stewards presents gilt papers to the priest; and he bowing towards the grave, lays them down before it.

Master. “Strike up the grand music.” Here gongs, drums, trumpets, &c., are beaten and blown, to make as great a noise as possible.

Master. “Burn the gold, and silver, and precious things.” Here all the young men and children burn the gilt papers, fire off crackers, rockets, &c.

Such is the sum of a grand sacrifice at the tombs of ancestors. But to many, the best part of the ceremony is to come, which is the *feast* upon the sacrifice. The roast pigs, rice, fish, fruits, and liquors are carried back to the ancestral hall; where, according to age and dignity, the whole party sit down to eat, and drink, and play. The grandees discuss the condition of the hall, and other topics connected with the honour of the clan; the young men carouse, and provoke each other to drink. Some set out for home with a catty or two of the “Divine flesh,” which had been used in sacrifice; others stay till they wrangle and fight, and night puts an end to the entertainment.

Those who live remote from the tombs, or who have no ancestral hall, eat their sacrifices on the ground at the sepulchre. The poor imitate their superiors at a humble distance. Although they have no

hall, no procession, no music, they provide three sorts of victims,—a pig, a goose, a fish,—some fruits, and a little distilled liquor; for spirituous liquors are used on all these occasions. After presenting these at the tomb, they kneel, knock head, and orally or mentally pray for the aid of their ancestors' souls to make the existing and all future generations of descendants rich and prosperous.

In these rites there is some difference in the wording of the prayer, according as it is presented to remote ancestors, or to parents and friends lately deceased; but the general import is the same.

It appears that there are in China upwards of one thousand five hundred and sixty temples dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated that there are immolated on the two occasions annually six bullocks, twenty-seven thousand pigs, five thousand eight hundred sheep, two thousand eight hundred deer, and twenty-seven thousand rabbits. Thus there are annually sacrificed to Confucius in China, sixty-two thousand six hundred and six victims; and it is also stated that there are offered at the same time twenty-seven thousand and six hundred pieces of silk. What becomes of these does not appear. We here see even the learned in one of the most enlightened modern heathen nations pay divine honours to a fellow-creature, who is universally acknowledged by him to have been a mere man!

When I first wet on shore at Ketow, the people were distasteful of receiving the word of salvation. Some of them hinted that our books weely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and, turning towards me, said, "Judging from your actions, your doctrines must be excellent; therefore I beseech you give to some of your books 'Though I cannot myself read, I have children who can.'" From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed their thirst for the word of God: The greatest favour we could bestow upon the natives, as to give them a book; which, as a precious relic, was treasured up and kept for the use of all their acquaintance and frads.

At a distance, the island of Poo-to appeared barren, and scarcely habitable; but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built upon a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in the selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some Priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of Priests, in common garbs, and very filthy, hastened down towards us, chanting hymns. When some books were offered them, they exclaimed, "Praise be to Buddha," and eagerly took every volume they had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings, unlike barracks; but the dwellings of the Priests. On entering it, the huge image of Budha and his disciples, the representations of Kwau-ym, the goddess of mercy, and other detormented idols, with the statues and well adorned halls, exhibit an imposing sight to the foreign spectator. In what feelings ought a Missionary to be pressed when he sees so great a nation for the abject control of disgusting idols! Whilst walking here, I was struck and reminded of St. Paul in Athens, when he was passing among the temples dedicated to the unknown God. For here we also found both a small hall, and an altar covered with white cloth, allotted to two saux purpose. I addressed the Priests, who followed us in crowds; for several hundred belong to this temple. They gave the sign of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was

satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most was a dialogue between Chang and Yuen, the one a Christian and the other an ignorant Heathen. This work of the late much lamented Dr. Milne contains very pointed and just remarks, and has always been a favourite book among Chinese readers.

The High Priest requested an interview. He was an old, deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having, therefore, renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater; and I was almost overwhelmed by the number of Priests who ran down upon us, earnestly begging at least a small tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, with superscriptions. On a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge, very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste, and a higher finish. The idols were the same; but their votaries were far more numerous. Indeed this is the largest temple we have ever seen. The halls, being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the Priests, which they chaunted in the Pali language, not unlike the service of the Roman Church. They held their rosaries in their hands, which rested folded upon their breasts. One of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to arouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies; for some were looking around, laughing, and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall, standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth; but the minds of the Priests seemed callous; and a mere assent was all that this exhortation produced. Though the Government sometimes decries Budhism, as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate Heaven to grant a fertile spring; and these exhortations were issued by the Emperor himself. What inconsistency!

This temple was built several centuries ago, (about 530,) but it has undergone great repairs. It was erected to emblazon the glorious deeds of the goddess of mercy, who is said to have honoured this spot with her presence. We were told that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island) two thousand Priests were living. To maintain this numerous train of idlers, lands on the opposite islands have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions, not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also, the Priests derive great profits. Many rich persons, especially successful Captains, repair thither to express their gratitude, and spend their money in this delightful spot.—

To every person who visits this island, it appears at first like fairy land, so romantic is every thing that meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, risen, and detached rocks, and above all a stately mausoleum, the largest I have ever seen, containing the bones and ashes of thousands of Priests, quite bewilder the imagination.

After having examined all the localities, we endeavoured to promulgate the doctrines of the gospel. Poo-to, being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied on the subject, they became exceedingly clamorous for Christian books. At first I had brought my stores on shore; but finding that the crowds bore me down, I robbed me of every leaf. I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces; for some persons took them purposely for importation. He who oversees and directs all will send these harbinger of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting the founding of a depository for Scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution to guard my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the Priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

After staying a considerable time on the coast of Seang-tan, on the main, we reached Shih-poo, in lat. 29 2, on the first of April, 1833. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a basin, having one of the finest harbours in the world, formed entirely by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat-fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season, surrounded by such a scenery, is true enjoyment, and powerfully draws the heart toward the Almighty God. The Mandarins had now given up the principle of disturbing us, from mere jealousy; and they will perhaps, never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our purpose, and the readier we were received by the people.

We delayed some time on the coast of Fuhkeen. We arrived at a time of general scarcity: the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution or rather rebellion in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of green wheat, roasted and boiled like rice. The scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding all these disasters, the Fuhkeen men are the same enterprising class which they have been for centuries, encompassing all the trade of the coast. We look for the time when they will be brought to the obedience of the Gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we stayed only a short time.

In our excursions we examined Kia-mun, a large island to the north of Amoy harbour. Here were immense rocks, piled upon each other, just as though done by human hands. Though very sterile, it has at least fifty thousand inhabitants, who are enterprising sailors. Several places of considerable importance we may be said to

have discovered; for they are not known to any European else; nor were they ever visited by Europeans, if we except the Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However, as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the Gospel, for which many doors will be needed to supply the wants of the people. God, who, in his mercy, has thrown down the wall of national separation, will carry on the work. We look up to the ever-blessed Redeemer, to whom China, with all its millions, is given. In the faithfulness of his promises we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

## EIGHT DAYS LATER FROM ENGLAND.

From the New York Sun Extra, of Feb. 16, 1844.

The fine packet ship, North America, Captain Lober, which, as was announced in the Sun of this morning, as ashore at Shrewsbury Inlet, still lies there fast, and with no prospect of being got off. On Wednesday night, a steamboat was sent down to her aid, but could not succeed in moving her from her bed. Her mails, which bring Liverpool and London papers, her day of sailing, have just arrived, (8 P. M.) and we hasten to lay before the public the intelligence she brings.

The decrease of the British revenue of the last year previous, ending on the 5th of January, 1843, as compared with that which ended 5th of January, 1842, is £22,650,000, while the decrease in the last quarter's revenue as compared with the corresponding quarter of the previous year, is no less than £40,062.

The greatest falling off is under the head of Excise; the deficiency for the year being £1,173,614, that for the quarter, £717,232. The Customs also exhibit a great, though not equally alarming diminution in their returns, the quarter's deficiency being £501,185; the year's £342,375.

The only contrast is presented in the Post-office returns, which show an increase, for the year, of £150,000; for the quarter of £14,000. The income tax is not yet collected; and, when collected, may more than compensate for the loss sustained in the other branches of the revenue.

The commercial markets in London, as well as in the outports, are represented as displaying a firm feature, but without any very large transactions at the moment. There is an appearance of confidence and steadiness in the prices of goods such as we have not been accustomed to see for the last two years, which promises favorably for the approaching spring trade. A decided turn has also been felt in the corn trade, and wheat has evidently felt its lowest point for the season.

The Paris papers are so pointed in their remarks as the English ones, on the surprise expressed by the American President at the difficulty he finds in effecting a loan in Europe, and they remind him that the central government of America has not made a single effort to induce the repudiating states to fulfil their engagements, and that consequently the central government must participate in the dishonour which has fallen on those states, and equally share in the inconveniences thence arising.

Constantinople, Dec. 17.—The Syrian negotiation has been satisfactorily brought to a close, the Porte having yielded to the advice of its allies. A *hatti* or edict has since been issued subsequent to the note addressed to the embassies, specifying the proposed arrangements for the administration of Lebanon. The ancient privileges of the mountain sects are therein acknowledged. They will again elect native princes, subject to the confirmation of the Porte, and be amenable only to the intermediary jurisdiction of those chiefs.

In respect to Servia I have been informed the Porte has renewed the same sanction to Prince Michael she recently extended to his successor, declaring, however, that his actual reinstatement can only be by the joint act of the Servian nation. Prince Lieven is immediately expected as a special Envoy thence from St. Petersburg.

Continued from page 82.

ing, that shall not app

But, although the law has thus been immemorially understood and interpreted, in a way which so beautifully harmonizes conflicting interests, and which is absolutely indispensable to the spiritual and constitutional freedom of the church, the House of Lords has at length seen reason to adopt a different view; and, in consequence of the recent Auchterarder judgment, the church now finds herself required, as by a civil process, to proceed in the better of her edification and admission of her ministers, at the bidding of the civil court; and under civil pains and penalties, without regard to her own sacred principles, and particularly, without regard to the principle, which she has always held, that the consent of the flock is necessary to the constitution of the pastoral relation. The House of Lords,—holding that the statutes which have been recited to, impose an obligation upon Presbyteries to admit, presently, as a condition of the Church's Establishment, and of the tenure under which the ministers of the church hold their endowments,—and appearing to consider that all the statutory recognitions of the church's exclusive spiritual authority do not afford to her members any immunity from civil control in the exercise of their highest spiritual functions—has found, that where a Presbytery of the church, in compliance with her fundamental principles, "refuses" to admit a presbyter, its members, holding the secular endowments of the State, are liable in reparation and damages, both to the patron and the presentee, as for the perpetration of an ordinary civil wrong.

From the solemnity and unanimity with which this judgment has been pronounced in the court of last resort, it is presumed that it may be held, as fixing the administrative of the civil law of the country, in relation to this important matter; and from the nature of the principle on which the judgment proceeds, it seems impossible to assign any limit to the encroachments which it warrants on the spiritual government and functions of the church. If the freedom sacredly secured to the church, in the exercise of her whole spiritual government and functions, does not secure her from liability to civil obligation in every particular, it seems obvious that it can afford her security in none;—and wherever, therefore, a civil interest may arise in regard to the performance of any spiritual function of the church, there now, by effect of this judgment, remains nothing to protect her from civil compulsion in regard to it, and the whole spiritual liberty of the church is thus at once prostrated beneath the supremacy of the civil court.

This conclusion is abundantly confirmed by numerous late proceedings of the Court of Session, which, contrary to all the previous decisions and the immemorial practice of that court, have been directed, indiscriminately, against every one spiritual function of the church which has been brought under their notice. They have interdicted the preaching of the gospel, and the administration of the ordinances of religion. They have issued judgments purporting to annul sentences of suspension and deposition, pronounced against ministers of the gospel, and to restore them to the exercise of the spiritual functions. They have reversed a sentence of excommunication pronounced against a private member of the church, on account of a purely moral and religious offence. They have interposed to regulate the constitution of the courts of the church, and of the General Assembly itself, interdicting and prohibiting its members from taking their seats; and from performing their duties there; and, in short, there is nothing whatever that, according to these judgments, is now reserved sacred to the government of the church. It is true that these judgments have not yet been sanctioned by the House of Lords; and the church has hitherto entertained a sanguine hope that they never would be so sanctioned. But the late judgment of the House of Lords proceeds upon a principle which not only involves a direct confirmation of many of these infringements, but by breaking down the line of demarcation between things spiritual and things civil, seems to open a wide door for the admission of them all.

The important practical question, therefore, which now arises, is this—Is the law as now declared by the House of Lords, to be held and allowed to remain, the civil

law of this country;—so as to compel the church, however reluctantly, to adopt those measures which her duty and the interests of religion appear to her, under such circumstances, to require?

It will be apparent that the imminent hazard to which the existence of the Established Church is now exposed, by the recent judgment of the House of Lords, is totally different from the embarrassments connected with the subject of the negotiations that have depended with the government for some years past.

The point of difficulty which formerly arose, relates to what is now familiarly known under the name of the "non-intrusion" principle—a fundamental religious principle of the church, by which she holds generally, that whether a patron or any other party, either within or without the church, possesses the right of nominating her ministers, it is incompetent for her Presbyteries to intrude any persons into the office of the ministry, "contrary to the will of the congregation to whom they are appointed." By the first Auchterarder judgment (1839) the House of Lords decided that the operation of this fundamental principle of the church is excluded by the act of Queen Anne, and found that Presbyteries are bound by the act to receive and admit presentees, without regard to the call or concurrence of the congregation,—even in the modified form into which the church had thrown it. In this judgment the church, of course, acquiesced, according to her understanding of its bearing, constitutionally, upon the benefice alone; and, as the principle of non-intrusion still remained a fundamental religious principle of the church, which could not, therefore, be abandoned by her, she immediately opened communication with the government, with the view of obtaining an adequate legislative recognition of that principle, such as might avoid the public injury resulting from the discrepancy which, on that point, had now been created between civil and ecclesiastical law. The course of the negotiation which has followed is known to Her Majesty's Government, who must be fully aware, that whatever farther or additional difficulty may now have arisen, the church continues to be necessitated, by a sense of religious duty, to give effect, under all circumstances, to her non-intrusion principle, by protecting congregations from the settlement of unacceptable ministers.

The negotiations, on this first point, however, have been unfortunately so long protracted, as to have given occasion to the pronouncing of the recent Auchterarder judgment, which goes much farther than the church hoped, was necessarily involved in the former judgment pronounced by the House of Lords in the same case. The former judgment, no doubt, refused the recognition of civil law to the church's principle of non-intrusion, and thus led, in every case where that principle was applied, to the forfeiture of the benefice, in terms of the act 1592. In so far, therefore, that judgment was prejudicial to the Church's interests in her own temporalities; but it did not necessarily trench on her spiritual freedom. This, however, has been effectually done by the late judgment, by which is asserted the dominion of the civil, over the ecclesiastical authority, in the ordination and admission of ministers; and there thus has arisen on the second point of difficulty, which forms the proper subject of the present representation, and which is attended with circumstances of much more immediate urgency than the other.

From the sacred nature of the principle upon which the church founds the necessity of her spiritual freedom, it is obvious that it is a principle which cannot admit of infringement in any particular, or under any circumstance. The whole strength of such a principle lies in the preservation of its integrity; and the Memorialists feel, that were they to allow it to be infringed upon in any one particular, they could never again appeal to it, as a principle, to any effect whatsoever. Viewing the principle as one of paramount importance, founded on the word of God, and considering it as laying them under an obligation absolutely inviolable,—the Memorialists hope to be excused if, in the very peculiar circumstances in which they are placed, they urge upon Her Majesty's Government the importance of coming to an early determination upon the question which is now submitted to their decision.

The Memorialists are prepared to bow, with the most perfect deference, to the civil courts in all matters of a secular nature, but, with the principles they hold, it is impossible for them, in any circumstances, to yield obedience to the civil courts in matters spiritual, contrary to their convictions of duty, as derived from the word of God.—Considering that the exclusive spiritual jurisdiction of the Church has, in the understanding both of the Church and of the civil courts in Scotland, been unalterably secured by the constitution to the Church of Scotland, and that it has, on that ground, been recognized immemorially in the practice of the civil courts, the Memorialists feel themselves to be exposed to extreme hardship when, in consequence of simply asserting and acting upon that constitutional principle, which their consciences will not allow them to compromise, they are placed in the position they now occupy,—exposed, as wrong doers, to the whole power of the civil courts, and to the whole force of the secular arm. They feel, strongly, that this is a position in which they ought not to be allowed to remain for a single day, and that if the Government and the Legislature do not interpose for their relief, they must necessarily infer, that relief is not intended to be given, and that the Establishment, if continued at all, is to be continued upon terms which are destructive of what they regard as its vital principles.

In regard to the nature of the measure which is required for the Church's relief, it will be apparent, from the statement which has been given of the principles of the Church, and of the obvious bearing of the recent Auchterarder judgment upon these principles, that a material change has been made by that judgment on the position of the Church, and that an additional and most important object must now be primarily kept in view, in judging of any proposal for extricating the Church from her difficulties.

So long as the judgment of the supreme civil court had merely determined that the rejection of a presentee, under the operation of the non-intrusion principle, inferred the statutory forfeiture of the benefice, but did not necessarily imply the assertion of a right to control the Church in the exercise of her spiritual functions—the only measure required was one which would alter the law, to the effect of allowing the Church to carry out her non-intrusion principle, without the risk of the parish being, for a time, deprived of the public provision made for the maintenance of religion within it. But, now that the civil courts assert and exercise a dominion over the Church in the settlement of ministers,—it is obvious that no measure, which merely authorizes, or suffers, the Church to give effect to her non-intrusion principle, according to some particular method, will restore her freedom in the exercise of this the most vital function of her spiritual government. To make this palpable, it may be sufficient to refer, for illustration, to what is commonly called the Schoolmaster's Act. That act vests in the Presbyteries of the Church, the whole trial and censure of parish schoolmasters, with a view to deprivation of their offices; and the jurisdiction of the civil courts bears to be excluded in the most express terms, by a clause to the effect, that "the judgment of the Presbytery shall be final, without appeal to, or review by any court, civil or ecclesiastical." But, inasmuch as the matter in which the Presbytery judges under this statute, is confessedly a civil matter, the exclusion of review flows from, and is dependent upon, the civil power and will of the State, and it is also, inherently conditional on exact observance of the terms of the statute as interpreted by the civil courts,—so that the supreme civil court still retains a radical and super-eminent jurisdiction, against which the exclusion of review presents no bar, if, in their opinion, the provisions of the statute have not been strictly adhered to. Accordingly, the supreme civil court has often exercised its jurisdiction, to the effect of judging whether Presbyteries have adhered to the limits prescribed in the act, and of annulling their whole procedure, where in its judgment they had deviated in any respect from these limits. Now, hitherto the civil courts have held that the trial and censure of ministers, in order to deposition, was not a civil matter, like the official status of a schoolmaster, but wholly spiritual, and that the authority of the Church in this matter not being conferred by statute,

but being recognized by statute as conferred by God, the civil courts had no jurisdiction whatever in the matter. They have held, as has been seen, the same doctrine in reference to the collation and admission of ministers,—restricting their own jurisdiction to the mere declaration of the statutory forfeiture of the benefice. But the principle now established, in the recent decisions, places these functions of the Church, hitherto regarded as spiritual, on the same footing as the trial and deprivation of schoolmasters, or any other civil matter, entrusted by statute to the final disposal of a subordinate court; and it is therefore plain, that no measure can be effectual for protecting the freedom of the Church, which merely excludes the civil courts, in a manner analogous to that employed in the Schoolmaster's Act,—although a large measure of discretion might seem to be allowed to the Church, within the limits of that exclusion. The whole matters themselves in which the Church exercises her proper authority, must, by the statute, be expressly and effectually recognized as spiritual, so as to leave the Church to be guided, in disposing of them, by her own sense of duty along according to the word of God, and her fundamental principles founded thereon.

It may be proper hereto state explicitly,—what is necessarily to be inferred from the principles laid down in the outset,—that the Church does not consider herself, while remaining in the position of an Established Church, entitled to refuse, as she has not in fact refused, to carry into effect any obligation imposed upon her by act of Parliament, as the condition of which she holds the immunities of her Establishment. Down to the present time, as has been seen, the civil courts have held that no civil obligation could, constitutionally, attach to the Church, in regard to any of her spiritual functions; and the Church has been left to accommodate her ecclesiastical procedure to the provisions of the civil law, under the influence of these considerations which must always weigh the Church anxious to preserve harmony between herself and the civil government. To considerations of that nature the Church still acknowledges it to be her duty to give every possible effect consistent with her religious principles. But if the new doctrine regarding the subjection of the Church, in things spiritual, to the civil courts, now adopted by the supreme civil Judiciary, is to be allowed by the Legislature to remain as the civil law of the country, and such subjection on the part of the Church is thus to be held a condition of her establishment, then the condition being one to which the Church cannot conscientiously submit,—she will have no course left but to relieve herself from it, by resigning the benefice of her Establishment.

The Memorialists have thus endeavoured to explain the grounds of the Resolutions, which, after long and anxious deliberation, they have been led to adopt, at their recent meeting. These Resolutions, divided into two series,—having reference, respectively, to the nature of the remedy now required, and to the very serious and critical position in which the Memorialists will feel themselves placed, in the event of no such remedy being provided,—are conceived in the following terms, viz.

(Here follow the Resolutions, which have already appeared in the columns of the **WESLEYAN**.)

Before concluding the Memorialists desire again to express their anxiety that their present appeal, and the measures they have felt themselves obliged to adopt may not be misunderstood. The deliberate conviction to which they have come,—that, if they cannot have liberty to maintain and act upon the principles which they have avowed, in the position of a Church established by the State, they must relinquish that position,—is not the result of disappointment, or irritation, or any want of a due regard to the important benefits which the present establishment of the Church confers upon the people of Scotland. On the contrary, such is their sense of the value of that Establishment,—such their apprehension of the many evils likely to result from its disruption or overthrow,—and such, also their anxiety to remain in the discharge of their spiritual duties, in the preaching of the gospel, and the oversight of their parishes, under the shade of that national protection and favour, which was the happy fruit of the prayers, the labours, and the sufferings of their fathers,—that they have been will-

take the utmost possible concession... to the restoration of harmony... are not the principles at issue...

They feel that the time is come, when... determination of this question... is no longer; and as they cannot... from themselves, so to their words...

They feel that the time is come, when... determination of this question... is no longer; and as they cannot... from themselves, so to their words...

They feel that the time is come, when... determination of this question... is no longer; and as they cannot... from themselves, so to their words...

They feel that the time is come, when... determination of this question... is no longer; and as they cannot... from themselves, so to their words...

which they are now reduced by the supreme... court, viz., the condition of subjection... things spiritual to civil control...

In conclusion, the Memorialists beg leave... respectfully to remind her Majesty's... Government of the obligations under which...

The Memorialists now leave the whole... subject in the hands of her Majesty's... Government, trusting that the most just...

Signed in the name and by the authority... of the assembled Members.

THOS. CHALMERS, D. D.,  
Chairman of the Meeting.

Civil Intelligence.

One of the most singular names met... with perhaps, is that of a gentleman of... fortune in Kent. His family name was...

The third series of Bickingham's America... has been published.

The amount already subscribed to the... public monument to the memory of the late... Thos. Coke, Earl of Leicester, is £4,110...

A monument to the celebrated African... traveller, Mungo Park, by Mr Ritchie, an... Edinburgh sculptor, has just been erected...

The house of Rothschild, in concert... with that of Mincester, has engaged, from the... beginning of 1813, for the entire monopoly...

At the Barris petty sessions, Ireland, Jno... Murphy, at the instance of the revenue... police, was fined £10 for growing tobacco...

The Spanish navy consists now of three... ships of the line, six frigates, one corvette...

Congregational Churches in England and... Wales, held in this town in Oct. last.

The extensive stackyard of Mr Tass... well, an opulent farmer, near Bridgewater...

Mr. Nappin, an eminent cutler of Shel... field, has recently manufactured a penknife...

The Hamburg galleon De Gute Hoffnung... from Livorno in Italy, with valuable marble...

The host of the Angel Hotel, at Whitby... last week, set before his friends a York...

The most important fact stated at the... weekly meeting of the Anti-Corn-Law...

One nobleman is said to have for £120... 000 by the New Zealand Company.

It is said that a new religion of Lady... De Grey is to be the new Bishop of Cashel...

The subscriptions at Huddersfield to the... Great Anti-Corn Law League Fund...

There are now twelve new churches in... the course of erection, or about to be com...

A small letter that was sent by post... the other day from Manchester to Bristol...

Such is the madness of the season in... the neighbourhood of Bath, last week, but...

G. M. Phillips, Esq., of Garendon Park... has presented to Her Majesty 100 of his...

Lord Elgin has offered a prize of £100... for the best practical essay on the cultiva...

It is in contemplation to raise a sum of... £300,000, to put that magnificent building...

Thirty thousand persons visited the... British Museum on Monday, the day after...

By the arrival of the De'os at Bristol... from Africa, intelligence has been received...

Mr. Park, the sculptor of London, is at... present engaged on a colossal representation...

Death of the Countess of Denbigh from... fright.—On Friday morning, at twelve o'clock...

the time, and who witnessed the scene; was... so affected that she was instantly edified...

Antidivian Inhabitants of England.—An... extensive bone-cave has been discovered...

IRELAND.

There was never remembered to be so... much seed wheat in the ground before...

The Marquis of Clanricarde met with a... severe fall in hunting with Lord Howth's...

Death of the Countess of Howth.—This... melancholy event took place at Howth...

Another Murder in Ireland.—We are... affected at being obliged to record another...

Mr. Laurence Cruise Smith, R. M., late... of Ennis, has again been located in Callan...

Several cows belonging to Mr. Max, of... Ballyvarina, were houghed on his farm.

An action for breach of marriage by an... Irish member of Parliament, will be for trial...

A new matter of discord in the establish... ment has been created by the proceedings...

Mr. Gore Jones, S. M. is ordered by the... Lord Lieutenant to ascertain if any, and...

Such is the quality of steam conveyance... between Dublin and Liverpool, the flour...

A man named Walsh, was severely beaten... and robbed of £10, near Cork.

The Castlebar *Legis*, a repeal paper, is... dead.

Some of the Union workhouses in Dub... lin are at a stand still.

A house belonging to Mr. Blake, of Kil... beg, was burned to the ground.

The Castlebar papers complain that the... town was lately one continual scene of con...

The number of persons entitled to vote... for Dublin Coll., is 1,727.

THE WESLEYAN.  
 THE WESLEYAN.  
 THE WESLEYAN.

FROM THE N. O. BATTLE, JAN. 24.  
**THE WESLEYAN FROM MEXICO.**  
**THE WESLEYAN FROM MEXICO.**  
**THE WESLEYAN FROM MEXICO.**

getting through the window two of the boys were killed, which was very much regretted by the Texans, both officers and men. The others soon found an opening, and recommenced their destructive fire on the artillery, until ordered to cease by their own commanders.

On the 7th instant General Ampudia returned to Matamoras (with the remaining portion of his favorite regiment) amidst the applause of the citizens, bringing with him two hundred and twelve Texan prisoners; and was to leave for the city of Mexico on the 13th or 14th.

Colone's Fisher and Green, as also the officers and men of the Texans, acknowledge the officer-like conduct and gentlemanly deportment of General Ampudia and his officers, towards them, during the battle and since the time of their capitulation. All the foreign consuls and merchants of Matamoras, speak in the highest terms of General Ampudia's conduct towards the prisoners.

The officers have the privilege of the town, accompanied by a Mexican officer of the same grade; they dine and spend their evenings at Ampudia's, and appear as well satisfied as could be expected in their present situation. There does not appear to be the least bad feeling between them. The General has adopted the small boy, and the little fellow is running about town as gay as a lark.

Shortly after the arrival of the prisoners in Matamoras, one of the Mexican colonels, placing his hand upon the youth's head, observed to him—"You are too small; they would run over you in battle." To which the youth replied—"As small as I am, I made twelve of your countrymen bow low to me the other day, in less than an hour."

**Sudden Deaths.**—Mrs. J. Fraser, Scotch Line, while at Divine Service on Sunday last, feeling rather unwell, started for home in company with her son; on arriving opposite to Mr. Rutherford's she dropped down a lifeless corpse! Mrs. Huddleston, of Elmsley, was left by her brother to take charge of a sleigh, while he went into the store of Messrs. George Kerr & Co., to transact some business—on his return he found her stone dead!—How true the saying, "In the midst of life we are in death!" What a solemn warning for all to be ready when "the Son of Man cometh!" Mr. P. McDonald, of Bathurst, while at a chopping bee in Sherbrooke, was killed by the fall of a tree. Mr. J. Scott, of Drummond, had his skull so severely fractured at the same time that he is despaired of; Mr. Patrick Dorsey, of Ketyl, was killed by the fall of a tree, on the eleventh inst. He was a native of Ireland, and emigrated to this country last summer. He has left a young widow and a helpless infant to lament his untimely end.—*Perth Courier.*

**Quebec.**—A fire broke out last night between ten and eleven o'clock in St. Paul's Market-house, which being built entirely of wood, was soon consumed. The wind was high from the N. E. at the time, but, fortunately, the building was isolated and far from any other buildings.

The fire was discovered in the northern end of the building, occupied by Mr. Hobbs, cabinet maker.

The following are the sums reported to be insured:—

Mr. Hobbs, at the Phoenix Office, on the building, .....	£500
Ditto, at Montreal, on furniture, ..	£100
Ditto, at Quebec Office, on furniture, .....	£200
The Corporation, on the building at Montreal, .....	£500

—*Quebec Gazette.*

**Distressing Occurrence.**—A man named Kennedy of the township of Erin, a native of Scotland, lately went to assist a neighbour to butcher some hogs—after one of the hogs had received his death wound, he hit Kennedy in the leg, of which he died in a few days.

**Election of a District Councillor at Bradford.**—Mr. William Walker, the Conservative, has been returned by a very large majority. We understand that a very serious riot took place, and that the radical party were literally hunted out of the town. Mr. Hamill, who figured so conspicuously in 1837, and who was sentenced to be hanged for his loyalty, figured conspicuously on the occasion, and convicted all who heard him that he was the same loyal fellow now that he was then.—*Hamilton Gazette.*

A man named George Washington Cunningham was killed in East Oxford by a tree falling on him.

Boys caught sliding on the side walks in Quebec are punished; this should be a hint for our Board of Police.

A Mr. Rose, a tobacconist, in Hamilton, advertises "Damaged Snuff required;" what a pity he did not add "Second-hand Snuff taken in exchange."

Major-General Sir James McDonnell is likely to return to Canada as Commander of the Forces.

Capt. Wetherall has been deprived of his situation as Stipendiary Magistrate at Montreal. Only assignable cause—his name; it was his brother who defeated the rebels at St. Charles.

Meetings have been held along the line of the Rideau Canal, for the purpose of remonstrating with Government on the lately published schedule of tolls, &c.

The good folks of Peterboro' have established a Mechanics' Institute.

We learn from the Peterboro' Chronicle that that town has been infested with mad dogs.

We learn from the Niagara Chronicle, that orders have been received by the proper authorities, to the effect that Drummondville is to be vacated as a military station, and that Niagara is in future to be headquarters of the Royal Canadian Rifle Regiment.—*Montreal Messenger.*

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for GREAT variety of Mahogany, Walnut and Gold, Walnut, Walnut and Gold, and med Mantel and Pier Glasses Cheral; Foilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 10; Looking Glasses re-framed according to latest patterns; old Frames repaired; regit; Pictures, Fancy Needlework, framed on the shortest notice and on most reasonable terms.

ALEXANDER HAMILTON,  
 King Street  
 Toronto, October 6, 1841.

Ready Money the Spirit of Trade

THOMAS CLARKE,  
 HATER AND FURRIER.

RESPECTFULLY announces to Patrons and the Public the receipt of choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Dry Waterproof and Fur Coats, Leggings, and Sleigh Robes; together with a stock of Skins, consisting of Bear, Wolf, Raccoon, Fisher, Seal, Otter, Mink, Astrachan, Russia-Lamb, &c. &c. Ladies Fur trimming, Robes to order. Naval and Military Lace, Marding, Cokades and Militia Ornament. The highest price paid, in cash, for pings Furs.

Toronto, Feb. 8, 1842.

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Colours superior to any that have appeared in this market before; and such as he therefore, with the utmost confidence, commend to his Customers;—among

Lamp Black, Blue Black, Imperial Black, Black Lead, Prussian Blue, Chinese Blue, Indigo Blue Verditer, Saxon, Brunswick, Imperial, Chrom Emerald Greens, Green and Damask Verditer, Orange, Middle, Lemon and Pr Chrome, Spruce and Common Yellow, English and Dutch Pinks, Terra de Sienna, raw and burnt, Umber, raw and burnt, Venetian Red, Red Lead, Indian Tuscan Red, Vermillion, Azur Crimson, Rose Lake, Violet Lake, Rose Pink White Lead, dry, and ground in oil, Paris White, Whiting, Gluc, Putty, Paper, &c. &c.

Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 40x26, Crate Glass for Pictures, Clocks, & Plate Glass for Coach Windows, Stock and Nailed Whiteners, super Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Fitch, Camel and Sable Pencils, & House, Sign and Ornamental Paper Hanging, &c., as usual.

To his Customers he returns his thanks for former favours; and hopes proper application of the superior paper now in his possession, to prosecute his business so as to continue to merit that patronage with which they have so favoured him hitherto.

ALEXANDER HAMILTON,  
 No. 5, Wellington Building

**MARRIED.**  
 On the 23d instant, by the Rev. Mr. Davidson, Mr. Joseph Robinson, painter and gilder, of Hamilton, to Miss Hannah Sanders, only daughter of Mr. Thomas Sanders, hair-dresser, of Toronto.

**Advertisements.**

Earthenware, Wholesale and Retail.

JAMES PATTON & Co., Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per Souter Johnny and Mohawk, and expect a farther supply by the Thorburn, Alpha, and other vessels.

McGill-street, Montreal, }  
 May 17, 1842 } 19

J. E. PELL,  
 LOOKING-GLASS MANUFACTURER,  
 Carver, Gilder, Picture Frame Maker,  
 Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank.  
 Toronto, Dec. 15, 1841.

C. & W. WALKER,  
 MERCHANT TAILORS,  
 181, KING STREET, TORONTO.

All kinds of ready-made clothing constantly on hand.—Terms moderate.  
 Toronto, Oct. 6, 1841. 2

**NEW CUTLERY.**

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.  
 Toronto, Dec. 29, 1841. 8

**TORONTO AXE FACTORY,**  
 HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHARLES BROTHERS & Co., where he is manufacturing CAST STEEL AXES of a superior quality. Orders sent to the factory, or to his Store 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.  
 Toronto, Oct. 6, 1841.