

Poetry.

EASTER-DAY.

Rise, heir of fresh eternity, From the virgin tomb: Rise, mighty man of wonders, and thy world with thee— Thy tomb the universal east, Nature's new womb: Thy tomb fair immortality's perfume'd nest.

THE RESURRECTION.

(From Archdeacon Pott's Sermons.)

Of the triumphs of the Gospel after our Redeemer's resurrection, we need no better testimony, than that which the kingdoms of the earth indeed can render. The great scene of Alexander's victories became the early field for the establishment of Christ's kingdom upon earth. At Antioch was the flock of Christ first called expressly by his hallowed name.

upon his people, as the dews of heaven come down upon a thirsty soil. It belongs to us to measure all prosperity by that standard, and never to think that people great, or that nation happy, in which the reverence for God's holy laws, and the care for his saving dispensations, are not vindicated and maintained.

It remains for us to pray that the stranger may come into the pale of fellowship, and that the rulers of the heathen, who are addressed in the first words of the text, together with their people, may learn a wisdom which no age can now trace in their barbarous policies, or discover in their blind and ill-ordered sway.

As the strength of any kingdom of this world, does not consist merely in the multitude of its subjects, but in the virtue, the good discipline, the concord, and the mutual attachments of those by whom it must be upheld, so must the glory of Christ's kingdom even in this world be measured chiefly by the fruits of truth, of faith and charity, of peace and temperance, which are its proper and distinguished glories, which shall never fade.

Let us, without remitting our best efforts for those who are indeed the foes to their own peace, be careful to cleave closely to that safe refuge, of which the hill of Zion was the figure. Let us remember that the King which sitteth in that throne, hath knees which bend to him in all the earth; many more perhaps than we may sometimes be led to apprehend; for the dutiful and humble are those who make the least clamour in the world, who pass on quietly; whilst vice and folly shew their colours openly, and call their walkers round them in the public and frequented walks of life.

Can we think that the progress of the Gospel, which was set forward by the willing zeal of many, as well as the powers and gifts which were proper to fit men for their first encounters in the field of spiritual conflict, have not suffered many a check by the wilful trespass and manifold departures of those from whom better things might be expected? Can we imagine that this backwardness, amidst the light and privileges, the motives and encouragements, of which the resurrection of our Lord and Saviour was the early pledge, has not in succeeding ages proved an hindrance to the progress of the truth? Are we not sensible of the baseness which accompanies the sullen, sordid, temper of ingratitude, when our favours meet an ill return; and we think that there is no debt of thankful zeal for the covenant of redemption, or the benefits to which we have been called? Can we think that there are no services to be fulfilled, in order that it may indeed appear to what part we belong? Have we nothing yet to wish for or to fear: to wish that the triumphs of the truth may be enlarged; to fear lest they find some hindrance or impediment through the scandals of our ways? Do the sore defilements which disgrace the Christian world, excite no sense of shame, and raise no bitter sense of sorrow in our hearts? Can we forget of what kind and description they should be, who are the subjects of Christ's government and sceptre, and who live under his righteous sway? Do but call to mind the character which David gave of those that should compose the number of his household; and we may be sure that the King of kings will not put up with worse attendants than the king of Israel declared should be the chosen servants of his family; those whom he selected for the chief partakers of his kindness, and the objects of his confidential trust. His first word is concerning himself. "When, saith he, wilt thou come unto me? I will walk in mine house with a perfect heart. I will take no wicked thing in hand. I hate the sin of unfaithfulness: I will not have such a cleave unto me." And then his next resolution is concerning those whom he would choose to serve him. "A froward heart, saith he, shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I destroy. Whoso hath also a proud look and high stomach, I will not suffer him. Mine eyes look up such as are faithful in the land; that they may dwell with me. Whoso leadech a godly life, he shall be my servant. There shall no deceitful person dwell in my house; he that telleth lies, shall not tarry in my sight: I shall soon destroy all the ungodly that are in the land, that I may root out all the wicked doers from the city of the Lord." All that David here professes his desire to do, we may be sure that God will do in every age, and will one day do more signally, when the time of consummation shall arrive.

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

THE GAIN OF THE WHOLE WORLD.

(By Bishop Jeremy Taylor.)

First, then, suppose a man gets all the world, what is that to him? It is a bubble and a fantasy, and hath no reality beyond a present transient use; a thing that is impossible to be enjoyed, because its fruits and usages are transmitted to us by parts and by succession. He that hath all the world, if he can suppose such a man, cannot have a dish of fresh summer fruits in the midst of winter, nor so much as a green fig; and very much of its possessions is so hid, so fugacious, and of so uncertain purchase, that it is like the riches of the sea to the lord of the shore; all the fish and wealth within all its hollownesses are his but he is never the better for what he cannot get: all the shell-fishes that produce pearl, produce them not for him; and the bowels of the earth shall hide her treasures in undiscovered retreats; so that it will signify as much to the great purchaser to be entitled to an inheritance in the upper region of the air; he is so far from possessing all its riches, that he does not so much as know of them, nor understand the philosophy of her minerals.

2. I consider that he that is the greatest possessor in the world, enjoys its best and most noble parts, and those which are of most excellent perfection, but in common with the inferior persons, and the most despicable of his kingdom. Can the greatest prince enclose the sun, and set one little star in his cabinet for his own use, or secure to himself the gentle and benign influences of any one constellation? Are not his subjects' fields bedewed with the same showers that water his gardens of pleasure? Nay, those things which he esteems his ornament, and the singularity of his possessions, are they not of more use to others than to himself? For suppose his garments splendid and shining, like the robe of a cherub, or the clothing of the fields, all that he that wears them enjoys, is that they keep him warm, and clean, and modest, and all this is done by clean and less pompous vestments; and the beauty of them, which distinguishes him from others, is made to please the eyes of the beholders; and he is like a fair bird, or the meretricious painting of a wanton woman, made wholly to be looked on, that is, to be enjoyed by every one but himself, and the fairest face and the sparkling eye cannot perceive or enjoy their own beauties but by reflection. It is I that am pleased with beholding his gaiety; and the gay man, in his greatest bravery, is only pleased because I am pleased with the sight; so borrowing his little and imaginary complacency from the delights that I have, not from any inherency of his own possessions.

The poorest artisan in Rome, walking in Caesar's gardens, had the same pleasures which they ministered to their lord; and although it may be, he was put to greater fruits to eat from another place, yet his other senses were delighted equally with Caesar's; the birds made him as good music, the flowers gave him as sweet smells; he drew sucked as good air, and delighted in the beauty and order of the place, for the same reason and upon the same perception as that prince himself; save only that Caesar yielded for his pleasure vast sums of money, the blood and treasure of a province, which the poor man had for nothing.

3. Suppose a man lord of all the world, (for still we are but in position); yet since every thing is received not according to its own greatness and worth but according to the capacity of the receiver, it signifies very little as to our content or to the riches of our possessions. If any man should give to a lion a fair meadow full of hay, or a thousand quince trees; or should give to the goodly bull, the master and the fairest of the whole herd, a thousand fair stags; if a man should present to a child a ship laden with Persian carpets, and the ingredients of the rich scarlet; all these, being disproportionate either to the appetite or to the understanding, could add nothing of content, and might declare the freeness of the presenter, but they upbraid the incapacity of the receiver. And so it does if God should give the whole world to any man. He knows not what to do with it; he can use no more but according to the capacities of a man; he can use nothing but meat, and drink, and clothes; and infinite riches that can give him changes of raiment every day, and a full table, do but give him a clean trencher every bit he eats; it signifies no more but wantonness and variety, to the same, not to any new purposes. He to whom the world can be given to any purpose greater than a private estate can minister, must have new capacities created in him; he needs the understanding of an angel, to take the accounts of his estate; he had need have a stomach like fire or the grave, for else he can eat no more than one of his beautiful subjects; and unless he hath an eye like the sun, and a motion like that of a thought, and a bulk as big as one of the orbs of heaven, the pleasures of his eye can be no greater than to behold the beauty of a little prospect from a hill, or to look upon the heap of gold packed up in a little room, or to dote upon a cabinet of jewels better than which there is no man that sees at all, but sees every day. For, not to name the beauties and sparkling diamonds of heaven, a man's, or a woman's, or a hawk's eye, is more beautiful and excellent than all the jewels of his crown. And when we remember that a beast, who hath quicker senses than a man, yet hath not so great delight in the fruition of any object, because he wants understanding and the power to make reflex acts upon his perception; it will follow, that understanding and knowledge is the greatest instrument of pleasure, and he that is most knowing, hath a capacity to become happy, which a less knowing prince, or a rich person hath not; and in this only a man's capacity is capable of enlargement. And then, although they only have the power to relish any pleasure rightly, who rightly understand the nature, and degrees, and essences, and ends of things; yet they that do so, understand also the vanity and the unsatisfyingness of the things of this world; so that the relish, which could not be great but in a great understanding, appears contemptible, because its vanity appears at the same time; and the understanding sees all, and sees through it.

4. The greatest vanity in this world is remarkable in this, that all its joys summed up together are not big enough to counterpoise the evil of one sharp disease, or to allay a sorrow. For imagine a man great in his dominion as Cyrus, rich as Solomon, victorious as David, beloved like Titus, learned as Trismegistus, powerful as all the Roman greatness; all this, and the results of all this, give him no more pleasure, in the midst of a fever or the tortures of the stone, than if he were lord only of a little dish, and a dishful of fountain water. And indeed the excellency of his joy conscience is a comfort and a magazine of joy, so great, that it sweetens the most bitter portion of the world, and makes tortures and death, not only tolerable, but amiable; and, therefore, to part with this, whose excellency is so great, for the world, that is of so inconsiderable a worth, as not to have in it recompense enough for the sorrows of a sharp disease, is a bargain fit to be made by none but fools and madmen. Antiochus Epiphanes, and Herod the Great, and his grandchild, Agrippas, were sad instances of this great truth; to every of which it happened, that the grandeur of their fortune, the greatness of their possessions, and the increase of their estate, disappeared and expired like camphire, at their arrest by those several sharp diseases, which covered their heads with cypress, and hid their crowns in an inglorious grave.

For what can all the world minister to a sick person, if it represents all the spoils of nature, and the choicest delicacies of land and sea? Alas! his appetite is lost, and to see a pebble-stone is more pleasing to him, for he can look upon that without loathing, but not so upon the most delicious fare that ever made famous the Roman luxury. Perfumes make his head ache; if you load him with jewels, you press him with a burden as troublesome as his grave-stone; and what pleasure is in all those possessions that cannot make his pillow easy, nor tame the rebellion of a tumultuous humour, nor restore the use of a withered hand, nor straighten a crooked finger? Vain is the hope of that man, whose soul rests upon vanity and such unprofitable possessions.

5. Suppose a man lord of all this world, an universal monarch, as some princes have lately designed; that cannot minister content to him; not that content which a poor contemplative man, by the strength of Christian philosophy, and the support of a very great fortune, daily does enjoy. All his power and greatness cannot command the sea to overflow his shores, or to stay from retiring to the opposite strand; it cannot make his children dutiful or wise. And though the world admired at the greatness of Philip

the Second's fortune, in the accession of Portugal and the East Indies to his principalities, yet this could not allay the infelicity of his family, and the unhandiness of his condition, in having a proud, and indiscreet, and a vicious young prince, likely to inherit all his greatness. And if nothing appears in the face of such a fortune to tell all the world that it is spotted and imperfect; yet there is, in all conditions of the world, such weariness and tediousness of the spirits, that a man is ever more pleased with hopes of going off from the present, than in dwelling upon that condition which, it may be, others admire and think beautiful, but none knoweth the smart of it but he that drank off the little pleasure, and felt the ill-illness of the appendage. How many kings have groined under the burden of their crowns, and have sunk down and died! How many have quitted their pompous pleasures, and retired into private lives, there to enjoy the pleasures of philosophy and religion, which their thrones denied!

THE CHURCH THE TRUE REMEDY FOR SOCIAL EVILS.

(From the Cheltenham Chronicle.)

We have been so long accustomed to hear of the loose morals of the working classes, that we do not wonder when we hear of any crime, however atrocious, having been committed by persons in that rank of life. We know that education has not been afforded them, and that if it were now offered to them, their constant occupation would not permit them to make use of it. Wise men would have foreseen, and did foresee, that if numbers of persons were crowded together, as they are in manufactories, they must be influenced with sound principles and rules of life. The wise foresaw this, but those who were the authors of the mischief were so much engrossed by the pursuit of wealth that they had no care for such gross warnings, and they laughed at them as the visions of alarmists and enthusiasts. But we have found now such forebodings to be true, and it is our business now to endeavour to remedy what our fathers omitted to prevent.

But are we sure that if we give education to the working classes only, we shall do all that needs to be done? Morals are depraved, crimes are frequent and various, property and lives are insecure, religious ordinances are neglected and despised. It is a sad picture, but without doubt it is sad because it is true. And when we educate the working classes, shall we do all that is necessary for improving morals, diminishing crime, and bettering the moral aspect of our manufacturing towns? No! There is more to be done. The disease extends further than we are aware of, and if in applying the knife we suffer any portion of the fungus to escape our observation, and permit it to remain, it will spread again, and though we stop its growth in one place, it will extend itself with baneful rapidity in another. Let us have our eyes opened to the whole evil, and when we set about extirpating it we may reasonably hope to succeed.

One of the saddest features in the present aspect of commercial communities is the frequency of forgeries, embezzlements, and sometimes arson. This shows that the want of education has not been confined to the lower classes only. But when we use the word education, we do not use it in that restricted sense in which it means merely secular instruction, for the persons by whom such crimes are committed are clerks and warehousemen, who must have received a considerable amount of such knowledge to fit them for their employments. We use the word in the full and comprehensive sense in which it means the training of the soul as well as the instruction of the head.

And if anything can convince men how utterly powerless secular instruction is to keep their fellows from evil when temptation besets them, surely they must be convinced by such facts as these. What a dreadful state of immorality must that be where the merchant has no safeguard against the fraud of his servant, who, to prevent his forgery or his embezzlement from being known, will even set fire to the property of his master. Nor will dissenting systems of education succeed where the other fails. At the time when the Education Bill of Sir Robert Peel excited so much discussion, the Dissenters boasted of the majority of schools which they had in different parts of the country. It was rather unfortunate that in all these places the Charister tumults and riots had been the most serious. Manchester was mentioned, and it is from Manchester and the neighbourhood that we have derived facts demonstrating the virulence and strength of the disease which it is our business to subdue and to cure.

Secular instruction has therefore proved useless for such communities. Dissent is no better. It may teach children to quote texts, and answer set questions by rote, and give without hesitation definitions of theological terms, but it should do more; it should teach that religion is not an abstraction, but it should teach of certain relative duties—our duty to God for His own sake, and our duty to our neighbour for God's sake. The Church does this, and the Church alone can remedy the evils which threaten to overwhelm us. All straitened and hampered as she is, she has girded herself for the battle, and we have need to support her by our gifts and our prayers, for if she fail, our hope as a nation is gone. If she be supported as she deserves, she may teach the master that the responsibility of his position is not discharged when he has paid his workmen for their services, but that he is bound to care for their spiritual well-being. She may train up persons who shall fill responsible situations with credit, and enjoy the confidence of their superiors; and she may afford instruction to those who have it not,—furnish them with better motives, and worthier ends,—teach obedience to the disloyal, soberness to the immoral, make comfort take the place of squalid misery, and our land the dwelling-place of a happy people.

THE ARTICLES, HOMILIES, AND LITURGY OF THE CHURCH.

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

For what is the real object of this Institution [the Prayer-book and Homily Society]? It is by the circulation of the scriptural Articles and Homilies of our Church, and her pure, spiritual, and devotional Liturgy, to bring all within their reach to the enjoyment of the privileges of my text. That they may indeed now come "to Mount Zion, to the heavenly Jerusalem, the city of the living God." For of this I am well assured, that whoever can put his hand upon these formularies of our Church, and say, without any reserve, but with a true faith and a sincere conscience, "When I would make known my creed as a dying sinner, and express my hopes of finding mercy before the judgment-seat as a believer in the Lord Jesus Christ, the Son of God, the Thirty-nine Articles of the Church of England, and the Homilies of that Church, express my faith as far as any human writings can. I believe them to be according to the pure Word of God—that Word which our Lord spake, and which he himself declared, the same shall judge him at the last day." "When, also, I would pour out my heart before the Lord; would express the desires of my inmost soul in language most accordant with the lowly spirit of a penitent, or with the humble confidence of a pardoned sinner, and an accepted believer,

I can find no words in which to express my feelings more suitably than the prayers of our Church. They embody my thoughts, and make known to the Lord the very secrets of my heart." I say it is my full belief, that no one, who can with sincerity make such a confession as this, need tremble at the thunders of Mount Sinai, but may rejoice with those whom Divine grace has by faith brought to Mount Zion, to the city of the living God, to the heavenly Jerusalem.

A LETTER TO A METHODIST.

(By a Presbyter of the Diocese of Maryland.)

[CONTINUED FROM OUR LAST.]

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

APPENDIX A.

Dr. Coke to Bishop White.

This letter is reprinted from Bishop White's Memoirs of the Protestant Episcopal Church, first edition, pages 424 to 429. Right Rev. Sir—Permit me to intrude a little upon your time upon a subject of great importance. You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favour of it, but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our church from the Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right to do, with Episcopal authority, but did not intend, I think, that an entire separation should take place. He, being pressed by our friends on this side of the water for ministers to administer the sacraments to them, (there being very few clergy of the Church of England then in the States), went farther, I am sure, than he would have done, if he had foreseen some events which followed. And this I am certain of—that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for, and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The objection of a very considerable number of the preachers, and most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish (to us) very desirable objects if a readiness were shown by the Bishops of the Protestant Episcopal Church to reunite.

It is even to your church an object of great importance. We have now about 60,000 adults in our society in these States, and about 250 travelling ministers and preachers; besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of those local preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their church, viz. by the families which constantly attend divine ordinances in their places of worship, they will make a larger body than you probably conceive. The society, I believe, may be safely multiplied by five on an average to give us our stated congregations, which will then amount to 300,000. And if by calculation we add the several churches, which we have made, be just, that three-fifths of 300,000 are adult (if I may use the expression) at any given period, it will follow that all the families, the adults of which form our congregations in these States, amount to 750,000. Now, if we calculate the number of the adult population in length from Boston to the south of Georgia; and in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c. But there are many hindrances in the way. Can they be removed?

1. Our ordained ministers will not, ought not, to give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances be removed. Besides, they would argue, that between sixty and seventy only, out of the two hundred and fifty, have been ordained presbyters, and about sixty deacons, (only). The presbyters are the choicest of the whole.

2. The other preachers would hardly submit to a re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because though they are all, I think I may say, zealous, pious, and well-learned men, yet they are not acquainted with the learned languages. Besides, they would argue, that the present bishops would waive the article of the learned languages, yet their successors might not.

My desire of a re-union is so sincere and earnest that the difficulties almost make me tremble; and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success; for though my influence among the Methodists in these States, as well as in Europe, is, I don't not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply. In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and public testimony against it.

Should I have a private interview with you, in Philadelphia? I shall be there, God willing, on Tuesday, the 17th of May. If this is agreeable, I'll beg of you, if you please, by a few before the death of Mr. Wesley, to signify it in a note directed to me, at Mr. Jacob's merchant, Market street, Philadelphia; or if you please, at Philip Rogers' Esq., in Baltimore, from yourself or Dr. Magaw, and I will wait upon you with my friend Dr. Magaw. We can then enlarge on these subjects.

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

Thus, you see, I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject, as far as the extent of a small letter will allow me. If you put equal confidence in me, you will find me candid and faithful. I have, notwithstanding been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction; and for the same reason I must write another to the Rev. Mr. Postgrave. When I was last in America, I prepared and corrected a great variety of things for our magazines, indeed almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, trusting that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned gentlemen to be inserted in the magazine, for which I am very sorry, and probably shall not read till I have made my acknowledgments more public, though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended you, Sir, by accepting of one of the offers made me by you and Dr. Magaw, of the use of your churches about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from what you said on the subject to Mr. Richard Dallam, of Abington), I sincerely beg your and Dr. Magaw's pardon. I'll endeavor to amend. But, alas! I am a frail, weak creature. I will intrude no longer at present. One thing only I will claim from your candor—that if you have no thoughts of improving this proposal, you will burn this letter, and take no more notice of it, (for it would be a pity to have me entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire.) But if you will still more fully to you on the probabilities of success. In the meantime, permit me, with great respect, to subscribe myself, Right Rev. Sir, Your very humble servant in Christ, THOMAS COKE. Richmond, April 24, 1791.

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

APPENDIX B. Dr. Coke to Bishop Seabury.

The original of this letter is in the possession of Dr. Seabury, Editor of the CHURCHMAN, New York. The Right Rev. Father in God, Bishop SEABURY, RIGHT REV. SIR—From your well-known character, I am going to open my mind to you on a subject of very great moment.

Being educated a member of the Church of England from my earliest infancy, being ordained of that church, and having taken two degrees in arts, and two degrees in civil law, in the University of Oxford, which is entirely under the patronage of the Church of England, I was almost a bigot in its favor when I first joined that great and good man, Mr. John Wesley, who is fourteen years ago, for five or six years after my union with Mr. Wesley, I remained fixed in my attachment to the Church of England; but afterwards, for many reasons, which it would be tedious and useless to mention, I changed my sentiments, and pronounced a separation from it, as far as my influence reached. Within these two years I am come back again; my love for the Church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken than formerly. I have many a time run into error; but to be ashamed of confessing my error, when convinced of it, has never been one of my defects. Therefore, when I was fully convinced of my error, in the steps I took to bring about a separation from our largest church in Europe, I delivered, before a congregation of about 3000 people, in our largest chapel in Dublin, on a Sunday evening, after preaching an exhortation, which, in fact, amounted to a recantation of my error. Some time afterwards, I repeated the same in our largest chapel in London, and in several other parts of England and Ireland; and I have reason to believe, that my proceedings in this respect have given a death-blow to all the hopes of a separation which may exist in the minds of any in those kingdoms.

On the same principles, I am now writing this to you, a member of the Protestant Episcopal Church in these States. The object is of vast magnitude. Our work now reaches to Boston, northward; to Wilkes county, in Georgia, southward; and to Albany, Vermont, Lake Champlain, Redstone, and Kentucky, westward, a length of about 1300 or 1400 miles, and a breadth of between 500 and 1000. Our society in the States amounts to upwards of 60,000. These, I am persuaded, may, with safety, be multiplied by five, to give us ten regular Sunday congregations, which will make 300,000. Now, if we calculate the number of the adult population of three-fifths of any given country consist of unadults; that the families, the adults of which regularly attend divine service amount, as amount, according to this mode of calculation, to 750,000; about a fifth part of these are blacks. How great, then, would be the number of Protestants (will you give me leave to call it so? I mean the Protestant Episcopal) if the two sticks were made one!

But how can this be done? The magnitude of the object would justify considerable sacrifices. A solemn engagement to use your prayer book in all the places of worship on the Lord's day, and on several great occasions, a concession we should be obliged to make on our part, (if it may be called a concession) and there would be, I don't not, other concessions to be made by us. But such concessions would it be necessary for you to make? For the opening of this subject, a possible candor, it will be necessary to take a view of the present state of the ministry in the Methodist Church, in these States.

We have about 250 travelling preachers, and a vastly greater number of local preachers, I mean preachers who live on their plantations, or are occupied in the exercise of trades or professions, and confined to a small sphere of action, in respect to their ministrations; and about seventy of our travelling preachers are elders (as we call them) or presbyters. These are the most eminent and most approved of the whole body; and a very excellent class of clergy; really believe they are. We have about the same number of deacons, and a superior class of preachers, who exercise the office of deacon, according to the plan of the Church of England. These ministers, both presbyters and deacons, must be elected by a majority of the conference before they can be ordained. A superintendent only ordains the presbyters, and the presbyters make one of the presbytery for the ordination of a priest or elder; and the superintendents are invested with a negative voice in respect to the ordination of any person that has been elected for the office either of elder or deacon. Among the local preachers, there is no higher office than that of a deacon. The local preachers do not pass through an election for this office; but if he bring a testimonial, signed by three elders, one of whom must be a presbyter, and a great majority of the presbytery, we call it a presiding elder, one who has the government of a district, and several preachers, and three deacons, three unordained preachers, and the majority of the class of which he is a member, or the stewards and leaders of the whole society of which he is a member, a superintendent may, if he please, ordain and a great majority of the presbytery, and the wisest of the local preachers have been ordained upon this plan.

Now, on a re-union taking place, our ministers, both elders and deacons, would expect to have, and ought to have, the same authority they have at present, of administering the ordinances according to the respective powers already invested in them for this purpose. We must, that they submit to a re-ordination, which, I believe, might be easily brought about, if every other hindrance was removed out of the way. But the grand objection would arise from the consent of the presbytery, and unordained preachers, who are present, and present bishops might give such assurance as would perhaps remove all their fears concerning them; but they could give no security for their successors, or for any new members who may be consecrated for the Episcopal Church in these States; which is a person of perfect candor, I mean. The requisition of learning for the ministry (I mean the knowledge of the New Testament in the original, and of the Latin tongue) would be an insuperable objection on this ground, as the present bishops, and the present members of the local convention can give no sufficient security for their successors, and the members could never, I believe, be induced to give up the full confidence they have in their present superintendents, that they shall in due time rise to the higher offices of the church, according to the respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this confidence on the plan of a re-union of the two churches? I will answer this important question with all simplicity, plainness, and honesty; and the more plain, the more candid, and the more myself, I have no doubt, to a person of perfect candor; and I have a re-union so much at heart, that I could not omit nothing that may, according to the best of my judgment, throw light on the subject; 3dly. Because I think I have not in danger of your charitable spirit, to be suspected, in the present situation of the church, to give you honor; as it is likely I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

Mr. Asbury, our resident superintendent, is a great and good man. He possesses, and justly, the esteem of most of the preachers, and most of the people. Now if the general convention of the clergy consented that he should be consecrated a bishop, by the Methodist Episcopal Church, on the supposition of the re-union, every capital hindrance would be removed out of the way. Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen in the event of the re-union; and I have a great regard to me in Europe. The preachers of people also love me. Many have a peculiar regard for me. But I could not, with propriety, visit the American Methodists, possessing in our church on this side of the water an office inferior to that of Mr. Asbury.

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

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

I think I need not observe that, if things were brought to a happy issue, we should still expect to enjoy all our rights as a society in the most exclusive sense, as we do now in Europe; I mean the receiving or rejecting members, in or from our classes, bands, love-feasts, &c. I have had the honor of three interviews with Bishop White on this subject, and some correspondence. In the business only before your confidential friends; and if you honor me with a letter by the June packet, directed to Dr. Coke, at the new chapel, City road, London, I will write to you again immediately after the English conference, which will commence in Manchester the last Tuesday in next July. The importance of the subject on which I have now written to you, will I think prevent the necessity of an apology for the liberty I have taken in writing to you. Permit me to subscribe myself, with great respect, Right Rev. Sir, Your very humble and obedient servant, THOMAS COKE. Philadelphia, May 14, 1791.



There is now formed in the House of Commons a considerable party of able men, bent on destroying the Protestant Church of Ireland. They will be assisted out of doors by a considerable body of Dissenters, who are opposed to all establishments, and in Ireland by 2000 Roman Catholic priests, who, under the present voluntary system, owe their daily bread to political agitation.

With these opinions, and this belief, it is my plain public duty to suggest to His Majesty's Government whatever appears to me likely to avert these evils, and to assist them by all means in my power, when I see them inclined to take such a course.

Your object, my dear sir, and mine are the same—the preservation of the Protestant Church of Ireland without revolutionary bloodshed, and only so far as the means of doing so may perhaps be such as you and my friends to repose some trust in the conduct of one who has given tolerably strong proofs of his fidelity to the Church of England, and who only desires to combine that feeling with the largest and fullest toleration of all his other fellow-Christians.

Richard Monckton Milnes.

Colonial.

THE GOVERNOR GENERAL.—An admirable reply has been published by His Excellency to an address from the inhabitants of the Township of Thora, in the Home District. We have seen His Excellency's reply, in which it is well attempted to show that the Government is not in any way desirous of making any such a concession.

The fervent prayers which you conclude your address demand my warmest gratitude. You justly appreciate my anxious desire to provide the best interests of all classes of her Majesty's subjects; and exceedingly so, if I can do so in a more certain prospect of being able to allay the asperity of party spirit, and join all hearts in harmony and unity for the welfare of the Colony.

By the blessing of the Almighty, there are a host of men in Canada of sound constitutional principles, true friends and supporters of civil and religious freedom, who will, I trust, estimate the conduct of my assailants, and mine, and do justice between us.

THE FINE OLD ENGLISH GENTLEMEN.—At the meeting held in the market-place, St. Lawrence Sabars, on Thursday evening, Mr. Wilson related a circumstance connected with the private character of Sir Charles Metcalfe, which deserves to be recorded in letters of the day. Some time back, it is said, the case of this excellent man, that a gentleman connected with one of the Government Offices at Kingston, was in peculiar difficulties.

Encouraged by the kind manner of His Excellency, the gentleman acknowledged that 1000 would relieve himself and family from a long anxiety, on which Sir Charles immediately placed in his hands a cheque for two hundred pounds, requesting that he would apply it in any manner he thought best to relieve him of his difficulties.

THE NECESSITY OF MAINTAINING MONARCHICAL INSTITUTIONS IN CANADA.—The Colonist has published in its issue of the 14th inst. an excellent article on the subject of the maintenance of the British Empire, and the necessity of maintaining the institutions of the Parent State in the Colonies.

THE HISTORY OF THE PROTESTANT CHURCH IN CANADA.—The Rev. J. P. P. P., J. Fraser, Esq., Samuel Brooks, Esq., J. Penney, Esq., L. C. Ball, Esq., James Scott, Esq., John Robertson, Esq.—Montreal, 1844.

THE HISTORY OF THE PROGRESS OF LITERATURE IN CANADA.—The history of the progress of literature in Canada, since it became a British possession, would be a subject of interesting and curious research, but by no means of encouragement or encouragement to the public.

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recent events have changed the prospects which the inhabitants generally relied on, and on which the Common Council felt themselves authorized to act, there is no doubt that Mr. Counter throughout his Majority devoted himself to the interests of the Town with a zeal, energy, and impartiality, which is worthy of praise, and which merits the gratitude of the whole community.

REPRESENTATION OF KINGSTON.—An address, most numerous and respectfully signed, has been presented to John A. Macdonald, Esq., requesting him to offer himself as a Candidate for the representation of Kingston.

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hear of a Hong Kong Gazette. As soon as the Colonist is in a condition to look beyond the wants of the present hour, he seeks a newspaper as a relaxation from his labours; it is the pioneer of Colonial Literature; the resource not only of the merely idle, but of the toil-worn and the weary—the only book to many—

Something to all men, and to some men all. The first newspaper established in Canada was the Quebec Gazette, still subsisting. The founder of it, Mr. Brown, brought his press from Philadelphia, in 1763. By his heirs it was sold to Mr. Samuel Neilson, who left the establishment under his will, to his brother the present proprietor and Editor of the paper.

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MIDLAND CLERICAL ASSOCIATION. Rev. Brothers,—I beg to remind you that the next meeting of the Association is appointed to be held (D.V.) at Kingston, on the 8th and 9th of May.

UNIVERSITY OF KING'S COLLEGE, TORONTO. EXAMINATION HILARY TERM, 1844. The Term Examination of this Institution commenced on Monday, the 25th March, and ended on Friday, the 29th.

Table with 4 columns: Class, Name, Marks, and Remarks. Lists students in various classes like Classics, Mathematics, and Natural Philosophy.

FOR SALE, OAK PAPER-HANGINGS, of an excellent quality, suitable for Halls and Dining-rooms.

HATS. A LARGE ASSORTMENT OF FASHIONABLE LONDON BEAVER AND GOSSAMER HATS.

F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT. OFFICE AT MR. JAMES MACDONALD'S, MARKET SQUARE.

T. & M. BURGESS, MERCHANT TAILORS, (LATE C. BILTON). No. 128, KING STREET, TORONTO.

WANTED. A PERSON of good English Education, and Lady-like manners, as an Assistant in a School.

ABSENCE AND REMOVAL. DR. COWLES, DEPT. WILL BE ABSENT FROM COBURG after the first of April until the first of May.

EDUCATION, BY MRS. KING, Bishop's Buildings, Newgate Street, Toronto.

CHURCH PEW, IN THE WEST AISLE OF ST. JAMES'S CATHEDRAL, FOR SALE.

A DISCOUSE ON INFANT BAPTISM, BY THE REV. JAMES REID, PRICE 1s. 10d.

FOR SALE, 28 SHARES OF St. Lawrence and Champlain Rail Road Stock.

UPPER CANADA COLLEGE. The College Council having directed Mr. DUFFY, to employ some person to receive the COLLEGE DUES.

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LAWN SURPLICE. THE Subscribers have for sale a LAWN SURPLICE, of the Medium size and of the best material and workmanship.

NOTICE. In the Press, and shortly will be Published, THE VARIOUS ADDRESSES TO HIS EXCELLENCY THE GOVERNOR GENERAL.

CHURCH MUSIC. JUST RECEIVED, A FEW COPIES OF CARMINA SACRA, OR BOSTON COLLECTION OF CHURCH MUSIC.

FOR SALE, THE following Lands in the NEWCASTLE and COLBORNE Districts, belonging to the Bank of Upper Canada.

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