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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. II. TORONTO, CANADA, WEDNESDAY, SEPTEMBER 7, 1842. No. 26.

Poetry.

(From the Wesleyan Methodist Magazine.)

GATHER THE FRAGMENTS.

(By Mrs. W. Duncan, of Clerk.)

Thin clouds are floating o'er the sky,
And in the glorious west
Lingers the roset's brilliancy,
Where sank the sun to rest.
A streak of light is hovering there,
Unwilling to depart;
And, soft and still, the wistful air
Breathes o'er the grateful heart.

Though summer's step of joy is fed,
Her voice of music hush'd,
Her shades of living verdure dead,
Her drowsy chaplets crush'd,
Sweet nature still hath power to bless,
By mercy's hand array'd,
Her morn in fairy loveliness,
Her eve in dove-like shade.

So, when the days of joy are past,
And life's enchantment o'er;
When we have bow'd to sorrow's blast,
And hope is bright no more;
There still are mercies full and free,
Mix'd in the cup of woes;
And, where the mourner cannot see,
In faith he onward goes.

They weep not o'er the hour of pain,
As those who lose their all;
Gather the fragments that remain,
They'll prove nor few nor small.
The thankful spirit finds relief
In calm submission here;
Tells hopeful on, amidst his grief,
And looks for joy afar.

THE VALIDITY OF THE WESLEYAN MINISTRATIONS, AND THE CHURCH CHARACTER WHICH THE WESLEYAN SOCIETIES HAVE ASSUMED.

(Continued.)

8. Could the fact of an uninterrupted succession of Bishops, as a distinct order superior to Presbyters, be satisfactorily traced, and the regularity of every ordination clearly proved, still the doctrine against which we contend could not be maintained; because it is at variance with the general tenour of holy Scripture. It is asserted, that if a man be in the "succession," he is a true Minister of Christ, and a supernatural efficacy attends his ministrations, particularly with respect to the sacraments; but, if a man be not in this "succession," whatever qualifications and authority he may otherwise possess, should he preach the Gospel, and administer baptism and the Lord's supper, he is an intruder into the sacred office, his services are a profanation of holy things, and are unblest to the people who join in them. Personal character, it is alleged, does not alter the case on either side.

If this doctrine be true, the Lord Jesus affords his direct sanction to the ministrations of bad men, whatever errors they may teach, and whatever may be the enormity of their crimes. Can any man reconcile this revolting principle with the solemn and express declarations of God's own word? Christianity is eminently a holy religion. It calls upon all men, everywhere, to repent, and do works meet for repentance. The sacrament by which men are introduced into the Church, teaches them, most impressively, that, from the very beginning of their Christian course, they are to cleanse themselves from all moral filthiness, and walk in newness of life. Every one that names the name of Christ is to depart from iniquity, and deny himself of all ungodliness and worldly lusts; he is to live soberly, righteously, and godly, in all good conscience before God and man. Indeed, "if any man have not the Spirit of Christ, he is none of his." The Christian ministry is the most sacred and responsible of all the offices that either man or angel can

sustain, and yet men have the audacity, in effect, to declare that the vain exercise of its functions is consistent with every form of impiety and wickedness: Such is the acerbity that is presumptuously taken with the character of Christ, as the Head of the Church. Without any authority from his word, he is daringly provoked to approve and bless the acts of men, against whom he has uttered the most awful denunciations of his vengeance! That he may occasionally overrule for good the ministrations of wicked men, is conceded, as he sometimes makes the foulest crimes subservient to his own glory; but it is impossible that such ministrations should have his sanction. Men who themselves were never converted and sanctified are not the agents whom God ordinarily employs to convert and sanctify others.

We are not left to mere inference upon this momentous subject. The Bible speaks upon it in language which all can understand. "Unto the wicked God saith, What hast thou to do that thou shouldst take my covenant into thy mouth? seeing thou hast instruction, and castest my words behind thee." (Psalm 115, 17.) "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Wherefore by their fruits ye shall know them." (Matt. xii. 15, 16, 20.) Here private persons are admonished by our blessed Lord, to stand aloof from those men who undertake to guide others in the way to heaven, while they themselves are walking in the way to hell. He makes no exception in favour of those who are in the "Episcopal succession." Could he have given such a warning, if he had pledged himself to bless the ministrations of those men to the people? If the grand test of a man's ministerial authority be the nature of his ordination, as episcopal or otherwise, how could our Lord direct his people to judge of it by personal conduct? To all workers of iniquity, he says, "Ye are of your father, the devil." This is their true "succession." Whatever men may say concerning them, His decision is, "I never knew you."

Now, what have been the "fruits" of a large number of men who are said to have been the "successors of the Apostles," and the divinely-appointed channel through which the true ministerial character and authority have been conveyed to those who are alleged at present to possess them? History is too faithful a record of their misdoings. The details are too shocking for recital here. They may be found in the writings of authors of unimpeachable veracity. The men of whom we speak have practised the worst vices and crimes that ever dishonoured human nature, and such as, in a well-regulated state of society, would have been visited with capital punishment. Many of them were steeped in sensuality and spiritual wickedness, others spread desolation through extensive districts, and with a fiend-like avidity shed the blood of saints like water. And did these men claim to be the true Ministers of the Lord Jesus? They did, and I blush to add, some English Protestants vindicate their claim, and loudly boast that they are themselves in the same "succession!" The most awful part of the subject is, that these monsters in the human shape are declared to have been the representatives of the Apostles, who were the chosen and sanctified witnesses of Christ! But these holy men in their writings repudiate the scandalous connection. The Roman apostacy is a prominent subject of prophecy in the Epistles of St. Paul; (2 Thess. ii. 1-12; 1 Tim. iv. 1-4;) and it is held up as a warning to the Christian Church in every age; so far was that blessed Apostle from connecting himself with the Papal Episcopate. Mystic Babylon is declared to have become

"the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." (Rev. xviii. 2, 8.) Whatever affinity with her certain Ecclesiastics may claim, the omniscient Spirit declares her overthrow to be an occasion of pious joy, saying, in reference to that event, "Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you of her." (Rev. xviii. 20.) Erring men hold her up to the public confidence. Apostles and Prophets exult in her absolute subversion. A wicked person, whatever order men may assign to him in the Church, cannot be a true Minister of Christ, for Christ denounces him both in this world and the next. Whatever may be said in favour of the more decent and moral of the Romish Prelates, there is nothing in the New Testament to justify any man in claiming for the body of them the character of true servants of Christ, in any respect. Many of them might perform ecclesiastical acts, but there is no promise of Christ, securing the communication of spiritual benefits through their profane ministrations. The case of Judas has often been referred to, as directing to a different conclusion, but generally without due consideration. Mr. Charles Wesley for example, apologizing for the official acts of ungodly Clergymen, says,

"Free Jesus said an apostolic chair."

But this is a mistake. Not one of the Apostles, strictly speaking, entered upon the full duties of his office till the day of Pentecost, for not until then did they receive the requisite qualifications for their work. Up to that period they were in a course of training for their allotted service, but they performed not apostolic acts, nor did they, indeed, understand the true nature of Christianity, till the promised gift of the Holy Spirit came upon them. Before that time Judas had forfeited his call, and was "gone to his own place." He "fell from" his office, "by transgression," as does every Ecclesiastic who acts in a similar manner, for a wicked Minister of Christ's holy religion is a palpable contradiction in terms. Those who countenance such a man make themselves partakers of his evil deeds, and to pledge the Lord Jesus to bless and sanction such ministrations, is to make him the minister of sin. If Romanists will boast of their own priesthood, in every period of its hateful history, in the name of all that is sacred, let not Protestants make themselves responsible for its idolatry, murders, and other abominations. There have been periods at which

"Its crimes were such as Satan never knew"

Capital error, as well as immoral conduct, is inconsistent with the ministerial character, in whatever "succession" the offender may be placed. "Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (2 John 9-11) Hence it appears that the people of God are carefully to examine the doctrine, as well as the moral character, of their Teachers, and that as matter of solemn duty.

It is the prerogative of God to qualify men for the Christian ministry, and then call them to its holy and responsible duties. The Church of England therefore properly directs that this question shall be proposed to every one who applies for ordination: "Dost thou trust that thou art inwardly moved by the Holy Ghost to take upon thee this office and ministry?" If he be actuated solely by selfish and worldly motives,

so as to deceive his own soul in this weighty matter, or if he obtain ordination by the utterance of known falsehood, no external ceremony can make him a true Minister of the Lord Jesus. He is an intruder to the day of his death, unless he repent of his sin, and then receive a commission from above. Those whom God calls to this work, he qualifies by deep piety, and by requisite gifts. He then draws them by strong, and often involuntary, inclination, and by a conscientious feeling of duty. "Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel."

A Minister of Christ is to declare "the whole counsel of God," as contained in the evangelical revelation; he must therefore understand it, and be "apt to teach." His work is connected with the honour of Christ, he must therefore have a burning zeal for his Master's glory. The design of all his ministrations is, to convert and save the souls of the people; hence he must love them with a passion like that of the Saviour, and travail in birth for them, till they are made new creatures. His is not a mere "profession," but a sacred vocation, and therefore his conduct must be blameless, as a living sermon. He is to govern and "take care of the Church of God," he must therefore be no novice, but a man of understanding and experience. His work demands his undivided attention, and must be given himself wholly to it; being "separated" from the engagements and cares of worldly business. "We will give ourselves continually to prayer, and to the ministry of the word." (Acts. vi. 4.)

The manner in which a man thus qualified and called of God is to be actually appointed to his office, is left very much at large in the holy Scriptures. That he can only be validly ordained by a Bishop, occupying a rank superior to that of a mere Presbyter, we do not read in the inspired book. But we do learn, that, in the ordinary course of things, he should be solemnly "set apart to his work," as a man continually and especially belonging to God, with the concurrence of the people to whom he is to preach the word of life, by one or more Ministers of Christ, and that with fasting and prayer (Acts. xiii. 3.) "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2) This is the rule. The ordination of unfaithful men, who neither know the Gospel, nor are able to teach it, is an unauthorized act, by whomsoever performed. Whatever hands may have been laid upon the head of a "false prophet," and whatever credentials he may have in his pocket, the people to whom he comes, judging by his "fruits," are commanded to "beware of" him. He assumes the office of a Pastor; but the Chief Shepherd has not been concerned in his appointment, nor will he sanction him in his charge.

With these facts before me, I confess that I contemplate, with satisfaction and gratitude, the ministry which I enjoy as a Wesleyan Methodist. Its orthodoxy is unimpeachable, and every proceeding is used, that none shall be admitted into it, but men of piety, and of competent abilities. Every year the personal character of each Minister in the body undergoes a strict examination; he is also annually questioned respecting his views of Divine truth, and in any case of erroneous doctrine or of corrupt practice occur, it is immediately investigated, and decided upon; so that no congregation can be permanently perplexed by strange doctrines, nor scandalized by immoral ministerial conduct.

The external order of this ministry is Presbyterian, with the advantage of a modified Episcopacy; for every Superintendent of a Circuit has the oversight of his colleagues, and the Conference has the

overnight of the entire pastorate. Jonathan Crowther has the oversight of the Wesleyan Missions in India, and John Waterhouse of those in Australasia. In all these cases there is an undeniable and beneficial Episcopacy, not by divine right, but as matter of voluntary arrangement, which may be altered as circumstances require, and that without violating any principle of Christian order, as specified in the New Testament.

If there ever was a true Minister of Christ upon earth, since the last of the Apostles died, John Wesley was one. Truly "the signs" of such a Minister were found in him, whether we regard his natural endowments and acquired abilities, his piety, his labours, or his success. He was a Presbyter of the Church of England; yet was providentially placed at the head of a vast body of spiritual people, who were his children in the Lord, saved by the Gospel. Through the greater part of his life he laboured to preserve them in the Church to which he belonged, but was hindered by means which he could not control, so that he formally ordained several of his Preachers, not only to publish the Gospel, but to administer the sacraments, declaring that, as a Presbyter, he believed himself to be a scriptural Bishop as any man in Europe. In accordance with his principles and arrangements, from a period not many years subsequent to his death, all who have entered into this ministry, have received an appointment to the same service. It, therefore, the ministrations of the Methodist Preachers are invalid, so are the ministrations of the Clergy of the Scottish Church, of the Lutheran Churches of Germany, and of the Reformed Churches of Holland, France, and Switzerland; as well as those of every class of evangelical Dissenters in our own country. The principles which deny that the Preachers connected with the Wesleyan Conference are true Ministers of Christ, deny the same character to John Arndt and Albert Bengel; to John Claude and James Saurin; to Richard Baxter, John Howe, and William Bates; to Isaac Watts and Philip Doddridge; to David Brainerd, John Eliot, and Jonathan Edwards; to Frederick Swartz, William Carey, and Felix Neff; to Robert Hall, Thomas Chalmers, and Adolphus Monod. In such company no man has any reason to be ashamed. It is our honest boast, that we have a ministry which neither crouches to the hierarchy of Papal Rome, nor panders to her exclusiveness and vanity.

But if the case were otherwise, and there were serious technical defects and oversights connected with the Wesleyan ministry, my attachment to it would be unshaken. "Christianity is above all rubrics," said an eminent Churchman, and the salvation of redeemed men is of more importance than any form of ecclesiastical order. Had it not been for the Wesleyan ministry, according to all human probability millions of people must have perished in ignorance and sin, who have been saved from both, and will stand with the Lamb upon Mount Zion. The success of Methodist preaching, blessed be God, is not a matter of opinion, but of fact, plain, tangible, obvious; and has been so for more than a hundred years. It is true, that when one of our Ministers consecrates the elements of the Lord's supper, he does not communicate a supernatural virtue to the bread and wine, so that they convey spiritual benefit to the receiver, by physical contact with his bodily organs, irrespective of his state of mind. Nor can any man, in whatever "succession" he may be, if the Scriptures are of God, impart such a power to the sacred elements. With these carnal notions of this holy sacrament we have no sympathy; but at the table of the Lord we commemorate the death of Christ, as the real and only sacrifice for sin, we "feed him in our hearts, by" the exercise of vital "faith, with thanksgiving;" we thus receive the saving benefits of his atonement; "we love him because he first loved us;" we love one another for his sake, we pray "for the whole estate of Christ's

Church militant here upon earth;" we renew our solemn vows of obedience to the will of our Lord; we sing hymns of praise to Christ, as our God; and we retire refreshed and invigorated, to apply ourselves to the duties of our Christian calling. It is in vain, therefore, to tell us, that Christ's ordinances in a Methodist chapel, because they are unconnected with Episcopacy, are an arid desert, unvisited by a shower, where all is sterility and death; while twice ten thousand voices exclaim, "He maketh me to lie down in great pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Thou hast prepared a table before me in the presence of mine enemies: thou anonimest my head with oil; my cup runneth over." (Psalm xxiii. 2, 3, 5.)

No doctrine of holy Scripture is more prominent, and better ascertained, than that of divine influence. In the conversion of a sinner to holiness, in his subsequent preservation from evil, and in his progressive sanctification, there is a direct interposition of the power and mercy of God. St. Paul, speaking of the success of the Gospel in Corinth, says, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 6, 7.) St. Peter declares concerning believers, that they "are kept by the power of God, through faith unto salvation." (1 Peter i. 5.) The Lord Jesus is both "the author and finisher of faith" (Heb. xii. 2.) Apply these principles to the Wesleyan ministry and societies. It is undeniable that countless multitudes of men, in various countries, addicted to the most ungodly and vicious habits, have by this ministry been effectually changed in their spirit, and reformed in their conduct. They have lived in the fear of God, blameless and upright, and have died full of charity, peace, and hope. It is said, that this ministry is unauthorized and unblest. I ask, then, by what power have these effects been produced? They must have an adequate cause. They cannot be the production of human power; for no man can of himself renew his own nature, any more than the Ethiopian can change his skin, or the leopard his spots. (Jer. xiii. 23.) They cannot have been produced by the malignant power of Satan; for they are holy, benevolent, and beneficial; and no effect can rise above its cause, any more than a kingdom can stand that is divided against itself. How, then, can these effects be accounted for, but by an acknowledgment of the hand of God? Yes,

"Thou, Lord, alone, the work hast done,
And bared thine arms in all our sight,
Hast made the reprobrates thine own,
And claim'd the outcasts as thy right."

"For this the saints lift up their voice,
And ceaseless praise to thee is given;
For this the hosts above rejoice
We raise the happiness of heaven."

Another question connected with this subject also arises, and brings us to the conclusion at which we aim. Is it credible that God would thus signally bless and prosper, and that through a series of ages, among professed Christian and cannibal Heathens, among free and African slaves, a ministry which was exercised in direct violation of his own ordinance, and in opposition to his will; while many of those Ministers of whom he has decidedly approved, as his chosen servants, being in the appointed "succession," have been not only useless, but a bitter curse to the world? The facts are indisputable. The Romish Priesthood, in its deepest corruptions, was as much in the alleged "succession," as is the most exemplary Clergyman of the English Church; and if this be the test of ministerial authority, how are these facts to be accounted for? I appeal from a bold and bewildering fanaticism, to the common sense and spiritual perceptions of candid and pious men, who dare not attribute to a diabolical agency effects upon which the goodness and mercy of God are impressed in distinct and indelible characters. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." (Isaiah v. 20.) Whoever may gainsay, I will abide by the Wesleyan ministry, as having been honoured by the special sanction and blessing of Almighty God. It has been a means of salvation, not by human but divine power, to young men and maidens, old men and children, the formal Pharisees and the abandon-

ed profligate, the nominal christian and the dark idolater. Nothing can be more common, in certain quarters, than to speak of the Wesleyan ministry as "self-appointed," and "unauthorised." Such cant expressions, however often repeated, go for nothing with sensible people. No man in the Wesleyan body is allowed of himself to assume this ministry. Men are appointed to it on New Testament principles, and with far greater caution than has been exercised with respect to many of those who speak of it in language of contempt. As to its "Authority," let facts speak. Under God's blessing we can bear human scorn. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalm cxv. 1.)

In forming my resolution to remain in the Wesleyan body, I conceive that I am acting in full accordance with the will of God, as declared in his word, and indicated by his providence. There was a time when several erring disciples thought it far better that people should be tormented by evil spirits, than relieved by what was thought to be an irregular instrumentality; but our blessed Lord rebuked their bigotry, and taught them a more Catholic lesson. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark ix. 38-40.)

To my feelings, as a Protestant, an appeal has often been made. It is alleged that the recent revival of Popery, and its spread in the British empire, both at home and in the colonies, are events big with the most important consequences; such as no Protestant can contemplate, but with the deepest anxiety; and that if the Wesleyan body be perfectly one with the established Church, she would be rendered so formidable to the common foe, as effectually to avert the danger which every one sees to be impending. There is plausibility in these suggestions, but little truth. The Methodists derive their power from their union. Dissolve that union, by amalgamating their societies with the Church, and their power is gone; while the Church, as such, receives no perceptible increase of strength. Take, for example the important town of Leeds, where the Methodists are numerous, and have several large chapels, in which many thousands of people steadily congregate for divine worship. Break up their societies, and place them and the congregation worshipping with them under the care of the Vicar, so that they may admire all the Popish foppery connected with the late consecration of the parish Church, by which the public mind was so greatly scandalized; and these united and zealous Protestants become at once half-Papists, and something more. Nay, if the doctrines which are at this day strenuously enforced by many of the Clergy be true, there is really nothing in Protestantism that is worth contending for; the Reformation was a calamity and a crime; and the sooner the remembrance of it is obliterated, the better. Are these the men who are to avail themselves of Methodist aid in repelling the encroachments of Popery? Let them become Protestants themselves, before they talk of Protestant aid. The interests of scriptural Christianity are indeed at stake; and therefore Wesleyan Methodism, as a sworn friend of those interests, and an antagonist element to Popery, and to every other form of antichristian error, must be preserved in unimpaired energy. The world everywhere needs its influence; and, so far as I am concerned, the world shall enjoy all its benefits. I conceive that it is, in its place, as essential to the welfare of mankind as the established Church, or any other form of Christian truth and order.

There are persons who think that Methodism was necessary at the time of its rise, when there was a general decay of religion in the land; but that it has fulfilled its design, and is now rather an evil than a blessing to the community, since there has been a vast increase of zeal and activity among the Clergy. But in these views it is impossible to acquiesce. Much of the clerical zeal which has been called forth, is undeniably expended in the recommendation of obsolete rites and forms, and in opposing those vital principles of evan-

gelical truth, and of personal religion, for the establishment of which the Wesleyans laboured with almost unexampled diligence. The spiritual and moral wants of the nation are not yet supplied; vast masses of people are still ignorant and wicked; population extends beyond all the means of Christian instruction yet provided; and the agency of Methodism, it is hoped, will still be put forth with unabated fidelity, whatever forms of opposition it may encounter. While the law of toleration remains unrevoked, let there be no relaxation of effort; but every exertion made, not to make pious Church-governors Methodists, but to reclaim the ungodly. There are quarters in which the annihilation of every Protestant institution is contemplated; and for the attainment of this object neither wealth nor labour will be spared. No Protestant, therefore, and especially a Wesleyan Methodist, must sleep at the post of duty.

For thus speaking, men may call me schismatic, or what else they please. I was placed in my present position, as a Wesleyan Methodist, not for purposes of faction; God is witness; nor through enmity to the established Church, (which on many accounts I sincerely venerate;) but simply with reference to the salvation of my soul. The blessed societies of Christian people with which I am connected were all formed and are perpetuated with an exclusive regard for objects purely spiritual. Separatists we are, and must necessarily be, as are all other Christians; but our separation is not that which the holy Scriptures condemn under the name of schism. Under the principle of the New Testament, and according to the practice of a majority of Protestant communities, our ministry is as valid as that which is exercised in another section of the Christian Church. Are the national Clergy Ministers of Christ? So are Wesleyan Preachers: nor are they, at this day, taking number for number, in efficacy and success, surpassed by any of Christ's faithful servants. "I speak as a fool," in making these statements; but wise men compel me. Wesleyan Methodists we are called, for the sake of distinction; but we are Catholic Christians; and claim affinity with all who "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." I revere the Rev. John Wesley, on account of his personal qualities, and the extensive and permanent good of which he was made the honoured instrument in the hand of the Lord; "but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. FROM HENCEFORTH LET NO MAN TROUBLE ME!"—"An answer to the question, Why are you a Wesleyan Methodist?"

TRUE CHARACTER AND TENDENCY OF PESETISM.

(From the Essex Standard; second article.)

The line we have taken on the Oxford Tracts question has, as we anticipated, given offence to some of our former supporters. We regret the breach with them; but with all respect we repeat that we will not by our silence abet any scheme for the conversion of the people to errors which, as a nation, we believe and trust England has once and for ever abjured. In our painful position as regards some of our earliest friends we have this consolation and encouragement, that the majority of the Bishops of the Church of England have condemned the Tractarians; and that if we err, we err with the Sumners, and with others not less entitled to our confidence. We are members—sincere and heartfelt members of our national Church: by her ministers we were received into the bosom of Christ's Church,—before her Bishop we have renewed our baptismal vows, and heard his prayer to God that we may continue His for ever,—at her table we have partaken of the sacred emblems of our redemption,—we have never forsaken the assembling of ourselves in her courts,—we acknowledge with thankfulness that from her pulpit we have received our most valuable instructions,—and under her guidance we have endeavoured to prove all things; and have so far profited that (all worldly considerations counted as dust) we will under God's blessing, "hold fast that which

* The fact of Mr. Wesley's ordinations is carefully concealed in the tracts against Methodism which have recently been published; and in effect, denied by Mr. Nicols. Widdowson, in the Life of their Father. The true nature of these ordinations is most inexpressibly misrepresented by Dr. Pusey, in his "Letter to the Bishop of Oxford." The mis-statements of all these persons admit of no palliation. The writer who attacks his readers violates his first duty towards them, a simple account of Mr. Wesley's ordinations, and of the manner in which the sacraments were introduced into the Methodist chapel, is given in the Life of the Rev. Charles Wesley, recently published in two vols.

is good." We love the Church with a child-like love, and we love her because she is founded on the apostles and prophets, with Jesus Christ himself the chief corner stone.

With these feelings of attachment to the Church of England, and respect for her ministers, we have lamented the necessity which has brought us in conflict with any of the Clergy; but when Dr. Pusey declares that "His party are urging on a struggle, and that on the issue of that struggle hangs the destiny of the Church," and that "the object of that struggle is to unprotestantise the Church," what, as honest members of the Church of England, could we do but employ the means at our command to send the note of warning through every parish of the county? We should have failed in our duty, and been unfaithful to our principles, had we been silent at such a juncture.

There is much piety, great learning, and unexceptionable character to back the authors of this movement. Their Tracts are often times so judiciously worded, and the principle of reserve so well regarded, that the young and inexperienced read them without being at all aware how much of vital truth they are called upon to forego; perhaps also a little captivated with the additional authority and consequence with which they would re-invest the clerical office. But under all this piety, learning, and character of the individuals—under all the reserve they advocate and practice, we detect the cloven foot of Popery; and, agreeing so far with Dr. Pusey that "It is ever the tendency of novel and schismatical teaching to derepote itself further and detach itself more from the doctrine of the Church," we proceed to show how far the Tractarians have already detached themselves from our Church:

TRACTARIANS.
The Scriptures and Tradition together are the joint rule of Faith. Tract 78, p. 2.

In the sense in which it is understood at this day, it is plain that the Scripture is not, on Anglican principles, the rule of Faith. Tract 90, p. 11.

There is altogether sufficient evidence, independently of the Scriptures, that the Apostles taught as divine and necessary certain doctrines, and inculcated as essential certain practices.—Brit. Crit. Apr. 1842.

Scripture is the foundation of the Creed; but belief in Scripture is not the foundation of belief in the Creed. Lect. on Rom., p. 297.

The Christian's life is not only moral but justifying.—Lect. on Rom., p. 216.

A number of means go to effect our justification. We are justified by Christ alone, in that he has purchased the gift: by Faith alone, in that Faith asks for it: by Baptism alone, for Baptism conveys it; and by newness of heart alone, for newness of heart is the life of it.—Tract 90, p. 13.

It is a matter of express supernatural privilege that general councils shall not err, when gathered together according to the commandment and will of Princes, and in the name of Christ according to his promise.—Tract 90, p. 21.

[The Council of Trent had, as much as any Council can be known to have, these marks. Did it err or not?]

Invocation of saints is not censurable, and Invocation of Saints is a good thing, mainly

*[We consider ourselves at a loss to conceive how the leaders in the Peasants' insurrection from "the fourth once delivered to the saints" can be actuated by piety in the scriptural sense of the term.—Editor of Wesleyan.]

certainly not fond, if we mean nothing definite by them.—Tract 90, p. 26

Holy Mary and all the Saints intercede for us to the Lord, that we may be worthy of his help and salvation, &c.—Tract 75, p. 62.

We do not strictly define the number of Sacraments.

It is a Sacrament to signify an outward sign of an invisible grace given under it, the five (Roman) rites may be Sacraments, but it is not an outward sign ordained by God or Christ, then only Baptism and the Lord's Supper are Sacraments.—Tract p. 45, 46.

"There is a purgatory * * * souls detained there are aided by the suffrages of the living, i. e., by sacrifices of masses, prayers, ams, and other works of piety." Such is the Roman doctrine; and, taken in the mere letter, there is little in it against which we shall be able to sustain formal objections.—Tract 9, p. 5.

We talk of the blessings of emancipation from the Papal yoke, and use other phrases of a like bold and unedifying tenour.—Brit. Critic, July, 1841, p. 2.

The Revolution of 1618 is signified as an ultra-Protestant rebellion.—Tract 85.

The Protestant tone of doctrine & thought is especially anti-Christian.—Brit. Critic, July, 1841, p. 29.

Private judgment is not to be exercised on Scripture, the sense of which is to be collected from the Catholic Fathers.—Tract 51, p. 10; and 82, p. 35, 36.

The Church is in bondage, working in chains, teaching with the stammering lips of ambiguous formulas, and inconsistent precedents and principles, but partly developed.—Tract 90, Introduction.

The Articles were deliberately read and confirmed again by the subscriptions of the hands of the Archbishop and Bishops of the upper house, and by the whole clergy of the mother house, in their convocation, A. D. 1571.—Ref. of Art.

invented, upon no warranty of Scripture, but rather is repugnant to the Word of God.—Art. 22.

The Christian by Christ alone has access to the Father, and help of Him only.—Homily on peril of Idolatry.

Invocation is due to God alone.—Homily on Prayer.

These five commonly called sacraments, &c., are not to be counted for Sacraments of the Gospel, being such as have grown purely of a corrupt following of the Apostles.—Art. 25.

A sacrament is an outward and visible sign, &c., ordained by Christ himself &c. There are two (Sacraments) only.—Cat. of Church of England.

The Roman doctrine of Purgatory is a fond thing * * * repugnant to the Word of God.—Art. 22.

Every man dieth either in a state of salvation or damnation * * * After this life are heaven and hell, and no third place is to be found in the Scriptures.—Homily on Prayer.

The Bishop of Rome hath no jurisdiction in this realm.—Art. 37.

Accept, most gracious God, of our unfeigned thanks for the deliverance of our Church and nation from Popish tyranny—Service for Gunpowder Treason.

The Service for Gunpowder Treason commemorates this change of dynasty as a special mercy.

The Prayer Book styles it "the true religion established amongst us.—Service for King's Accession.

Holy Scripture containeth all things necessary to Salvation.—Art. 6. [So also says St Paul: yet our private judgment is not to be exercised upon them till we have weighed through some hundred tones of the Fathers locked up in dead languages, which Fathers differ from each other, and even from themselves at different periods of their writing; so that private judgment must be called in at last.]

Though all churches in the world ever had forms of prayer, yet none was ever blessed with so complete a care, as exact a compassure as ours. * * * The excellent (Grosart) said "The English Liturgy comes so near to primitive pattern that no Reformed Churches can compare with it.—Doct. Combr.

The Articles were deliberately read and confirmed again by the subscriptions of the hands of the Archbishop and Bishops of the upper house, and by the whole clergy

of the mother house, in their convocation, A. D. 1571.—Ref. of Art.

We have not opposed Scripture to Tractarianism, because our present charge against the party is, that they are falsifying their own principles, and following a rampant private judgment in opposition to the Church in which they minister, and by whose temporalities they subsist. It may be, and no doubt is, all conscientiously done. This is, however, but small satisfaction to those who, like ourselves, adhere to the principles we imbibed in our youth and strengthened in our manhood, and which, by God's blessing, we will preserve through every trial till our final hour, in which we desire to be aided and comforted by the Liturgy of our Church, the sacrament of our Church, and the minister of our Church, as now established in those realms. We think we have produced sufficient to justify ourselves in the eyes of all moderate persons for the part we have taken, and that it will hold us absolved from an undue intermeddling with matters too high for us, when our object has been to prevent the surprise of our Citizens. Trusting that our forewarning has not been without its effect in forwarding many against modern Popery, we take a temporary leave of the subject, with Luther's words—"BY CHRIST'S HELP WE WILL NEVER ABANDON HIS CAUSE IN THE HOUR OF BATTLE."

Communication.

EFFECTS WHICH THE SENTENCE TO BE PUBLISHED IN THE DAY OF JUDGMENT WILL HAVE UPON THE REDEEMED.

By Rev. R. Cooney.

The irrevocable decisions which shall terminate this last general assize of mankind, are described by our Lord himself, and the anticipation of them will devoutly and profitably exercise the heart.

This sentence will give the just admission into the Church triumphant. Now, in order to set this advantage before you in a clear light: to show you its importance; and to exhibit it as "a city set upon a hill, and which cannot be hid," let me suppose that there is a church, or society of Christians established in a given part of the Province;—this church, let it be granted, is venerable for its antiquity; and beautiful on account of its holiness. Several who were formerly in its communion, were "the salt of the earth," the evangelical lustre of many shone like the brightness of the firmament; and a very large number received "the crown of martyrdom." Further,—This church is now in a very palmy and flourishing condition—like a tree planted by the rivers of waters, its leaf is always green; and it bears the fruit every season. The members are all highly gifted and eminently pious; the sanctity of the Minister is pre-eminently high; preaching is "in demonstration of the spirit, and in much assurance"—and the conversation of both Pastor and people, is a praise in all the earth.

Now, admission into a church like this, would be a very great distinction, but how much greater is the moral and spiritual elevation to which the just shall be raised when Christ shall say to them, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." There they shall be admitted into that "Glorious church which has neither spot, nor wrinkle, nor blemish, nor any such thing." This church consists of Patriarchs who believed the promises; Prophets who foretold what should come to pass in the latter days; Apostles who were cotemporary with Jesus Christ; and Evangelists who occupied his sacred memoirs. The glorious army of martyrs also, form a part of it; and within its pale likewise, are all "the spirits of the just made perfect and the innumerable company of angels." All the members of this church are "clothed with white robes, and have palms in their hands." Their altar is "the throne of God and the Lamb"—Psalms and hymns and spiritual songs constitute their liturgy; the hidden manna and water from the well of Bethshem form their sacraments—"they hunger no more, neither thirst any more; the Lamb which is in the midst of the throne feedeth them; all tears are wiped away from their eyes"—and Jesus himself, who opened

the book with the seven seals, is their PRINCE and PATRIARCH forever and ever. O my Brethren, let us—

"Lift our eyes of faith and see, Saints and angels joined in one! 'Tis not a countless company, Stood before his dazzling throne; Each before his Saviour stands, All in white robes arrayed; Palms they carry in their hands, Crowns of glory on their heads."

It will also transform them into the likeness of Christ.

Come, spirit of burning, come, and quicken our conceptions, that we may like Moses, the son of Boaz, rightly use similitude. If any individual among our acquaintances, bore a very strong resemblance to a great and powerful King, would not the coincidence render him very remarkable. This monarch, we'll suppose, is the Son of David of regal perfection. He is manifestly endowed with all the graces necessary to adorn a throne; his mental accomplishments are numerous and profound, and his personal attractions are the theme of universal admiration. The suavity of his manners endears him to all who enjoy his intercourse, and the wisdom and virtue which characterize his administration, make him a pattern of true state-craft. His subjects revere him for his piety and benevolence; and foreigners number his friendship among their distinctions. In a word,—In this King are concentrated the attributes of Mercy and Justice—the poetry of David—the wisdom of Solomon—the zeal of Josiah—and the firmness of Ahab. Now, to be in person and accomplishment, the counterpart of so celebrated a potentate, would be very honourable. But Jesus Christ is "King of Kings and Lord of Lords." His throne is in the heavens, and his Kingdom ruleth over all. Principality, Powers, and dominions, are made subject unto him." "He is the high and lofty one that inhabiteth eternity." "He is the King eternal, immortal, and invisible," "By him Kings reign and Princes decree Justice." "Yea, He is "The Blessed and only potentate," for he "ruleth in the Kingdom of men, and giveth it to whomsoever he will." And all the just, even those who had been disgraced by the ravages of sickness; wasted by poverty; mutilated by war; and dismembered by the executioner—all of them, shall, as a part of their reward, through grace, be transformed into the likeness of Jesus Christ, so that they shall, through all eternity, be so many uniform and beautiful editions of the wisdom, goodness, holiness, and omnipotence of their God. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subvert all things unto himself."

But this sentence will also bestow on the just an everlasting inheritance in heaven. In this sin-disordered world, where there is "no continuing city," the most interesting possessions are held by very doubtful tenures, and at best, the short time which the proprietors are allowed to occupy them, considerably impairs their value. Houses—some are cheated out of their property by swindlers and sharpers—frequently a large inheritance is swallowed up by expensive litigation; vast estates are often forfeited by treacherous practices; immense fortunes are sometimes suspended upon the turning up of a card, and the fluctuations to which commerce is liable, render the holders of property, the victims of despotic Kings, political changes, and various other causes, were it not for the necessary adventures to rank and opulence; and in bringing down the rich and powerful to poverty and destruction. Again, volcanic eruptions, hurricanes, earthquakes, &c. produce effects which detract with a loud voice. "The fashion of this world passeth away"—but in the day of Judgment, every individual soul of the redeemed will receive "the Kingdom which cannot be moved." "An inheritance incorruptible, undefiled, and that fadeth not away," reserved in heaven for them. As the Lord's Brethren, every one of the people, even those who like Lazarus, would have gladly received the crumbs that fell from the table of the rich; or that begged upon the high ways, like the blind men of Jericho—all of them shall receive an everlasting inheritance in heaven. He that had "not receive by his head," shall be the grand

and the title to this colonial estate, as well as the inestimable to enjoy it, will be conveyed in those benign and gracious terms "Come, ye blessed of my father inherit the Kingdom prepared for you from the foundation of the world."

THE WESLEYAN.

TORONTO, SEPTEMBER 7, 1842.

THE ESSENTIAL UNITY OF THE CHRISTIAN CHURCH.

The divided state of the Christian Church—productive, as it not infrequently is, of a spirit of mutual bitterness and proscription—presents a spectacle, from the contemplation of which a mind deeply imbued with the charity of the Gospel instinctively recoils. Such a state of things—if a spark of religious sensibility yet remain unextinguished within us—must be felt to be painfully dissonant to the spirit and design of that memorable petition of our Lord—"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

It is true, indeed, that there exists a plurality of causes to which, without difficulty, may be traced various differences of sentiment and practice among those who are equally sincere in the pursuit of truth, and equally emulous to advance the kingdom of Christ in the world. Among these may be reckoned the power of educational prejudice—the influence, not seldom, of adventitious associations in life—the susceptibility of error incident to minds of the highest order—and last, though not least, the infirmity and deceptiveness of the human heart. Nor ought we—as has been remarked with equal candor and propriety—in tracing the causes of those differences, by any means to forget, that on many points of a secondary nature,—those particularly which relate to modes of worship and of church government—there is to be found in the divinely-authorized records of the Christian revelation, very little of precise direction; and thus is there obviously left, in reference to such points, a considerable scope for the formation of different views.

But, surely, surely, amidst all such diversities, there is ground of sufficient breadth, and pre-eminently holy, still left, on which all who maintain the fundamental principles of the Gospel may stand side by side, and agree to "keep" what is of infinitely greater moment than agreement in regard to points of doctrine not essential to be believed in order to salvation, to the ceremonial of Christianity, or to ecclesiastical polity—we mean, "the unity of the Spirit in the bond of peace."

And what does the maintenance of "the unity of the Spirit" involve? What but the culture and reciprocal manifestation, among Christians, of that charity which is "the bond of perfectness," and the Saviour's most conspicuous and hallowed impress on the character of his "disciples indeed." And, be it remembered, no differences not affecting the substance of faith and hope and duty, as they can neither extinguish nor relax the obligation of this paramount law of charity, ought to be permitted to interfere with its observance. Who does not know that under the type of the Apostles themselves, a diversity of sentiment and of practice, such as the rigour of modern sectarianism would inevitably lead into an insupportable

to ecclesiastical recognition, sprung up in certain sections of the Church? And when these differences were not of a nature to pervert the essence of religion, how did the Apostles seek to compose them? Not by aiming at the production of perfect concordance of opinion among those who happened to disagree, but by the induction of a spirit of mutual forbearance, and fraternal affection. "Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth, for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth, or falleth. Yes he shall be holden up; for God is able to make him stand."

The unity of the Church of God is represented by the same authority as consisting in the maintenance of those great principles of faith and of the possession and exemplification of those attributes of a spiritual character which are inseparably connected with the assured hope of immortality. "There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." These are the principles of the Church's essential, primitive, and continuous unity, and they are obviously identified with the elements of that holiness "without which no man shall see the Lord." To every nation, who exist among them, we spontaneously, as in duty bound, accord the claim of true discipleship, and stretch out the hand of fellowship. In proportion as this spirit of fraternal charity gains ascendancy among the various denominations of Christians, "pure religion and undefiled" will advance towards its destined expansion and triumph, the power of godliness will take that place now assigned by too many to its lifeless form, and the world at length believe the mission of our Lord. To impress us more deeply with its importance and imperativeness, let us look for a moment at the unhappy influence which the opposite spirit is adapted to exercise on individuals, with regard to their religious intellect—to their practical judgment and to the direction of their zeal. It is sketched to our hand, under these aspects, by the powerful and eloquent pen of the late Dr. Mason, in his "Plea for Catholic communion:"—

"Upon the religious intellect sectarian feelings produce an effect analogous to that of the division of labour upon mechanical ingenuity. By concentrating its operations in a few points, or perhaps in a single one, they render it peculiarly acute and discriminating within those limits, at the expense of conceiving or destroying its general power. Conversations are cherished, books read, time expended, faculties employed, not for the purpose of acquiring larger views of the Redeemer's truth, grace, kingdom, and glory, but for the purpose of training more accurate disputants upon the heads of sectarian collision. Here men distinguish themselves; here they shine; here they gratify their vanity, which they often mistake for their conscience. With one, the watchword is "our excellent, our apostolic church"—with another, "the doctrine of baptism"—with a third, "the solemn league and covenant"—with a fourth, "the Burgess oath"—with a fifth, "psalmody." Upon these subjects, and such as these, their respective partisans collect their information and their strength—they whet each other till they become "sharp as a needle." A stranger hearing them talk on their favourite topics, would be astonished at their understanding and ardour. Not load them away from their peculiarities to those things which concern the kingdom of God—which are common to the household of Faith—which require a general Christian spirit—and here meet

ble, for the most part, in the falling off! "We speak that we do know, and testify that we have seen." And here is the explanation of that ordinary phenomenon, that the rise of party-sense is the fall of sacred knowledge. Sectarian light puts out the Christian fire.

Nor does the practical judgment suffer less. This is clearly seen in the estimate which admitted various forms of character. The good qualities of their own adherent they readily perceive, admire, and extol. His failings they endure with patience, and his faults, which they dare not justify, they can overlook and extenuate. But should he quit their communion, the first are discouraged, the second are no longer tolerable, and the third swell into crimes. On the other hand, Virtues and graces in a different party they are apt to admit with reluctance; and rarely without qualification. It shall go hard if some "dead fly" do not taint the "good ointment"—and some "scrupulous" bit, "some" "fear," some "wish," do not insinuate a doubt where there is no room for doubt, and relieve them from the pain, by throwing a cloud over the lustre, of excellencies not their own. But let all be altered! The light which only dazzled, grows suddenly mild and cheering! Our breasts fill with the "milk of human kindness;" and we welcome to our hearts the very man whom a week before we eyed askant, and should have thought to be a "spot in our feast of charity." Nay, we often are summarily convinced that a person of dubious character has been injured and persecuted. Our inquiries are conducted with the nicest delicacy. So gentle our temper; so charitable our constructions; so large our allowances for infirmity; so deep our sympathy! Whence the miracle? Has a seraph, with fire from the altar of God, touched these robes of unclean linen, and taken away the stain which stained our purity? Oh no! they are precisely what they were. Wherefore, then, this change in eye-sight, in feelings, in behaviour? Simple inquirer, thou knowest nothing of party-magick.—They have come, or are coming, or are expected to come, over to US.

With such a perversion of the judgment it is impossible that zeal should be well directed either in the choice of its objects, or in the mode of attaining them. The memory of an observer who only glances over the scenes which pass before him can furnish many examples of passions excited, principles sacrificed, and efforts wasted, for the sake of party-ambition; while interests of primary importance to the glory of earth and heaven are neglected or thrust aside. It is inconsistent with the nature of our faculties and affections to pursue great and little things with equal ardour. He who is occupied with the little, cannot rise to the great. He who rises to the great, cannot sink down to the little. A candidate for empire will not fight for toys. He who can fight for toys is unfit for empire. The man of "broad phylacteries" will give himself no trouble about the "robe of righteousness." The self-applauding "tither of mol and anise and cummin," has not room in his soul for "judgment and mercy and faith." Therefore it happens, that in proportion as the spirit of sect gets into a church the spirit of the gospel goes out. Anxiety about her peculiarities becomes a substitute for the power of personal religion. The noisy champion of her pre-eminence, the proud observer of her ritual, will be a singular exception to a general rule, if he do not contribute little to the prosperity, and less to the ornament, of the church of God. A sanctimonious child of tradition, who counts it a mortal sin to eat flesh on Friday, and dispenses with any precept of the decalogue that stands in the way of his gratification, is not an absolute rarity. The furious advocate, and a furious enemy, of a liturgy, are in danger of being alike estranged from the worship of God "in spirit and in truth."

The signal and monitory defeat of the Rev. T. S. Escott's attempt to vindicate his course in denying the rites of sepulture to one of that class of human beings of whom He who "has the keys of Hades and of death"—has said—"of such is the kingdom of God," must be truly gratifying to all who do not regard the

disclaim all alliance. The Rev. gentleman, not satisfied with the grave, well-considered and irrefragable declaration of Sir JOHN NICHOLLS, which so far as the duty of the Clergy of the Anglican Establishment is concerned, ought for ever to have set the matter at rest—not satisfied with the decision of Sir HANBERT JENNER PEET—is now beyond measure exasperated at the confirmatory decision of the Privy Council. "Line upon line, and precept upon precept," are lost upon Mr. Escott. The following is his appeal from the decision of the Privy Council, to the clergy:—

TO THE CLERGY.
Godsey, July 20, 1842.

Rev. Brethren,—The Privy Council has given a decision, by which a clergyman is to be suspended for three months, for doing his duty—for refusing to use the burial service at the interment of one who had died "unbaptized;" and, in order to put a face upon that decision, the Council has asserted that every human being, whether schismatic or otherwise, may validly perform the highest office of the priesthood of God. Thus the Council entirely denies the utility of a priesthood, and thus the Bishop's office, in the eye of the law, is ended; for a lawyer assumes the Prelacy, and confers his ordination upon all mankind; and each member of the Council having taken an oath to support the Church, this is their regard for that oath, and this is the support which they afford. And will you, rev. brethren, sit down quietly under such mockery as this! No, surely you will not! but you will unite in petitioning your respective dioceses to oppose, in the proper place, the wicked insult which the Privy Council has thrown upon the Word of God and his Church, and to memorialize the Queen of the realm, respecting the religion, which the Queen, as well as the Council, is sworn to defend.

I remain, Rev. Brethren,
yours sincerely,
T. S. ESCOTT,
Vicar of Godsey.

We should be sorry to consider this document a faithful mirror of Mr. Escott's mind and heart, when not in a state of unhappy agitation.

The most singular thing, however, connected with this painful affair, is the clumsy and unsuccessful attempt to elicit from the Judgment in question, the elucidation of a contested point in theology, which with some seems to be the alpha and omega of religion, and to press the highest authority of British law into the service of stripping the Wesleyan clergy of their ministerial character. It is, indeed, perfectly natural that those who repose their confidence for salvation on the inverted pyramid which they designate the Apostolical Succession, should put every prop they can seize in requisition to prevent the crash of its fall. But, in the present instance, they convulsively grasp a shadow. Those from whom the judgment, by which Mr. Escott and his friends are so much annoyed, emanated, understood their duty better than to "travel out of the record," to settle a question of a purely biblical character. For "what" inquires the London Watchman—"what does the judgment imply? That the Wesleyan Ministers are mere laymen? No, indeed. It does not meddle with the question. It only declares that, even if they were, persons baptized by them with water in the name of the Trinity, were not to be taken as unbaptized in the sense to be given to the rubric. The Judgment settles the question at issue, namely, the sense in which, according to the ancient law of the Church, a certain term is to be taken in a certain rubric. We say, according to the ancient law of the Church,—for it must not be forgotten, that the court was that of the Queen as the Head of the Church; and that the Judges decided, not according to the secular laws of the State, but according to the ecclesiastical laws of the Church. The law of the Church is liberty to the clergy of the Church of England and their ministrations."

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