

# 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."

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## PROSPECTUS OF THE SECOND VOLUME OF "THE WESLEYAN."

THE condition of modern society is strikingly marked by strenuous and diversified exertions for the diffusion of knowledge. Literature, Science and Art, are now rendered accessible to all classes and ranks, by means of PERIODICALS, such as Newspapers, Magazines, and Reviews. It were strange, indeed, if the science of sciences—Religion—did not avail itself of such popular and useful auxiliaries. Considering its vast and supreme importance, it cannot be denied that every suitable means should be employed for augmenting and extending its hallowing influence. It touches human nature, personally and relatively; it touches the multiplied departments of human knowledge, at all points; it is the object of every man's enmity or affection; it is the controller and arbiter of every man's destiny; and, hence, should be thoroughly and clearly understood. Added to this, the whole body of nominal Christians is variously divided and distinguished; its several denominations sustain, towards each other, numerous and fluctuating relations; prejudice and error, or unkindness and ill-will, too often suspend or abridge the observance of the law of mutual love; and hence the necessity of some appropriate medium of explanation, correction, and defence. And, besides, it must not be forgotten, that the conventional and civil relations of human society are, in these days, exposed to the liabilities of peculiar disturbance and change; that on such relations Christianity exerts a decided and important influence; and that the elucidation and increase of that influence are now loudly and imperatively demanded. While, then, other Christian Denominations, in this noble and important United Province, have their respective mediums of communication with the community at large, it behoves the British Wesleyan Methodists to hold a similar intercourse with the public mind; and to contribute their quota, however humble, of sound and salutary influence to the maintenance and extension of truth and righteousness. In consonance with these views, the religious periodical, designated "THE WESLEYAN," has been commenced and continued. Before the completion of the present volume, it is necessary to apprise the religious public of its intended management and terms during the ensuing year; and to renew the assurances, already given, of its strictly religious and Wesleyan character. It will continue to be conducted in accordance with the principles by which it has been characterized from the beginning; steadily aiming at the diffusion of scriptural holiness, by inculcating the principles and precepts of the Gospel. Imbued with the catholic and fraternal spirit of our holy religion, it will be the friend of all—the enemy of none. Of error and sin, not differing churches and communities, it will be the open and acknowledged foe. While it guards the character and interests of the Body to which it belongs, its attitude and tone, towards other

Nor will its aspect towards the Civil Government be equivocal or uncertain. On the contrary, it will teach and enforce the principles of sound and scriptural loyalty to the noblest of earthly Governments—the Government of Great Britain. Studiously avoiding all identification with political parties, it will be strictly conformed to the venerated Parent Connexion, and be, therefore, at once BRITISH and WESLEYAN: But its principles and procedure are most amply exhibited and ensured by the following extract from the "Standing Instructions" of the Wesleyan Missionary Committee to all Missionaries acting under their direction:—"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard to good order, and submission to the powers that be, in which we glory. Our motto is, 'Fear God, and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'"

Such, then, are the purpose and spirit of "THE WESLEYAN;" and it is only necessary to add, that the fulfilment of the foregoing declarations is sufficiently guaranteed by the connexion of the paper with the British Wesleyan Conference.

DEPARTMENTS—"THE WESLEYAN" will embrace the departments of THEOLOGY, BIBLICAL LITERATURE, BIOGRAPHY, RELIGIOUS AND MISSIONARY INTELLIGENCE, CIVIL INTELLIGENCE, and GENERAL LITERATURE. It is designed to contain such articles, under these heads, as to be not only an instructive and interesting periodical, but worthy of preservation and reference, as a permanent Repository of Religious and Literary information. With this view, it will continue to be issued in its present form; which renders it convenient for preserving and binding, and serves to distinguish it from a political Gazette.

TERMS:—"THE WESLEYAN" will, for the present, be published semi-monthly, at Toronto. The price to all subscribers will be Seven Shillings and Six Pence, Currency, per annum, postage included, payable yearly or half-yearly in advance. Payment within four weeks after the receipt of the first number will be considered in advance.

ADVERTISEMENTS will be limited to one page, and will be inserted at the usual rates.

AGENTS.—The British Wesleyan Ministers in Canada, or elsewhere, and Messrs.

A. HAMILTON, of Toronto, R. MOORE, of Peterboro' and C. HALS, of Kingston, are authorized Agents; who are respectfully and earnestly requested to obtain subscriptions, without delay, and to forward orders and remittances as speedily as possible. Persons wishing to subscribe, and having no opportunity of communicating with an authorized Agent, will please send their orders and remittances, postage paid, without delay.

N. B.—Editors of other Journals, throughout the Province, will confer a favour, by giving insertion to this Prospectus.

September, 1841.

## Theology.

EVERY department of Nature supplies proofs of the Divine Existence, and, therefore, accords with the universal convictions of mankind. And ample and convincing evidence establish the genuineness, authenticity, uncorrupted preservation, and Divine inspiration of the Sacred Writings; which are, consequently, the Repository and Standard of the Divine Will. The facts and principles of Moral Science are drawn from the Bible by the application of sound and just principles of exegesis, under the teaching and influence of the Holy Spirit. Three things, especially, claim the serious and earnest consideration of the theological student, namely, the matter, the medium and the manner of God's revealed will. BIBLICAL PHILOLOGY AND CRITICISM investigate the medium and the manner of Divine truth, for the purpose of ascertaining the matter, and thus supplying to THEOLOGY the proper and requisite materials for the construction of a system of Moral Science. Such is the generally understood distinction between those two great branches of Religious knowledge. As it is not our design, in the management of this periodical, to construct a system, but to supply articles of Divinity, we shall acquiesce in this distinction; and hence the province of the two departments will be clearly understood. We do not intend, either, to furnish articles of theology in the order of any known or established system, but as considerations of propriety and utility may suggest. And though our theology shall be Wesleyan it shall not be sectarian. The bigotry that casts a malignant or distrustful eye at every thing beyond its own enclosure; the bigotry that would exterminate from the field of religious and ecclesiastical culture every agency but its own; or the bigotry that heaps upon others the epithets heretic and schismatic, because they dare to differ from itself, we most heartily detest and despise. We condemn its littleness and meanness, whatever form it may assume, whatever garb it may wear, and whatever specious pretences it may make; and we abhor its bitterness and ill-will. But on the other hand we have no fellowship with latitudinarianism and Neology. If the just and rational distinction, in religion, of essentials and non-essentials, leaves room for charity and liberality, it imperatively requires the

maintenance and defence of "the faith delivered to the saints." The limits which this distinction thus determines we shall always endeavour to observe. We shall never surrender to pretended liberality a single capital point of theology: For the purpose of conciliating an open foe or gaining a wavering friend we shall never ebb or blink the truth. Nor shall we enter the arena of theological polemics with every one who may choose to throw down the gauntlet, or for the discussion of unimportant or unreasonable questions. We hold that Christianity is a system of agencies and means for the accomplishment of ends, human and Divine, the most elevated and essential: and the elucidation and enforcement of those ends and means, with an exhibition of the actual influences and effects of the Gospel of Christ, shall be the steady and determined object of our humble hours. We do not presume to dictate theological questions to any, much less to Christian ministers; from the latter we wish rather to receive instruction and assistance; while to those whose time and talents do not admit the examination of ponderous tomes or works of elaborate research, we shall cheerfully afford some help. Whether we draw our contributions from Calvinistic or Arminian writers; from the vines of the Establishment or of non-conforming denominations, we shall be careful to admit nothing which contravenes the dicta of Inspiration, or the essential principles of the glorious Protestant Reformation. We shall maintain Christianity against Deism; Protestantism against Popery and semi-Popery; and Methodism and Holiness against all its impugnors and opposers who may demand and demand consideration. Agencies and exertions for the determination and diffusion of the truth are multiplying around us and enlarging the territories and influence of the Church on every hand. Ethiopia stretcheth out her hands to God, and the isles wait for His law. The rising and spreading of Zion speaks encouragement and strength to every Christian; rebukes the contumacious and feuds which prevail; and enjoins unanimity and cordial co-operation on the various Christian labourers in the harvest-field of the world. The field of our conflict and toil is the destined scene of our glory and triumph. The foes of our Redeemer are discomfited and dismayed, before the breath of His mouth; and already the day begins to dawn, in which the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Magna est veritas, et praevaleret.

## NATURE OF THEOLOGY.

THE term THEOLOGY, which strictly imports "A discourse or treatise concerning God," embraces, according to its ordinary and ordinary acceptation, everything pertaining to the principles, history, and practices of religion. Theology is a branch of biblical science of great importance; it is that, in fact, to criticism and interpretation of the Scriptures, inasmuch as they are the basis and foundation of all Christian doctrine and establishment to systems of