

# THE MESSENGER.

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

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## Poetry.

### ADDRESS TO THE OCEAN. (Rev. Daniel McAfee)

Hail, mighty ocean! I rejoice  
To view thy ancient face once more,  
And hear thy lofty, solemn voice  
Resounding from the rocky shore,  
For ere my budding sense conceived  
From whence thy power and being came,  
My infant heart through thee received  
Impressions which I could not name.

Unwearing strength and motion join'd,  
Succession and immensity,  
Grandeur and majesty combined,  
My youthful eye perceived in thee;  
Nor could I by my wit or will  
Thy constant movement once control,  
Unchangeable I saw thee still,  
One undivided mighty whole.

I loved thee then, but knew not why  
Thou wert so pleasing to my heart,  
I love thee still, and fain would try  
The secret reason to impart.  
On thee I gaze, and gazing see  
The being, skill, and power of God,  
Whose mighty fiat bade thee be,  
And spread thy flowing skirts abroad.

Great volume of divinity!  
Publish'd when time itself began,  
His autograph inscrib'd in thee  
Is legible to every man;  
But chiefly those whose fix'd abode  
Is on thy wild and mountain wave,  
Behold the wonders of our God,  
And know his mighty power to save.

Thy rich abundance fills the deep;  
Exhaustless are thy vast supplies,  
Into each nook thy waters creep,  
Or in thick sheets of vapour rise,  
Floating in clouds of varied hue,  
Spreading thy benefits abroad;  
In thy exuberance we view  
The boundless bounty of our God.

Millions of living creatures rove,  
Upheld, yet unrestrain'd, in thee;  
And thus to Him we live and move,  
Sustain'd both rational and free:  
Nor can we by our strength or skill  
Shun this vast element of life,  
Though we should thwart his sovereign will,  
And with him wage eternal strife.

Great is thy depth! but deeper still  
Those attributes which in thee shine  
Who can explore His boundless skill,  
Or sound the depths of love divine?  
Unfathom'd truth, with holiness,  
Embosom'd in His being lies;  
While mercy, peace, and righteousness  
In waves of life eternal rise.

What can thy angry strength restrain,  
Deep, rolling, huge, circumfused form,  
Swinging in gravitation's chain,  
Boiling and foaming in the storm?  
What but the same Almighty hand,  
Which drew thee from the womb of night  
And swathed thee with a swaddling band,  
The first-born image of his might!

Mirror of attributes divine!  
Type of his own immensity!  
He did thy mighty bound define,  
That to his miniature might see  
Yet in the hollow of his hand  
Thy waters like a globe lie;  
And all things in thy compass stand  
Uncover'd to his piercing eye!

Hail, splendid picture! molten print!  
Medal of Majesty divine!  
Collage of Heaven's illustrious mist,  
Perpetual earnest is thine!  
Roll on, immutably the same,  
Till time and motion cease to be;  
And Jesus, by whose wave proclaim'd  
The God who made and governs thee.

Who is this God, and what his name?  
That we his Godhead may adore;  
He still must be the great I AM,  
Which was, and will be evermore.  
And who is he? Thou Red Sea, tell,  
Standing like walls of polish'd brass,  
He did divide, sustain, repeat,  
To let his chosen people pass.

Who is this God? Thou deep blue main  
Of Galilee, his name declare.  
He lightly trod thy liquid plain,  
Yet left Jehovah's footstep there.  
'Tis he who bled and died for me,  
That I his praise might now proclaim;  
Lord of the heaven, and earth, and sea,  
And Jesus is his glorious name!  
Cork, March 1st, 1835.

For the Wesleyan.

### A CONTINUATION OF MORAL MIRACLES, IN CONFIRMATION OF THE GOSPEL.

"They went forth, and preached everywhere,  
THE LORD WORKING WITH THEM, and con-  
firming the word with signs following—  
Mark xvi. 20.

These "signs" were, as the word in-  
dicates, SIGNIFICATIONS and ATTESTATIONS  
of a Divine co-operation with the holy  
apostles, in their magnificent and compas-  
sionate enterprise—the conversion of the  
world "to God."

These "signs" were of a character re-  
markably SUPERNATURAL. They were ef-  
fects produced out of, and far beyond, the  
ordinary course of nature; or, indeed, they  
would not have been adapted to demon-  
strate a SUPERNATURAL SANCTION of the pro-  
phesy of the Apostles. They were termed  
"miracles," or wonders, on that account,  
and were, without doubt, divinely intended  
so to excite the astonishment of man-  
kind, as to SECURE THEIR ATTENTION to the  
Gospel, INVITE THEIR INVESTIGATION of its  
facts, and thus, by the gracious influence  
vouchsafed to the truly sincere, to CONVER-  
TE TO THEIR SALVATION, "through sanctifica-  
tion of the Spirit, and belief of the truth."  
Surely nothing would be more rationally  
suited to recover an intelligent creature  
"to God," than for such an one to behold  
an efficient operation, a moral instrumen-  
tality, whose agents, were so sustained by  
SUPERNATURAL SANCTION, as to render it  
undeniable that "the Lord was working  
with them," in saving men from the power  
and deprivation of sin! In this ample  
provision for the faith of the world, we see  
the world's Gospel accountability!

It would at least amount to a criminal  
degree of inadvertency to suppose, relative  
to "the Glorious Gospel of the Blessed  
God," which was confirmed at the begin-  
ning "by divers gifts of the Holy Ghost,"  
that at length "the Blessed God" had  
ceased to "work with" its authorized  
agents—that now its interests exhibit no  
"signs" of a divine co-operation; and  
that these immediate attestations "from  
above" in its favour were confined alone  
to the primitive ages of the Christian  
Church. We admit, it is true, that in this  
respect a "difference of administration"  
has taken place. But we most firmly be-  
lieve, and fearlessly maintain, that "the  
same Spirit" still "abides" with His  
Church, and that He will "abide with her  
for ever," yea, that He will yet more abun-  
dantly and more gloriously distinguish her  
"and make her wilderness like Eden, and  
her desert like the garden of the Lord."

The "signs" which the Apostles pos-  
sessed of "the Lord working with them,"  
were of two kinds, PHYSICAL and MORAL.  
The former consisted partly of "miracles"  
on the bodies of men, the latter, of "won-  
ders" upon their souls. As to their proof  
of a divine co-operation, both were of equal  
worth, in point of fact, but in point of de-  
gree, the latter description of "signs" was  
far more wondrously miraculous, and of a  
character far more interesting and momen-  
tous, than the former,—as far as the work

of the soul exceeds that of the body, or the  
things of eternity those of time.

Herein is to be observed the "difference  
of administration." Whatever may have  
been the supposed cause of that diversity,  
the truth must be admitted, that the PHYSI-  
CAL "signs following" the preaching of the  
Apostles have in a great measure ceased,  
but it must also be admitted that the same  
MORAL miracles still remain unto this day,  
in sanction of the same "glorious Gospel,"  
and, it may be added, they will never cease  
so long as a faithful Gospel ministry shall  
be found upon earth. Matt. xxvii. 19, 20,  
John xiv. 10, 17.

So far from concluding that "the Holy  
Ghost" has withdrawn or intends to with-  
draw any measure of His immediate sanc-  
tion of Gospel means for the salvation of  
sinners, there are at this moment many of  
the most learned and pious among the fol-  
lowers of Christ, who are humbly and con-  
fidently expecting that more glorious days  
are approaching, in which "the Eternal  
Spirit" will surprise even a "Zion" her-  
self with the number of moral miracles by  
which he will recompense her humble but  
believing toil. Isaiah xlix.

The conversion of a sinner "to God," is  
an effect produced, as completely above  
the common course of moral cause and ef-  
fect, as the raising of the dead would be  
in the physical world. Conversion gives  
to an individual, in the moral and religious  
sense of the expression, life to the dead.  
It is the point from whence he commences  
to walk "in newness of life," and to serve  
God "acceptably, with reverence and godly  
fear."

That memorable transaction of his life,  
by which a person is turned "from dark-  
ness unto light, and from the power of Satan  
unto God," "through faith which is in  
Christ Jesus," puts him in possession of the  
master-principle of all Gospel-obedi-  
ence, which is, "the love of God shed  
abroad in our hearts, by the Holy Ghost,  
which is given unto us." Then is he "born  
of God," and from that moment may truly  
be said to be "a new creature," or, as the  
original expresses it, "a new creation."—  
Gal. vi. 15.

Such a change is done: The Almighty  
"CREATOR" must work to the production  
of "A NEW CREATION!" It were to be-  
tray complete ignorance of the moral state  
"by nature," of every child of Adam—it  
were to deny the whole tenor of the Word  
of God—it were BLASPHEMY—to main-  
tain that such a conversion could be ac-  
complished without the immediate operation  
of "the Holy Spirit of God!" "We are  
his workmanship," is the declaration of St.  
Paul, "created in Christ Jesus unto good  
works." The same agency is asserted in  
the conversion of the soul as occasioned  
the formation of the world, "God who com-  
manded the light to shine out of darkness hath  
shined in our hearts," states the same in-  
spired apostle, and hence with devout con-  
sistency we add—"BY THE GRACE OF GOD I  
AM WHAT I AM!" The "Gospel of the Mes-  
sed God," is therefore STILL divinely and  
eminently "glorious." Never was it more  
really so than in the present day. It shines  
STILL with a heavenly radiance. It attract-  
s STILL by a celestial brightness. It is, to  
this present hour, STILL "MIGHTY THROUGH  
GOD!" Hence the age of Gospel-miracles  
has, in fact, NOT CEASED! Every converted  
person—every real Christian, is, in the  
sense for which we are now contending, a  
real moral miracle—a marvellous moral  
production of the Almighty, not to be sur-  
passed by any other portion of his won-  
drous works. (Psalm cxviii. 23.) And  
daily experience thus presents us with un-  
deniable evidence that there is STILL a  
divine co-operation with those who are in-  
strumental in the conversion of sinners,—  
"the Lord working with them" still, "and  
confirming the word with signs following."  
Amen!

A PRESBYTER.

## ARCHBISHOP WHATELY ON APOSTOLICAL SUCCESSION.

There is not a Minister in all Christen-  
dom who is able to trace up with any ap-  
proach to certainty his own spiritual pedi-  
gree. The sacramental virtue (for such it  
is, that is implied,—whether the term be  
used or not,—in the principle I have been  
speaking of) dependent on the imposition  
of hands, with a due observance of apostol-  
ical usages, by a Bishop, himself duly  
consecrated, after having been in like man-  
ner baptized into the Church, and ordained  
Deacon and Priest,—this sacramental vir-  
tue, if a single link of the chain be faulty,  
must, on the above principles, be utterly  
nullified over after, in respect of all the  
links that hang on that one. For if a Bishop  
has not been duly consecrated, or had  
not been, previously, rightly ordained, his  
Ordinations are null, and so are the minis-  
trations of those ordained by him, and  
their Ordination of others, (supposing any  
of the persons ordained by him to attain to  
the episcopal office, and so on, without end.)  
The poisonous taint of informality, if it  
once creep in undetected, will spread the  
infection of nullity to an indefinite and  
irretrievable extent.

And who can undertake to pronounce  
that during that long period usually desig-  
nated as the Dark Ages, no such taint ever  
was introduced? Irregularities could not  
have been wholly excluded without a per-  
sonal miracle, and that no such miracu-  
lous interference existed, we have even  
historical proof. Amidst the numerous  
heretical doctrines and practices, and  
gross superstitions, that crept in, during  
those ages, we find recorded descriptions  
not only of the profound ignorance and  
profligacy of life, of the Clergy, but also of  
the grossest irregularities in respect of  
discipline and form. We read of Bishops  
consecrated when mere children,—of men  
soliciting who barely knew their letters;  
—of Pretenses expelled, and others put in  
their places, by violence,—of illiterate and  
profligate laymen, and habitual drunkards,  
admitted to Holy Orders; and in short, of  
the prevalence of every kind of disorder,  
and reckless disregard of the decency which  
the Apostles enjoined. It is inconceivable  
that any one, even moderately acquainted  
with history, can feel a certainty, or any  
approach to certainty, that, amidst all this  
confusion and corruption, every requisite  
form, was, in every instance, strictly ad-  
hered to, by men, many of them openly  
profane and secular, unrestrained by pub-  
lic opinion, through the gross ignorance of  
the population among which they lived;  
and that no one not duly consecrated or  
ordained, was admitted to sacred offices.

Even in later and more civilized and en-  
lightened times, the probability of an irre-  
gularity, though very greatly diminished,  
is yet diminished only, and not absolutely  
destroyed. Even in the memory of per-  
sons living, there existed a Bishop concern-  
ing whom there was so much mystery and  
uncertainty prevailing as to, when, where,  
and by whom, he had been ordained, that  
doubts existed in the mind of many per-  
sons whether he had ever been ordained at  
all. I do not say that there was good  
ground for the suspicion; but I speak of  
the fact, that it did prevail, and that the  
circumstances of the case were such as to  
make manifest the possibility of such an  
irregularity occurring under such circum-  
stances.

Now, let any one proceed on the hypo-  
thesis that there are, suppose, but a hun-  
dred links connecting any particular min-  
ister with the Apostles, and let him even  
suppose that not above half of this number  
pass through such periods as admit of any  
possible irregularity, and then, placing at  
the lowest estimate the probability of de-  
fectiveness in respect of each of the re-  
maining fifty, taken separately, let him  
consider what amount of probability will  
result from the multiplying of the whole