

It is any one who... principles... he would deny the possibility of finding the meaning of language with certainty.

10. Error of those who assign many meanings to a word, at the same time and in the same place. Such an opinion is to be rejected; although the practice is very old, as Augustine testifies, Confess. xii. 30, 31.

11. Error of those who affirm that the words of Scripture mean all that they possibly can mean. This sprang from the Rationalists, and passed from them, in early times, to Christians.

The Rabbinic maxim is; On every point of the Scripture, hang suspended mountains of sense. The Talmud says, God so gave the law to Moses, that a thing can be shown to be clean and unclean in 49 different ways.

12. The sense of words properly considered is not allegorical. Allegory is rather an accommodation of the sense of words, or an accommodation of things, to the illustration of some doctrine.

It is impossible adequately to describe the excesses and absurdities which have been committed in consequence of the allegorizing spirit. From the time of Origen, who converted into allegory the account of the creation of the world, the creation and fall of man, and multitudes of other simple facts related in the Bible, down to the Jesuit, who makes the account of the creation of the greater light to rule the day to mean the Pope, and the creation of the lesser light and the stars to mean the subjection of kings and princes to the Pope, there have been multitudes in and out of the Catholic Church, who have pursued the same path.

13. Properly speaking, there is no typical sense of words. Types are not words, but things, which God has designated as signs of future events. Nor is any special pains necessary for the interpretation of them.

certainly display very little judgment of consideration; for they lay upon the way into the more arbitrary introduction of types into every part of the Bible. The design of the Holy Spirit, in the mention of this, is that thing in the Scriptures, can be understood only so far as he himself has explained it, or afforded obvious grounds of explanation.

It is to be asked, How far are we to consider the Old Testament as typical? I should answer without any hesitation, Just so much of it is to be regarded as typical as the New Testament affirms to be so, and no more.

14. Danger resulting from the spirit of multiplying allegories and types. That sentiment, which through imprudence or want of knowledge fell from some of the ancient fathers, and was echoed by many of the Romish doctors, viz. that some passages of Scripture have no literal sense, (a) is dangerous beyond description.

(a) By literal sense here, Ernesti means a sense not allegorical or mystical; for to these literal is here opposed, and not to tropical, as is commonly said. There are a multitude of passages in Scripture, which have only a tropical meaning, and which, nevertheless, are neither allegorical nor mystical.

(b) This shows how dangerous it is, to let the diversities of religion an example of perverting the interpretation of the Scriptures.

Biography.

MEMOIR OF MR ROBERT BULL, OF NEWPORT, ISLE OF WIGHT, BY THE REV BENJAMIN CARVOSO

From the Wesleyan Methodist Magazine.

Robert Bull was born at Brighthelm, in the Isle of Wight, September 16th, 1760. His parents were from principle attached to the established Church, and evinced in their lives that they were influenced by the fear of God.

He was early engaged in the service of the minister of the parish, often accompanied him to different parts of the kingdom, and was, by his master, esteemed for his integrity and good behaviour.

At the age of sixteen, he was apprenticed to a Rookley, where his parents then lived, to learn the trade of a carpenter. In this village there were a few Methodists, a despised and persecuted people.

More than thirty years previous to this date Methodism existed in the Isle of Wight; but its progress was slow. Tuesday, July 10th, 1753, Mr Wesley says in his Journal: "I landed at Cowes, rode straight to Newport, the chief town of the Isle, and found a little society in tolerable order."

At five in the morning there was a large congregation, and every one seemed to know that this was the word by which God would judge them in the last day. Whether this society continued to exist, is not certain; it seems to have been subjected to much persecution. Mr. Wesley remarks,—"October 6th, 1782. This place (Newport) is now ripe for the Gospel. Only let our Preachers be men of faith and love, and they will see fruit of their labours."

The Rookley society was formed probably somewhat about this time by a zealous and useful Local Preacher, of the name of Hayter. In this society there was a youth of the name of Thomas Whitewood, remarkable for his piety and zeal, whose sudden death, happening about a year after young Robert Bull was apprenticed, was a principal means of his conversion.

"And am I only born to die? And must I suddenly comply With nature's stern decree? What after death for me remains? Celestial joy, or hellish pains, To all eternity?"

"Jesus, vouchsafe a pitying ray Be thou my Guide, be thou my Way To glorious happiness! Ah write the pardon on my heart, And whenever I hence depart, Let me depart in peace!"

Scarcely had he expressed the pious breathings of his soul to God, in this remarkable language, when he suddenly fell down and expired. This death made a deep impression on many hearts, and aroused the conscience of Robert Bull, inducing the serious inquiry, "Had I been thus called, what would have become of me?"

Soon after his conversion, under a deep concern for the eternal welfare of his neighbours, he began to give a word of exhortation in the meetings. Possessing naturally a good understanding, readiness and justness of speech, and being filled with love to souls, his first efforts met with much encouragement from the people.

evening, as he was walking homeward, thinking on what had passed that day, the truth came home with power to his heart. The road was overhung with high boughs, it was dark and dreary; but, more dark and dreary in his soul, he feared, as he afterwards expressed himself, the judgments of heaven were about to overtake him for his sins.

At this early period of his Christian profession, Robert Bull evinced that firmness of moral principle which characterized his whole life. It was customary, at a certain stage of the building, to give the workmen a treat; and as intoxicating liquors were then dispensed freely, many yielded to intemperance, a sin of which he was ever the bold and uncompromising antagonist.

There being no public religious service in the neighbourhood, he at once opened a room, for Sunday-evening preaching, and there being no one to assist him, he preached himself every Sabbath evening. His work was attended with power from on high, many crowded to hear, and much interest was excited among persons in different classes of life.

(To be concluded in our next)

Review.

A CRITIQUE ON THE HON. AND REV. MR. FERCEVAL'S APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION. BY THE REV. THOMAS POWELL.

Mr. Perceval entitles his third chapter "Presbyterianism." He first very properly takes up the scriptural evidence, as this, and this alone, can decide the question. The first passage he selects is from Num-